

Abbadī, Ebu Asim — محمد بن أحمد « العبادي »

٤٥٨

طبقات الفقهاء الشافعية: أدار الأعلام فيه على ست طبقات. أما تراجمه فأغلبها قصير، ومنها ما لا يتجاوز الاسم فقط. وأغلب مادة التراجم فيه تدور حول روايات عن الشافعي في أمور العبادات والعبادات.

ليس للكتاب مقدمة، لكن جاء في آخره ٣ فهارس، آخرها فهرس الأشياء والمسائل، وهو مفيد، وجاء بعده تعليقات وتحقيقات لناشر الكتاب، وكلها باللغة الألمانية.

الكتاب جزء واحد، وقد طبع في ليدن سنة ١٩٦٤ م. نشره «كوستا فيتستام»^(١٢٢).

عبد الوهاب الصابوني، عيون المؤلفات، (تحقيق محمود رفا خوري)،
١٩٩٢ حلب، مج ١، ص. ٩٥. DIA Ktp. Dm. No: 25380.

27 HAZIRAN 1994

MADAR TAI PALANOKHTAN
SURGA GELAH DOKUMAN

عبد الجبار عبدالرحمن, ذخائر التراث العربي الإسلامي, الجزء الثاني,

ISAM 95810.

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(Y.Y.) 1403/1983, ص.

العبادي

• أبو عاصم محمد بن أحمد الهروي (٤٥٨ هـ)

١ - طبقات الفقهاء الشافعية .

- نشره : غوستا فيتستام Costa Vitestam

ليدن ، بريل ، ١٩٦٤ م ، ١٥٤ ص .

أدب القضاء

أدب القاضي

لأبي عاصم محمد بن أحمد بن محمد العبادي الهروي الشافعي المتوفى سنة ٤٥٨ هـ .

(وفيات الأعيان ١ : ٤٦٣ ، الأعلام ٥ : ٢١٤) .

الإشراف شرح أدب القضاء

قال ابن هداية الله المصنف : شرح مفيد
بالغ الروياني في الاعتماد عليه .

أبو سعد محمد بن أحمد بن أبي يوسف الهروي
الشافعي المتوفى سنة ٤٨٨ هـ (طبقات
الشافعية للمصنف : ٦٦ ، الأعلام ٥ : ٢١٦ ،
هدية العارفين ٢ : ٨٤) .

JAMES ROBSON

calendar which suits bedouin custom. Islam suppresses the embryonic pagan Arab conception of clergy, institutes *tayammum*, suitable for desert wanderers, and does not insist on prayer in mosques. The practice of religion without a priestly intermediary suits nomadic life. The mosque, which is not strictly necessary, is not God's house, but simply a place where people gather for the ritual prayer. One may feel that this last statement is too strong, for although prayer may be conducted anywhere, mosques are looked on as sacred places. Authorities who have proposed removing even a very primitive mosque have experienced violent opposition.

The author feels that much work must still be done before one can come to a decision regarding the nature of the holy. He rejects Robertson Smith's confusion between the holy and the taboo, and considers that Otto's treatment of the holy is influenced by a preconceived idea of the divine. While the holy does inspire terror and awe, there are kindly elements. The wide use of the root *hrm* is pointed out, expressing not only something to be avoided or approached with caution, but also a source of *baraka*. The root also applies to an old man, a person of importance, or a woman.

There are some interesting details from the author's observation of Arabs in the Negev. For example, after saying that the pre-Islamic Arab did not sacrifice to a rock itself, the blood being destined for the *jinniya* inhabiting the idol, he adds that the Arabs of the Negev believe that the blood is drunk by angels. He says that whenever they erect one of their primitive dwellings sacrifice is offered to the occupants of the land, i.e. the earth spirits which are the real owners. He tells that when retiring to perform ablution they ask permission of the *sāhib al-maḥall*, adding that one who had neglected to do so was smitten with madness.

M. Chelhod argues that while Muḥammad did borrow from Judaism and Christianity, the influence of these religions was chiefly to open the way to monotheism; they had little influence on ritual. He goes farther and says that Muḥammad borrowed more than one rite from the ancient pagan culture, and came near to proclaiming in the Qur'an itself the national character of Islamic institutions and laws. He argues that Islam, in spite of its wide expansion, is basically Arab. But though insisting on the strong influence of the old Arab culture, he holds that this does not detract from Muḥammad's profound originality. He says also that if Islam is nationalist in its rites and laws, it is undeniably universalist in its doctrines and dogmas.

This work, which covers a wide field, is

carefully documented and interestingly presented. There is a large bibliography of Arab and Occidental sources, and also a useful index.

GÖSTA VITESTAM (ed.): *Kitāb tabaqāt al-fuqahā' as-Šāfi'īya: das Klassenbuch der gelehrten Šāfi'iten des Abū 'Āsim Muḥammad b. Ahmad al-Abbādī*. (Veröffentlichungen der 'De Goeje-Stiftung', Nr. XXI.) x, 61, 155, [3] pp., 8 plates. Leiden: E. J. Brill, 1964. Guilders 75.

One instance of the Arabs' fondness for orderly enumeration is to be found in the number of lists preserved in their literature—of companions, reciters of tradition, doctors, or, in the case of the work reviewed here, Šāfi'ite *faqīhs*. For the specialist such lists have an obvious historical value, even though a large number of their details may be so unimportant as to be almost better forgotten. So it is with the present text. There are in it points of note for the study of the historical development of Islamic law, sandwiched between material that might charitably be called of antiquarian interest. For the non-specialist, however, who reads such works as representatives of a branch of literature, their attraction usually lies in the irrelevancies of biography and anecdote. In this context, the present work contains a fair proportion of what is readable in its store of sardonic legal oddities that tell, amongst other things, of when cannibalism is permitted and give the answer to the question, when a paralysed man carried on a blind man's back enters a store and they both steal something, whose hand should be cut off.

The edition has been carefully made and shows sound scholarship. It is well presented and is backed by an index and full and helpful notes dealing both with the text itself and its background. Not unnaturally there are a number of small points that can be criticized. Some of the editor's readings may be challenged. (For instance, I would doubt his change on p. 6, l. 13, where he runs counter to all his manuscripts.) *Shadda* and *hamza* at times appear and disappear on the same word in different contexts without apparent reason. But these are mere trivialities. In no degree do they diminish the value of the edition as a whole.

One larger point, not of criticism but of query, remains to be raised. In his apparatus criticus the editor gives what are presumably all the variants of his five manuscripts. This

ABBADĪ. EBŪ AŞĪM

KITĀB

TABAQĀT AL-FUQAĤĀ'
AŞ-ŞĀFI'ĪYA

DAS KLASSENBUCH DER GELEHRTEN ŞĀFI'ITEN
DES

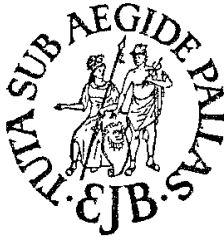
ABŪ 'ĀŞĪM MUĤAMMAD B. AĤMAD AL-'ABBĀDĪ

MIT EINLEITUNG UND KOMMENTAR

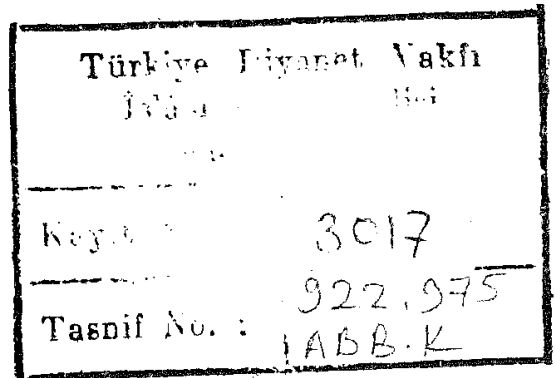
HERAUSGEGEBEN VON

GÖSTA VITESTAM

VERÖFFENTLICHUNGEN DER „DE GOEJE-STIFTUNG“
Nr. XXI



LEIDEN
E. J. BRILL
1964



Sh./1941); Iqbāl Āshūyānī, 'Abbās, *Tārīkh-i mufaṣṣal-i Irān* (Tehran, 1362 Sh./1983); al-Iṣṭakhrī, Ibrāhīm, *al-Masālik wa al-mamālik*, ed. M. J. de Goeje (Leiden, 1927); Juwaynī, 'Aṭā Malik, *Tārīkh-i jahān-gushā*, ed. Muḥammad Qazwīnī (Leiden, 1912–1937); Le Strange, G., *The Lands of the Eastern Caliphate* (2nd ed., Cambridge, 1930); Mar'ashī, Zahr al-Dīn, *Tārīkh-i Ṭabaristān wa Rūyān wa Māzandarān*, ed. 'Abbās Shāyān (Tehran, 1333 Sh./1954); al-Mas'ūdī, 'Alī b. al-Ḥusayn, *Murūj al-dhahab*, ed. C. Barbier de Meynard and A. Pavet de Courteille (Paris, 1877); al-Muqaddasī, Muḥammad, *Aḥsan al-taqāsīm*, ed. M. J. de Goeje (Leiden, 1906); Mustawfī, Hamd Allāh, *Nūzhat al-qulūb*, ed. G. Le Strange (Leiden, 1331/1912); Rabino, H. L., *Māzandarān and Astarābād* (London, 1928); Spuler, B., *Iran in früh-islamischer Zeit* (Wiesbaden, 1952); Wheatley, Paul, *The Places where Men Pray Together: Cities in Islamic Lands, Seventh through the Tenth Centuries* (Chicago, 2001); Wuthūq Zamānī, Abū al-Faṭḥ, *Āshūrādīh wa Harāt* (Tehran, 1363 Sh./1984); Yāqūt, *Buldān*.

JA'FAR SHI'AR AND SADEQ SAJJADI
TR. JOHN COOPER

Al-'Abbādī, Abū 'Āsim Muḥammad b. Aḥmad b. Muḥammad b. 'Abd Allāh b. 'Abbād (d. Shawwāl 458/September 1066), was a Shāfi'ī *qāḍī* from Herat and the author of the first *ṭabaqāt* (a biographical dictionary arranged by generations) about Shāfi'ī *fuqahā'* (jurists). He also figured prominently in the intellectual confrontations between the Shāfi'īs and the Ḥanafīs.

The title 'al-'Abbādī' was derived from a forebear some five generations earlier, 'Abbād (al-Sam'ānī, 4/123). It would appear that the 'Abbādī family were included among the dignitaries of Herat (Ibn Nuqṭa, 4/237) and that the family also produced other scholars (see al-Baghdādī, 2/299).

Initially, al-'Abbādī studied *fiqh* (jurisprudence) under Qāḍī Abū Mansūr al-Azdī in Herat (al-Dhahabī, 18/180–181; al-'Abbādī, 94), and later in Nisābūr, though 'Abd al-Ghāfir al-Fārisī does not mention him in the *Siyāq ta'rikh Nisābūr*, it is known that he studied under Qāḍī Abū 'Umar al-Bastāmī (al-Sam'ānī, 4/123), Abū Ṭahir al-Ziyādī (al-'Abbādī, 101), Abū Ishāq al-

Isfarāyīnī (al-Subkī, 4/104, 105) and Abū al-Ṭayyib al-Ṣu'lūkī (al-'Abbādī, 104). Abū Ishāq al-Isfarāyīnī, who was a leading exponent of Ash'arī theology in the east, seems to have been a major influence on al-'Abbādī (al-Subkī, 4/104–105).

Al-'Abbādī heard *ḥadīths* from Aḥmad b. Muḥammad al-Qarrāb (al-Dhahabī, 18/181; al-Subkī, 4/105) as well as Ḥusayn b. 'Abd Allāh al-Marwazī (Ibn Nuqṭa, 4/238). It is reported that he went on extensive journeys to numerous places (al-Subkī, 4/104), yet there are few *ḥadīths* narrated on his authority (al-Subkī, 4/105).

Qāḍī Abū Sa'd al-Harawī (d. ca. 500/1106) is included among al-'Abbādī's students of *fiqh* (al-Dhahabī, 18/181). Ismā'īl b. Abī Ṣāliḥ al-Mu'adhhdhin al-Kirmānī (al-Dhahabī, 18/181) and Muḥammad b. Faḍl al-Farāwī (Ibn Nuqṭa, 4/237) also learnt *ḥadīths* from him.

Al-'Abbādī was a prolific author and his works were mainly on *fiqh*. Perhaps the reason that few of his works survived or did not become widely known was that he wrote in a very abstruse manner. Even during his lifetime he was notorious for his recondite style of expression (al-Subkī, 4/105). Of all his works, the *Ṭabaqāt al-fuqahā' al-Shāfi'iyya* is the one that was most consulted and made use of by subsequent generations (al-Subkī, 1/219; Ibn al-Salāh, 1/107, 366, 474). Indeed, it is the only book by al-'Abbādī which has survived. In fact the *Ṭabaqāt* enjoyed such widespread acceptance that it overshadowed his personality and as a result the sources that deal with his biography. For the same reason his other works, and the overall nature of his scholarship and his views, have remained somewhat obscure.

However, a brief look at the titles of his other works not only gives a better understanding of al-'Abbādī's character, but also 'helps to' understand the intellectual milieu of the time in which he lived. Al-Muqaddasī's description (second half of the 4th/10th century) of Greater Khurāsān (al-Muqaddasī, 323) and his picture of the

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^c ABBADI (Muhammad ibn Ahmad Abu Asim al-).
- Kitab Tabaqat al fuqaha' as- safi'iya, das Klassenbuch der gelehrten Safi'iten des Abu Asim Muhammad b. Ahmad al-Abbadi, mit Einleitung und Kommentar herausgegeben von Gösta Vitestam.- Leiden, E. J. Brill, 1964.- In-8° (24 cm), X-61- 155 p., 8 fac-sim. [Acq. 2106-65] [18° Z. 20523 (21)]
(Veröffentlichungen der "De Goeje-Stiftung". 21.- Texte arabe avec introduction et commentaire en allemand.)

'ABBADI (Muhammad ibn Ahmad AC 11
Abu Asim al-)

Tabaqat-al - Fuqaha' al- Safi'iya

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Leyde, 1964

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^c ABBADI (Muhammad ibn Ahmad Abu Asim al-) Kitab Tabaqat al-Fuqaha' as-Safi'iya. Das Klassenbuch der gelehrten Safi'iten des Abu Asim Muhammad b. Ahmad al-Abbadi. Mit Einleitung und Kommentar hrsg. von Gösta Vitestam.- Leiden, E.J. Brill, 1964.- 24 cm, X-61-165 p., [4] pl.

(Veröffentlichungen der De Goeje-Stiftung. 21.)

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'ABBADI (Muhammad ibn Ahmad Abu Asim al-)

كتاب طبقات الفقهاء السلفية تأليف أبي عاصم محمد بن أحمد
Kitab Tabaqat al-fuqaha' as-safi'iya. - المباري
Das Klassenbuch der gelehrten Safi'iten des Abu Asim Muhammad b. Ahmad al-Abbadi, mit Einleitung und Kommentar herausgegeben von Gösta Vitestam.
Leiden, E. J. Brill, 1964. In-8°, X-61- 100 p., pl. facs.

(Veröffentlichungen der "De Goeje-Stiftung", Nr. XXI)

Abu Asim al-
Al-^cABBADI (Muhammad ibn Ahmad -) Kitab Tabaqat al-Fuqaha' al-Safi'iyya. Ed. Gösta Vitestam.

Leyde, E.J. Brill, 1964, 1 vol., X-61-155 p. (dont 8 planches).

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RECHERCHE ET DOCUMENTATION
BOISRA CHELBI PAKIZIAN

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^c ABBADI (Muhammad ibn Ahmad Abu Asim al-)

Kitab Tabaqat al-fuqaha' as-safi'iya.
Das Klassenbuch der gelehrten Safi'iten des..., mit Einleitung und Kommentar hrsg. von Gösta Vitestam.
- Leiden, E.J. Brill, 1964.- In-8°, X-61 + 105 p., 8 pl. h.t.
(Veröffentl. der "De Goeje-Stiftung, 21)

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professor of law and as leader of the Shāfiʿī school. In fact, for al-Ḥākim, al-Dārakī's legal expertise and fame are tied directly to his authority in the study and transmission of *ḥadīth*.

Al-ʿAbbādī's Kitāb ṭabaqāt al-fuqahāʾ al-shāfiʿiyah

Between 450/1058 and 475/1083, almost a century following the death of al-Dārakī, three more biographies were written that drew on transmitted eyewitness accounts, although none appear to have relied on al-Ḥākim's text to any extent. The earliest of these was composed by the Shāfiʿī jurist and historian Abū ʿĀṣim al-ʿAbbādī, who says nothing about al-Dārakī's training, where he was from, or the subjects in which he specialized. In fact, al-ʿAbbādī provides almost no biographical information at all. Instead, he attempts to depict al-Dārakī as a jurist who was in the mainstream of the Shāfiʿī school by referring to al-Dārakī's opinion regarding the purity of vessels that contained wine that had turned to vinegar over time.

Al-Dārakī is quoted as arguing that wine vessels do not need to be purified after their contents had already turned to vinegar. In other words, he assumes that although wine is impure, vinegar, because it undergoes a change, loses its impurity. Therefore, if the vessel were to be used to hold another liquid, for instance, water used in ritual ablutions, no additional precautions need to be taken to ensure that the vessel does not communicate its previous impurity, gained from the wine, to the water. Al-ʿAbbādī goes on to say that other scholars, whom he does not mention, held that the vessel must be purified.³⁰

Al-Nawawī, in his *al-Majmūʿ al-mudhahhab fī sharḥ al-muhadḥhab*, indicates that al-Dārakī's opinion reflects that of al-Shāfiʿī and other mainstream scholars in the school.³¹ Al-ʿAbbādī quotes it to suggest that al-Dārakī represented orthodox school thought; and by contrasting his opinion with other, unnamed individuals who differed with his and al-Shāfiʿī's opinion, he is also arguing that al-Dārakī is not a voice in *ikhtilāf*. Although it is by no means certain from the context of the entry, it further implies that al-ʿAbbādī may have been reacting to a current of dissent that had formed around the

reputation of the scholar, although he provides no specific clue as to what that might have concerned. By providing almost no details about al-Dārakī's life, al-ʿAbbādī seems to assume that his readers were already familiar with specifics of his biography. The only biographical information provided by al-ʿAbbādī concerns two of al-Dārakī's students, Maymūn al-Wāsiṭī and Abū Muḥammad al-Muqrīʾ, neither of whom was notable in the study of law.

Al-ʿAbbādī, in fact, does not provide a biography for al-Wāsiṭī, nor does he refer to him in any other biography in his text. Al-Isnawī, in his *Ṭabaqāt*, lists his full name as Maymūn b. Sahl al-Wāsiṭī and says that he was a student of al-Dārakī, although he bases this solely on al-ʿAbbādī. Al-Isnawī goes on to say that the scholar died in 428/1037.³² Al-Dhahabī, however, lists his full name as Maymūn b. Sahl Abū Najīb al-Wāsiṭī al-Harawī and states that he died in Ramaḍān; he provides no other information.³³

Likewise, al-ʿAbbādī does not present a biography for Abū Muḥammad Ismāʿīl b. Ibrāhīm al-Muqrīʾ, although he does refer to him in his entry for Aḥmad b. ʿAlī al-Ikhshād. Al-ʿAbbādī does not give any biographical details of al-Muqrīʾ's life beyond stating that he was "the student (*ṣāhib*) of Abū al-Qāsim al-Dārakī."³⁴ Al-Samʿānī, in his *Kitāb al-ansāb*, states that Abū Muḥammad al-Muqrīʾ studied in Khurāsān and ʿIrāq and that he was "among the people of the house and the people of *ḥadīth*;" he does not supply the date of his death.³⁵ Al-Subkī, as with al-Samʿānī, states that al-Muqrīʾ was a descendant of the Prophet, but he adds that al-Shāfiʿī was also his ancestor, for whom he wrote a *Manāqib* (a text dedicated to outlining al-Shāfiʿī's virtues). He further depicts the jurist as studying law (*tafāqqaha*) with al-Dārakī and as hearing *ḥadīth* from al-Ḥākim. Al-Subkī lists his date of death as 424/1033.³⁶

Al-ʿAbbādī crafts al-Dārakī's biography in such a way as to make the scholar appear in the mainstream of the Shāfiʿī school who, in the overall history of its development, made little overall impact. Like al-Ḥākim, although with less direct emphasis, al-Dārakī is

³² Isnawī, *Ṭabaqāt*, vol. 2, 305.

³³ *Tārīkh al-islām*, vol. 28, 247.

³⁴ Al-ʿAbbādī, *Kitāb al-ṭabaqāt*, 32.

³⁵ *Kitāb al-ansāb*, vol. 12, 401.

³⁶ *Ṭabaqāt* [1964-76], vol. 4, 266-68.

³⁰ Al-ʿAbbādī, *Kitāb al-ṭabaqāt*, 100.

³¹ Al-Nawawī, *al-Majmūʿ*, vol. 2, 531.

الايرونيك الادب العربي

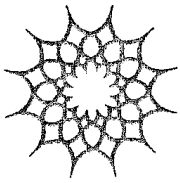
- Abbadi Ebb Asim 524 vol.

رجال علم الحديث

المجلد الثاني - القسم الثاني

تأليف:

قيس آل قيس



مؤسسة البحوث والتحقيقات الثقافية

تهران ١٣٦٣

مؤسسة التحقيقات والبحوث الثقافية

التابعة

لوزارة الثقافة والتعليم العالي

الايرونيون و الادب العربي المجلد الثاني - القسم الثاني

راجعة : الدكتور نادر نظام تهراني

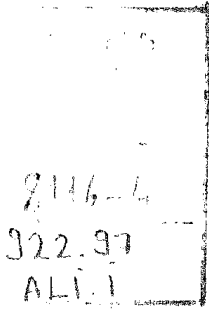
الخطاط : محمد احصائي

مراقب الطبع : ابوالفضل صحتي

الرقم : ٥٢٧

نسخ الطبع : ٢٠٠٠ نسخة

حقوق الطبع محفوظة للناسر





الاجتهاد

وطبقات مجتهدى الشافعية

Abbas, Ebu Asim 212 vd.

Ürkiye İslâm Ansiklopedisi
İslâm Ansiklopedisi
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الدكتور
محمد حسن هيتو

جميع الحقوق محفوظة

الطبعة الأولى

١٩٨٨ - ١٤٠٩ هـ

مؤسسة الرسالة

مؤسسة الرسالة بيروت - شارع شورابا - بناية سندي وصالحية
هاتف: ٢١٠٢١٠ - ٢١١١١٢ - ص.ب. ٧٤٦٠، برقنا، بيروت



ABBADI, EBU ASIM
- TABAKATUL FUKAHIA

2917. Abbadi, Abu Asim Muhammad ibn Ahmad al-. *Kitab Tabaqat al-Fuqaha ash-Shafiyya—Das Klassenbuch der Shafiiiten* (Mit Einleitung und Kommentar Herausgegeben—Vitestam, Gosta). Leiden: E. J. Brill; 1964; x + 61 + 154pp., + 8 plates.

Reviewed by Diwald, S. (1969) DI 45(1-2): 135-6.

Brief commentary on the contents.

0.7 SUBAT 1994

Abbadi Ebu Asim Muhammed
b-Ahmed

- Tabakatul-fukahia

Ayasofyo 3303

28 Aralık 2014

A

MADE YAYINLANDIKTAN
SONRA GELEN DOKÜMAN

al-‘Abbādī

Abū ‘Āşım Muḥammad b. Aḥmad b. Muḥammad b. ‘Abdallāh b. ‘Abbād **al-‘Abbādī** (375–458/985–1066), often called al-Qāḍī l-Harawī, was a Shāfi‘ī juriconsult and judge and a celebrated scholar of his school of law (*madhhab*) in the first half of the fifth/eleventh century. Born in Herat (hence his *nisba* al-Harawī), he studied jurisprudence in his hometown, under the judge (*qāḍī*) Abū Maṣṣūr al-Azdī, and in Nīshāpūr, under the local judge. In common with other contemporary seekers of religious knowledge, he journeyed far to meet many scholars, studied under them, and imparted prophetic traditions on their authority in chains of transmission that extend back to the Prophet and his Companions. Eventually, al-‘Abbādī returned to Herat and assumed the office of the town *qāḍī*, which he held until his death.

Tāj al-Dīn al-Subkī (d. 771/1370) classified him in his *Ṭabaqāt al-shāfi‘iyya al-kubrā*—a compilation of the generations of Shāfi‘īs from the eponymous founder of the *madhhab* in the early third/ninth century to his own time—as one of the

fourth generation of the school’s illustrious jurists and listed his legal works. Al-‘Abbādī’s biography is also to be found in comprehensive biographical dictionaries on celebrated learned and pious figures and notables generally. He is noted by his biographers for his reliability and authenticity in the transmission of religious lore, his mastery of various branches of knowledge, and his subtle legal investigations. He was also known for his complicated style of literary expression.

By combining the capacities of juriconsult, author-jurist, and judge, al-‘Abbādī played a significant role both in the elaboration and articulation of the legal corpus of his school and the legal discourse of his scholarly milieu in general, and in the operation of the Shar‘a as a living tradition during his epoch. He is said to have composed several useful treatises, including *Ziyādāt al-ziyādāt*, a large legal compendium, and *al-Hādī*, a guide to the doctrines of the learned, that are lost, and the *Adab al-qadā’*, a work on the proper manners and duties of the judges, which survives in the form of a commentary written by his close disciple Abū Sa‘d (or Sa‘īd) b. Abī Aḥmad b. Abī Yūsuf