

Ibn Abbad er-Rundi  
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# I

## Ibn 'Abbād al-Rundī

Abū 'Abdallāh Muḥammad b. Abī Ishāq Ibrāhīm al-Nafzī al-Ḥimyarī **al-Rundī**, called **Ibn 'Abbād**, was born in Ronda, al-Andalus, in 730/1330 (or 732/1332), on the same day as the great historian Ibn Khaldūn (d. 808/1406), and died in Fez in 792/1390. Ibn 'Abbād witnessed the great changes taking place on both shores of the Mediterranean, marked by the end of the Moroccan hegemony over al-Andalus and the rest of the Maghrib. He also witnessed the reign of the Marīnid dynasty (r. 614–869/1217–1465) and the change from the religious congregation called *tā'ifa* (designation for a political and cultural group in Morocco until the twentieth century) to that of the Ṣūfī brotherhood or mystical way (*tarīqa*, pl. *ṭuruq*). These changes culminated in the emergence of the Sa'dī (r. 916–1069/1510–1659) and 'Alawī (r. from 1069/1659) reigning families, the *ṭuruq*, and by the rise of Sharīfism (the important social status granted to descendants of the prophet Muḥammad and his daughter Fāṭima al-Zahrā'), a process that was accompanied by the decline of

rulers and states based on the *'aṣabiyya* (tribal power and kinship solidarity) so eloquently described by Ibn Khaldūn.

### 1. LIFE

After spending his childhood in Ronda, al-Andalus, Ibn 'Abbād moved to the cities of the Maghrib and schools founded and sponsored by the Marīnids. He went first to Tlemcen (Algeria), where he associated with the *shaykh* al-Sharīf al-Tilimsānī (d. 771/1370), who lived amidst rivalry between the Marīnids of Fez and the Zayyānids of Tlemcen (r. 633–962/1236–1555), and then to Fez, the home of Aḥmad al-Maqqarī (d. 1041/1632), the author of the biographical chronicle *Nafḥ al-ṭīb min ghuṣn al-Andalus al-raṭīb* ("The wind's breath on the fresh Andalusian bough"), published in English in 1921 in Toronto. No less important was his association with al-Ābilī (d. 757/1356), the teacher of Ibn Khaldūn, who quotes him in his writings and draws on him sometimes in his testimonies. The work and personality of Ibn 'Abbād were marked indelibly by the continuing rupture between al-Andalus and the Maghrib