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Kabbab

قبا ب بن الارث الدانية الصابر / مجيد

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تاريخ الصحافة ) .

The Kabards arrived in their habitat in the 13th century from their original homeland further to the west, after the Alans had been weakened by Mongol invasions, and after the collapse of the Golden Horde they began to play a leading role in the history of the Caucasus. In the 16th century Kabard princes maintained friendly relations with the rulers of Moscow. The second wife of Iyan IV was a Kabard princess, Marie, daughter of Temrük. In the 17th century the Kabards led the coalition of Caucasian peoples against the Ƙalmuƙs. Because of the dominating role they played in the Central Caucasus and their location near the Daryal pass, they were the first to come under Russian control in the 19th century, accepting it without any strong resistance. At the time of the Russian conquest a number of Kabards settled between the upper Kuban and the Zelenchuk and were called Fugitive Kabards. After 1864, some Kabards, mostly of the fugitive group, emigrated into the Ottoman Empire.

Sunni Islam of the Hanafi *madhhab* was introduced in the second half of the 16th century by the Crimean Tatars, in competition with Christianity. They were completely islamized by the end of the 17th century.

The traditional Kabard economy consisted of horse-breeding, agriculture, horticulture, apiculture and home industry. Traditional Kabard society had a complex structure which consisted of eleven classes grouped in two main divisions: the noblemen, or the free group, and the *pshtla*, or the non-free group. At the head of society were the princes (*psht*), among whom the *wālī* was the chief of the Kabard people. They were followed by the nobles (*uork*, or *uorkkħ*). These in turn were subdivided into four classes according to the rights and obligations which bound them to the princes. The nobles were followed by the free peasants (*tfokħoll*). The non-free group consisted of the *azat* (freed peasants who were bound by some servitude to their former masters); *og* (serfs); *loganaput* (between *og* and slaves); *unaut* (slaves).

In the 19th century attempts were made by K. Atažukin to create a literary language, and in 1865 he published a Kabard alphabet based on the Cyrillic script. However, Kabard did not attain the status of a literary language until 1924. The speech of the Great Kabarda was used as the basis of the literary language, and this language is used officially in the Kabardo-Balkar A.S.S.R. and the Karačay-Čerkes A.R. The first newspaper in the Kabard language was published in 1924 under the title *Kara Khalk*. According to the *Letopis' periodičeskikh izdanij S.S.S.R.* there were in 1960 two Kabard newspapers and two magazines.

The Kabards were first organized into the Kabard Autonomous Region on 1 September 1921. On 16 January 1922 they were joined with the national district of Balkar, which on 5 December 1936 became the Kabardo-Balkar Autonomous Region. In 1944 the Kabard Autonomous Soviet Socialist Republic was announced, which further changed into the Kabardo-Balkar Autonomous Soviet Socialist Republic on 9 February 1957. The territory of the Republic occupies 12,400 sq. km. In 1959 there were 420,115 people in the A.S.S.R. Of these 45 % were Kabards, 8.1 % were Balkars, 38.7 % Russians, and the rest other groups of Caucasians.

*Bibliography:* B. Geiger, T. Halasi-Kun, A. Kuipers and K. Menges, *Peoples and languages of the Caucasus*, The Hague 1958; *Istoriya Kabardino-Balkarskaya A.S.S.R.*, Moscow 1967; *Kabardiskaya A.S.S.R.*, Nalchik 1946; B. Kalnikov, *Očerki revoliutsionnogo dviženiya v Kabarde,*

Nalchik 1946; A. Kuipers, *Introduction to Morpheme and phoneme in Kabardian*, The Hague 1960; Sh. B. Nogmov, *Istoriya Adlgeyskogo Naroda Sostavlennaya po predaniyam Kabardintsev*, 5th ed., Nalchik 1952; *Sbornik Slaty po Istorii Kabardy*, 1-2, Nalchik 1957; see also BESKESEK-ABAZA, ČERKES, and AL-ƘABƘ. (HÜLYA SALIHOĞLU)

⊗ **AL-ƘABBĀB**, ABŪ MUHAMMAD ‘ADD ALLĀH B. HUSAYN AL-TAMGRŪTĪ AL-DAR‘Ī AL-RAƘƘĪ (from al-RaƘƘa [q.v.], his native town), a very famous Moroccan saint. Born in the *zāwiya* of Sayyid al-Nās as it was called (from the name of the Prophet), the founder of which was Abū Ishāƙ al-Anšārī, known under the name of Sayyidī Ibrāhīm al-Ĥādīdjī, he grew up there in prayer and asceticism. Accompanied by the son of this latter, Aḥmad, he went to the *zāwiya* of Tamgrūt, founded by Abū Ḥafs, ‘Umar b. Aḥmad al-Anšārī, in Ramaḍān 983/Dec.-Jan. 1575-76, and settled there until his death on Friday 12 Djumādā II 1045/23 Nov. 1635. He was buried in the place since called *rawḍat al-ašyākh*, on the Sidjilmāsa road. His fame had attracted many disciples, whom he initiated into the *dhikr shādhilī* and who acquired some fame, such as the aforementioned Aḥmad b. Ibrāhīm and the two brothers Muḥammad and Husayn Ibn Nāšir al-Dar‘ī. The teaching of the *ṭarīqa*, which he had received from Abu ‘l-‘Abbās Aḥmad b. ‘Alī al-Ĥādīdjīdjī al-Dar‘ī, derived from Abu ‘l-‘Abbās Aḥmad Zarrūƙ, whose teaching was transmitted by Abu ‘l-Ƙāsim al-Ġhāzī, ‘Alī b. ‘Abd Allāh al-Sidjilmāsī and ‘Alī b. Yūsuf al-Rāshidī.

*Bibliography:* E. Lévi-Provençal, *Chorfa*, 315 and n. 4; Ifrānī, *Šafwa*, 70; Ƙādirī, *Nashr*, i, 169; idem, *Ilthikāt*, fol. 14v; idem, *al-Nashr al-kabir*, i, fol. 81v; Nāširī, *Tal‘at al-muštarī*, i, 128-36 and *passim*; Makki Nāširī, *Durar* (after al-Ḥaštūki, *Inārat al-bašā’ir* and *Tal‘at al-dā’a*); Husayn Ibn Nāšir al-Dar‘ī, *Fahrasa*; Yūsī, *Muhāḍarāt*, in *fine*. (M. LAKHDAR)

— **ƘABBĀN** [see MĪZĀN].

⊗ **ƘABD** (A.), verbal noun meaning “seizure”, “grasping”, “contraction”, “abstention”, etc., and used in the special vocabulary of various disciplines.

1. — In *fiḥh* the word signifies taking possession of, handing over. In Mālikī law *ḥiyāza* is more frequently used. *Tasallum* is also employed to mean the act of handing over. Taking possession is accomplished by the material transfer of the thing when movable goods are involved; by occupation when it is a question of real estate, but also symbolically by the handing over of the keys or title deeds of the property. *Ƙabd* only has a subsidiary role to play in the sale, since *fiḥh*, from the very beginning and in all its versions, recognized that the ownership of the thing which has been sold, when a definite object is involved, is transferred immediately by the agreement of the parties, before any formal transfer.

The part played by the *Ƙabd* in the matter of gifts (*hiba*), loan (*ḥarḍ*), commodate (*‘ariyya*) and security (*rahn*), is a subject of dispute amongst the legal schools. The Mālikīs excepted, most authors teach that the agreement of the parties on which these contracts are founded does not carry with it any legal obligation on the part of the one who gave the undertaking, nor any absolute right on the part of the beneficiary. The former cannot be forced to hand over the thing he has promised, nor can the latter demand its transfer, *Ƙabd*. These contracts are “efficacious”, therefore, only on the basis of the *Ƙabd*, freely agreed. The formula of the classical authors, according to which *Ƙabd* is useful for the completion (*tamām*, *luḍūm*) of these contracts, is