

Kādīrī, Ebu Abdillāh (b). 1106)

Negrul-Mesāmi Li Ehli'l-Kar-  
mil-Nādi Azere ve's-Sāni<sup>III</sup> 67-72

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'l-'Abbās (it deals with Aḥmad b. Muḥammad b. 'Abd Allāh Ma'n al-Andalusī, in whose company he had visited the Holy Places). He is also the author of the following works: *Djawāb fi 'l-nasab al-ḥasanī wa 'l-ḥusaynī*; *Ta'rif fi nasab al-shurafā'* al-'Alawiyyīn; three poems in *radīaz* metre: one on the Companions of the Prophet who had emigrated to Abyssinia, the second on the mosques in which the Prophet had prayed, and the third in *yā'* rhyme on the masters of his time. He passed the rest of his days in the odour of sanctity, devoting himself to the perusal of works of mysticism, and associating only with saints, such as Kāsim al-Khaṣāṣī, Muḥammad al-'Arabī Bardalla, and the aforementioned Aḥmad b. Muḥammad b. 'Abd Allāh Ma'n. Previously at Fez, he had followed the courses of al-Yūsī and 'Abd al-Kādir al-Fāsi. He died at Fez, Monday 19 Djumādā l 1133/18 March 1721, and was buried outside the Bāb al-Futūḥ near the oratory of 'Adwat al-Andalus.

*Bibliography*: E. Lévi-Provençal, *Chorfa*, 294; Kādirī, *Nashr*, ii, 201; idem, *Iltihāt*, 61v; idem, *al-Nashr al-kabīr*, ii, 71v-72v; idem, *al-Zahr al-bāsim*; Ifrānī, *Safwa*, ii, 353; R. Basset, *Recherches*, 28, n. 75; Ibn Sūda, *Dalīl*, i, 80-1, 91, ii, 368, 434; Kattānī, *Salwa*, ii, 353.

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④ AL-KĀDIRĪ AL-HASANĪ, ABŪ 'ABD ALLĀH MUḤAMMAD AL-'ARABĪ B. AL-TAYYĪB, Moroccan scholar very learned in history and genealogy. He had eminent teachers in the various branches of knowledge, notably 'Abd al-Kādir al-Fāsi, his two sons Muḥammad and 'Abd al-Rahmān, al-Ḥasan al-Yūsī, and the *kādi* Muḥammad b. Aḥmad al-Fāsi. He frequented well-known mystics, amongst others Kāsim al-Khaṣāṣī, Aḥmad b. 'Abd Allāh Ma'n al-Andalusī, in whose company he made the pilgrimage, and Aḥmad b. Muḥammad b. Idris al-Yamani. All his works are devoted to mysticism: *al-Turfa fi 'khtišār al-Tuḥfa* (which is a history of the *Djazūli* and *Zarrūkī* movement from the beginning until his own time, and a résumé of the work of al-Mahdī al-Fāsi), a treatise on the descendants of *shaykh* 'Abd al-Kādir b. Mūsā al-Ḥasanī al-Djilānī, and another on the saints of Fez with the title *al-Ta'rif bi-sūḥāḥ' Fās wa-akhbārihim*; he had given the draft of this, when he was about to travel to the east, into the keeping of Muḥammad b. 'Ayshūn al-Sharrāṭ, who appropriated it, passing it off as his own. Muḥammad al-'Arabī al-Kādirī also composed a *kunnāsh* which, his biographers say, contained most interesting information. He died at the end of *Dhu 'l-Hiǧǧja* 1106/11 Aug. 1695, and was buried outside Bāb al-Futūḥ at Fez in the place called Maṭrah al-Diamra.

*Bibliography*: E. Lévi-Provençal, *Chorfa*, 275-6; 'Abd al-Salām al-Kādirī, *al-Durr al-sanī*, 62; Dilā'ī, *Natīdīat al-tahkīk*, 20; Kādirī, *Nashr*, ii, 158; idem, *Iltihāt*, 46v; idem, *al-Nashr al-kabīr*, ii, 184v-187r; Kattānī, *Salwa*, ii, 345; R. Basset, *Recherches*, 27, no. 69; Ibn Sūda, *Dalīl*, i, 51, 200, ii, 294, 314, 463.

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AL-KĀDIRĪ AL-HASANĪ, ABŪ MUḤAMMAD 'ABD AL-SALĀM B. AL-TAYYĪB, celebrated Moroccan genealogist of the Chorfa. Born at Fez, 10 Ramaḍān 1058/28 Sept. 1648, he followed there the courses of eminent teachers, including 'Abd al-Kādir al-Fāsi and his two sons, Muḥammad and 'Abd al-Rahmān, al-Yūsī, al-'Arabī b. Aḥmad al-Fishtālī, and Aḥmad b. al-'Arabī b. al-Hāǧǧī. He was accomplished in lexicography, rhetoric, logic, dialectic, and *ḥadīth* and its principles (*uṣūl*). But his speciality was genealogy in general and that of the Banū

Hāshim and of the 'Alawī branch in particular. 'Abd al-Salām al-Kādirī left an important body of work dealing with most aspects of learning. The following works may be cited, according to discipline: a) Literature: a *diwān* and a *fahrasa*—b) Mysticism: *Adā' al-ḥuḳūḳ fi 'ibda' al-furūḳ*—c) Tradition: i) a rendering in verse of the *Mukhtaṣar fi 'l-Sira* of Ibn Fāris, ii) *al-Durra al-khatira fi muḥimm al-Sira*—d) Biography and Hagiography: i) a notice of Ibn Abī Zar', ii) of Aḥmad b. 'Abd Allāh Ma'n al-Andalusī: *al-Maḥṣad al-aḥmad*, iii) of Aḥmad al-Shāwī: *Mu'tamad al-rāwī*, iv) of Abū Bakr al-Dilā'ī and his son Muḥammad: *Nuzhat al-fikr*, v) of Kāsim al-Khaṣāṣī: *al-Zahr al-bāsim* (or *al-'Urf al-nāsīm*)—e) Genealogy: i) *al-Durr al-sanī fi man bi-Fās min ahl al-nasab al-ḥasanī*, ii) *al-'Urf al-'āṭir fi man bi-Fās min abnā' al-shaykh* 'Abd al-Kādir, iii) *al-Ishrāf 'alā nasab al-Aḳṭāb al-arba'a al-ashraf*, iv) *Tuḥfat al-nabīh bi-nasab Banī Tāhīr wa-Banī 'l-Shabīh*, v) *'Ukūd al-la'āl wa-wasīlat al-su'āl bi-nā lahu s.l.m. min al-āl*, vi) *Maṭla' al-ishrāk fi 'l-shurafā'* al-wāridīn min al-'Urāk.

He died at Fez on Friday 13 Rabi' l 1110/19 Sept. 1698, and was buried outside the Bāb al-Futūḥ.

*Bibliography*: *al-Durr al-sanī*, supra, e) i, 62; al-'Urf al-'āṭir, supra, e) ii, tr. Giacobetti, *Kitāb al-nasab*, 145; E. Lévi-Provençal, *Chorfa*, 276-80; Dilā'ī, *Natīdīat al-tahkīk*, 20; Kādirī, *Nashr*, ii, 162; idem, *Iltihāt*, 48v; idem, *al-Nashr al-kabīr*, ii, 39v-45v; Kattānī, *Salwa*, ii, 348; Fuḍaylī, *al-Durar*, ii, 192; R. Basset, *Recherches*, 27, no. 71; 'A. al-Kattānī, *Fihris al-fahāris*, i, 132-3, ii, 165, 292; Brockelmann, S II, 682-3; al-Wazīr al-Ghassānī, *al-Durr al-sanī*; Ibn Zaydān, *al-Manẓar al-laṭīf*, 309; M. al-Bashīr, *Yawāḳīt*, 20; M. Dāwūd, *Ta'rikh Tiṭwān*, i/3, 361, 374; Ibn Sūda, *Dalīl*, *passim*; A. al-Namīshī, *Ta'rikh al-shīr*, 74.

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KĀDIRIYYA, Order (*tariqa*) of dervishes called after 'Abd al-Kādir al-Djilānī [q.v.].

1.—Origin. 'Abd al-Kādir (d. 561/1166) was the principal of a school (*madrasa*) of Ḥanbalī law and a *ribāṭ* in Baghdād. His sermons (collected in *al-Fatḥ al-Rabbānī*) were delivered sometimes in the one, sometimes in the other; both were notable institutions in the time of Ibn al-Aṭhīr, and Yāḳūt (*Irshād al-Arib*, v, 274) records a bequest of books made to the former by a man who died in 572/1176-7. Both appear to have come to an end at the sack of Baghdād in 656/1258, till when it is probable that their headship remained in the family of 'Abd al-Kādir, which was numerous and distinguished. In the *Bahājat al-Asrār*, where an accurate account of his descendants is given (pp. 113-117), it is stated that 'Abd al-Kādir was succeeded in the *madrasa* by his son 'Abd al-Wahhāb (552/1151-593/1196), who was followed by his son 'Abd al-Salām (d. 611/1214). Another son, 'Abd al-Razzāk (528/603-1134/1206-7), was a notable ascetic. Several members of the family perished during the sack of Baghdād, when it would appear that both these institutions came to an end.

A *ribāṭ* was at this time distinguished from a *zāwiya*, the former being a *coenobium*, the latter a place where an ascetic lived in solitude (al-Suhrawardī, *Awārif al-Ma'ārif*, margin of the *Ihyā'*, Cairo 1306, i, 217). In the time of Ibn Baṭṭūṭa *zāwiya* had come to be used in the former sense also, and his description of the religious exercises practised at the *zāwiya* (i, 71) would probably suit what went on at 'Abd al-Kādir's *ribāṭ*. The body of rules and doctrines which had his authority was sufficient to constitute a system (*madhhab*; *Bahāja*, p. 101), and by accepting the *khirka* from the *shaykh* the *murīd*