

العام الثالث من العشرة الرابعة

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فمنهم الفقيه العلامة التوازي المفتي القاضي الخطيب أبو عبد الله محمد العربي بن أحمد بُردَّة الأندلسي ثم الفاسي مولدا ووفاة. ولي قضاء فاس والفتوى بها مراراً وعزل عن كل ذلك، ثم ولي النظر في أحباس فاس. وكان آخر مرة عزل عن القضاء ولم يرجع إليه سبع صفر عام تسعة عشر ومائة وألف، أخذ - رحمه الله - عن شيخ الجماعة سيدي عبد القادر الفاسي، وأبي العباس المزوار وأضرابهما. وأخذ عنه جماعة من أهل فاس. وكان له معرفة بالعربية والفقه والتوازل [وله أجوبة دالة على ما له من اليد في العلم وكان شيخاً⁽²⁾] الجماعة بفاس وأكثر من مخاطبة السلطان بالكتابة، وكان إذا شافهه لا يتكلم بل يقتصر على ما يكتب له بالقلم في الأجوبة والرسائل وغيرها. وله صيت عند أهل وقته وينسبون له أموراً منها ما تناسب حاله من العلم ومنها ما لا تناسبه، والظن به أنه بريء مما لا يناسبه، ولولا الإطالة لأوردنا من ذلك أشياء كثيرة، ولد يوم الأربعاء ثاني جمادى الأخيرة عام اثنين وأربعين وألف، يوم مات الولي الشهير سيدي موسى دفين جرنيز، وتوفي في رجب عام ثلاثة وثلاثين ومائة وألف، ودفن خارج باب عجيصة من فاس بطرف فران الغرباء، وعليه بناء يزار رحمه الله.

أحمد بن عبد القادر القادري

ومنهم الفقيه الوجيه الأغر، الخير الدين الحاج الأبر، الأديب الناظم النائر،

(1) ترجمة بردله ساقطة من ك، متأخرة عن ترجمة أحمد القادري في س، كتبت مختصرة في هامش ك وهي أول ترجمة في العام 1133 في ط.

(2) ساقط من س.

والعز ابن عبد السلام، وابن حجر الكنافي العسقلاني وغيرهم، وكان لصاحب الترجمة في حياته أتباع، ونسب صاحب الترجمة في الأخذ عن أشياخ لا يعرف أحد منهم نحن ولا غيرنا ممن أدركنا. وذكر أنه لقيهم في هذه الجهات وذكر من جملتهم سيدي عبد الله⁽²⁾ البرنوي، إن كان المراد به شيخ سيدي أحمد البني فقد توفي قبل ولادة صاحب الترجمة، وقدمنا بيان ذلك في ترجمته عام ثمانية وثمانين وألف، فالتاريخ يبطل الاجتماع به حيا. وإن أولته بأن ذلك كان غيبا فيبطله أيضا بأنه صرح بذلك ظاهراً. وإن كان غيره فلا نعرفه.

توفي صاحب الترجمة عام اثنين وأربعين ومائة وألف، ودفن خارج باب الفتوح قرب روضة الأنوار بين سيدي الدرّاس بن إسماعيل وسيدي علي صالح، وبنيت عليه قبة باقية على حالها إلى اليوم⁽³⁾.

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(2) صحف أيضا في ك فكتب: عبد القادر البرنوي.

(3) اختصرت ترجمة الدباغ في نحو نصف صفحة من ط.

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Dawla, the brother of Muḥarrif al-Dawla, who at once secured the proclamation in the *khūba* of his name, and Abū Kālidjār [q.v.], his nephew, who had himself proclaimed chief amīr by the troops, an announcement ratified by the caliph until those same troops were deserting Abū Kālidjār and rallying to Djalāl al-Dawla. The latter arrived in Baghdad in 418/1026, installed himself in the amiral palace and assumed certain caliphal prerogatives, but less than a year later the troops clamoured for his dismissal. Al-Kādir despatched the chief notables, the two *naḳībs* and the *hādīb*, to inform him that he must withdraw; he did so and was prohibited from returning to the capital for some time afterwards.

The caliph devoted the last years of his reign to reinforcing 'Abbāsid propaganda. During 420/1029 three letters were solemnly read aloud from the palace: the first denounced Mu'tazilism anew; the second attacked in particular the doctrine of the "created Qur'ān"; while the third proclaimed the superiority of the early caliphs and affirmed the obligation to "command good and forbid evil". At the same time doctrines favourable to Mu'tazilism had to be duly amended and the preacher at the mosque of Barāthā was dismissed as a Shī'ī extremist. Moreover the caliph received frequent reports of events in the eastern provinces, where Maḥmūd of Ghazna harried the Shī'īs and further extended Islamic power by setting out on the conquest of India, while at the same time engaging in battle against the Buwayhids, seizing Rayy in 420/1029 then attacking Kirmān in 422/1031. In 421/1030 the ageing caliph secured the succession by declaring his son Abū Dja'far his heir without any reference to the chief amīr. On his death in 422/1031, though it had not regained its traditional power, the caliphate had won a considerable amount of prestige. Above all al-Kādir had worked effectively for the restoration of threatened Sunnism and in this way achieved ends as much political as religious. Al-Kādir's activities were reflected by the redaction of two treatises on public law, the two works entitled *Al-Aḥkām al-sultāniyya*, the one by the Shāfi'ī al-Māwardī [q.v.] and the other by the Ḥanbalī Ibn al-Farrā' [q.v.].

Bibliography: The basic sources are: Abū Shudjā', *Dhayl taḍwīb al-umam*, *passim*; Ibn al-Djawzī, *Muntazam*, vii-viii; Ibn al-Athīr. Other sources are mentioned in the following: M. Kabir, *The Buwayhid Dynasty of Baghdad*, Calcutta 1964, *passim*; H. Busse, *Chalif und Grosskönig, Die Buyiden im Iraq*, Beirut 1966, *passim*; see also H. Laoust, *La pensée et l'action politiques d'al-Māwardī*, in *REI*, xxxvi (1968), 11-92; C. E. Bosworth, *The Ghaznavids*, Edinburgh 1963, *passim*.

(D. SOURDEL)

AL-KĀDIRI, ABŪ 'ABD ALLĀH MUḤAMMAD B. AL-ṬAYYIB B. 'ABD AL-SALĀM AL-HASANĪ AL-KĀDIRI, *sharīf*, Moroccan historian and biographer, born in Fās on 7 Rabi' I 1124/14 April 1712, died in the same town on 25 Sha'bān 1187/ 11 November 1773. He was a pupil of the leading scholars of his time but, unlike them, throughout his life revealed an almost complete detachment from the good things of this world. Quite early he turned to Ṣūfism and, to make his living, was content to act as an *'ādil* (legal witness to a deed). Al-Kādirī left a fairly considerable number of writings. In the list of works, compiled by himself (*Ilṭikāf al-durar*, fol. 104 v.), some of the most noteworthy of these (apart from works relating to Muslim learning) are a monograph relating to the saint Kāsim al-Khaṣāṣī, a short

work devoted to the *ashrāf* of Sicilian origin, an obituary in *radjāz* on the family of the Fāsiyyūn [q.v.], an appendix to the *Kifāyat al-muḥtādī* of Ahmad Bābā [q.v.], etc.: but the most important of al-Kādirī's works are his dictionaries of the celebrities of the 11th/17th and 12th/18th centuries, the *Ilṭikāf al-durar* and the *Nashr al-mathānī*. The first exists only in a few manuscripts. The second, thanks to the lithographed edition (2 vol., Fās 1310/1892 [with an error of pagination in vol. ii between pages 16r and 249]) and the French translation (vol. i, tr. A. Graulle and Maillard, in *Arch. Maroc.*, xxi (1913); vol. ii, tr. E. Michaux-Bellaire, *ibid.*, xxiv (1917)) is well known. These two works, probably the last written by the author, fulfilled the same purpose. While the hagiographic record compiled by Ibn 'Askar [q.v.] had been continued for the 11th/17th century by al-Ifrānī [q.v.], for this same century there existed no dictionary of Muslim celebrities of all types. It was this gap that al-Kādirī set out to fill, although he seems to have been unaware of the existence of the *Ṣafwat man intashar* of al-Kattānī [q.v.], written at about the same time. The first results of his researches were recorded in the *Ilṭikāf al-durar wa-mustafād al-mawā'iz wa'l-ibar min akhbār a'yān al-mi'a al-thāniya wa'l-hādiya 'ashar* (which also contains substantial autobiographical elements). In a revised, completed and often abridged form, this work was presented under a new title, *Nashr al-mathānī li-ahl al-karn al-hādī 'ashar wa'l-thānī*. The two works thus resemble each other closely. They possess an original feature in that, following the obituaries for each year, they almost always give a résumé of the outstanding political events of that year. It seems that al-Kādirī also produced another version of the *Nashr al-mathānī*, apart from the one lithographed at Fās; this is stated by al-Kattānī (*Salwat al-anfās*, iii, 36r), who had in his possession a more complete *Nashr*, covering the period until 1183/1769. This more extensive edition was said to be entitled *al-Azhār al-nādiya fi akhbār ahl al-mi'a al-hādiya 'ashar wa'l-thāniya*.

Al-Kādirī was familiar with the whole body of literature relating to the Sa'āids [q.v.], but his sympathies lay primarily with Muslim scholars, whether they were like himself Moroccan or not.

Bibliography: In addition to the references given in the text, see: Kattānī, *Salwat al-anfās*, lith. Fās, 1316/1898, ii, 351 (Graulle in the introduction (of his translation), without regard to the original order has translated Kattānī's note on al-Kādirī); E. Lévi-Provençal, *Chorfa*, 319-26 (indispensable); 'Abd al-Salām b. Sūdā, *Dalīl mu'arrikh al-Maghrib al-aḳṣā*, Tetuan 1369/1950, no. 3; I. Allouche and A. Regragui, *Catalogue des manuscrits arabes de Rabat*, 2nd series, Rabat 1958, nos. 2306-8 and 2161; M. Lakhdar, *La vie littéraire au Maroc sous la dynastie 'alawide*, Rabat 1971, 240-1 and index. (G. DEVERDUN)

AL-KĀDIRI AL-HASANĪ, ABŪ 'L-'ABBĀS (and Abu 'l-Faḍā'il) AHMAD B. 'ABD AL-KĀDIR B. 'ALĪ B. MUḤAMMAD, Moroccan mystic who was also a man of the pen and of the sword. He owed his education to his stay at the *zāwiya* of Dilā', profiting from the teaching of qualified masters such as al-Yūsī. He made the pilgrimage twice, in 1083/1673 and in 1100/1689. During his first stay in the East, he followed courses given by doctors learned in Islamic sciences, amongst whom were: 'Alī al-Uḍjūrī, 'Abd al-Bāqī al-Zurkānī, and Muḥammad al-Khīrshī. At the end of his second journey he composed a *riḥla* with the title *Nasmat al-ās fi hidjāyat Sayyidinā Abi*