

حسين بن قاسم بن محمد النعيمي, حمزة بن حسين بن قاسم النعيمي,  
استدركات على تاريخ التراث العربي, قسم السيرة و التاريخ,  
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X

آثار يوسف بن يعقوب بن إسماعيل القاضي

YUSUF

el-KADI

٩٨٧ - فضائل أزواج النبي ﷺ \*

لأبي محمد يوسف بن يعقوب بن إسماعيل القاضي (ت ٢٩٧ هـ).

ذكره القاضي عياض (٥).

(٥) ترتيب المدارك ٤ : ٢٩٦.

محمد ابو بكر بن علي, احمد عياش العاني, جمال محمد السيد, مصطفى  
مفلح القضاة, حسان جاسم الهايس, استد راقات على تاريخ التراث  
العربي, الجزء الخامس, جدة 1422. ص. 137. ISAM 90258.

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\* ٣٠٩ - (١) كتاب الزكاة \*

\* ٣١٠ - (٢) كتاب الصيام \*

لأبي محمد ، يوسف بن يعقوب بن إسماعيل بن حماد (ت ٢٩٧هـ)

ذكرهما القاضي عياض (١) .

(١) ترتيب المدارك ٢٩٦/٤ .

٧٨٧ - السنن

YUSUF EL-KADI

يوسف القاضي : أبو محمد يوسف بن يعقوب البصري ، ثم البغدادي (ت ٢٩٧ هـ) ذكره البيهقي (٣) ، وهو من مصادره المهمة في « السنن الكبرى » (٤) .  
وذكره الذهبي (٥) ، والسيرطي (٦) ، والبغدادي (٧) .

- (٣) انظر : « السنن الكبرى » : ١/٣٤ ، ٩٤ ، ١٥/٢ .  
(٤) انظر : « موارد السنن الكبرى » للمؤلف : رقم ١٧ .  
(٥) انظر : « سير أعلام النبلاء » : ١٣/٣٧٠ .  
(٦) انظر : « جمع الجوامع » : ١/١١١٦ .  
(٧) انظر : « هدية العارفين » : ٢/٥٤٩ .

١٤٤ - كتاب «الصيام» - ليوسف القاضي:

قرأته على الحافظين أبي الفضل بن الحسين، وأبي  
الحسن بن أبي بكر، قالا: أنبأنا مظفر الدين محمد بن  
محمد بن يحيى العسقلاني، قال الأول: بقراءتي، أنبأنا  
عبدالرحيم بن خطيب المرّة، أنبأنا أبو حفص بن طبرزد،  
أنبأنا أبو بكر بن عبد الباقي، أنبأنا أبو محمد الجوهري، أنبأنا  
أبو الحسن علي بن محمد بن كيسان، أنبأنا يوسف، به.

29 MART 2000

شهاب الدين أبو الفضل أحمد بن محمد بن علي بن حجر العسقلاني. المعجم الفهرس أو تحرير  
اسانيد الكتب المشهورة والجزاء المنثورة، تحقيق، محمد شكور محمود الحاجي أمير الميادين،  
بيروت ١٤٦٨ هـ / ١٩٩٨ م، ص. ١٨ : ISAM Ktp. 61756

various officials were ranged against the great vizier Nizām al-Mulk [q.v.], his sons and his partisans, the so-called Nizāmiyya; in this Ibn Dārust placed himself on the side of the vizier's enemies. Hence when Nizām al-Mulk was assassinated in Ramaḍān 485/October 1092, many contemporaries assumed that the real instigators of the murder, in which the Ismā'īlī *fidā'i* was a mere tool, were Ibn Dārust and even the sultan himself, suspicious of the vizier's commanding power and presence in the state.

Malik Shāh now appointed Ibn Dārust as his vizier, but the latter's triumph was short-lived, for the sultan himself died next month (mid-Shawwāl 485/mid-November 1092). Ibn Dārust now allied with Malik Shāh's wife, the Karakhānid princess Terken Khātūn, to place the latter's son Maḥmūd on the throne in Baghdād, even though Maḥmūd was only a small child, and on grounds of experience and potential, was obviously inferior to Berk-yaruḳ, Malik Shāh's son by another wife and, at twelve or thirteen years old, on the threshold of adulthood. Although Ibn Dārust and Terken Khātūn managed to seize Iṣfahān, their forces were defeated by those of Berk-yaruḳ's partisans, with the Nizāmiyya as their driving-force, at the battle of Burudjird at the end of Dhū 'l-Hijja 485/end of January 1093. Ibn Dārust was captured, and although Berk-yaruḳ, mindful of Ibn Dārust's administrative expertise, was inclined to take him as his own vizier, the Nizāmiyya insisted on exacting vengeance for their dead leader, and secured his execution in Muḥarram 486/February 1093.

Ibn Dārust was the *mamdūh* of various Saldjūk poets like Mu'izzī, and he was also one of several great men in the Saldjūk state, both civilian and military, who were active in founding colleges and other charitable and educational works; his Tādjiyya *madrasa* was begun in 480/1089 in Baghdād at the Bāb Abras as a Shāfi'i college, rivalling Nizām al-Mulk's own more famous foundation; the celebrated scholars Abū Bakr al-Shāshī and Abū Ḥamid al-Ghazālī's brother Abū 'l-Futūh taught there.

*Bibliography:* There are very brief biographies in Ibn al-Djazarī's *Muntazam*, ix, 74, and Sayf al-Dīn Faḍlī 'Uḳaylī's *Athār al-wuzarā'*, ed. Urmawī, Tehran 1337/1959, but for the rest, see scattered references in the historical sources for the Saldjūk period (Ṣadr al-Dīn Husaynī, Rāwandī, Bundārī, Ibn al-Djawzī, Sibṭ Ibn al-Djawzī, Ibn al-Athīr), utilised in Bosworth, *Cambridge history of Iran*, v, 74 ff., 82, 93, 102-5, 216; M. F. Sanauallah, *The decline of the Saljuqid empire*, Calcutta 1938, 9, 40-1, 83; İ. Kafesoğlu, *Sultan Melikşah devrinde Büyük Selçuklu imparatorluğu*, Istanbul 1953, 169, 200 ff.; Abbas Eghbal, *Wizārat dar 'ahd-i salāfin-i buzurġ-i Saldjūki*, Tehran 1338/1959, 93-100; C. L. Klausner, *The Seljuk vizirate: a study of civil administration 1055-1194*, Cambridge, Mass. 1973, 28-9, 52. For Ibn Dārust's educational foundations, see G. Makdisi, *Muslim institutions of learning in eleventh-century Baghdad*, in *BSOAS*, xxiv (1961), 25-6, and idem, *Ibn 'Aqil et la resurgence de l'Islam traditionaliste au XI<sup>e</sup> siècle*, Damascus 1963, 137-41, 209-10, 225-6. (C. E. BOSWORTH)

✧ **IBN DIRHAM**, seldom-used patronym of an eminent family of Mālikī jurists and *kādīs*, originally of Baṣra, who bear the ethnic name AL-AZDĪ in some sources; but since the members of this family are most often cited under their personal name or simply by their *kunya*, and since the line of parentage which connects them is consequently

difficult to determine, it has been judged expedient to assemble them here under this somewhat artificial appellation, following the example of F. al-Bustānī who, in the *Dā'irat al-ma'ārif* (iii, 61), adopted it for one of them, the tenth of those listed below. These *kādīs*, who for the most part held office in Baghdād in the 3rd and 4th/9th and 10th centuries, are cited by L. Massignon (*Cadis et naqibs baghdadiens*, in *WZKM*, li/1-2 [1948], 108, where Ismā'īl b. Ishāk should be read in place of b. Ḥammād), following the articles devoted to them by al-Khaṭīb al-Baghdādī (*Ta'riḫ Baghdād*), after Wakī' (*Akhhbār al-ḥudāt*) and especially al-Tanūkhī, who gives them considerable space in *al-Farajī ba'd al-shidda* and particularly in the *Nishwār al-muḥādara*.

The following table, which cannot be regarded as exhaustive, contains the names mentioned in the principal sources for the period until the mid-4th/10th century; it is unlikely that the family ceased to exist at this time, but it does not seem to have given any more eminent practitioners to the legal profession.

✧ I. - Abū Ismā'īl ḤAMMĀD B. ZAYD B. DIRHAM (98-179/717-95) is the first member of the family to have made a mark on history. A blind slave of Ḥāzim b. Zayd al-Djaghāmī (Azd), he was enfranchised by his two sons, Djārī and Yazīd (see Ibn Kutayba, *Ma'ārif*, index), devoted himself to the study of *ḥadīth* and passed on his knowledge to a number of traditionists, including Biṣhr al-Hāfi [q.v.]. He is to a certain extent regarded as the founder of an independent *madhhab* and accorded the same status as al-Thawrī in Kūfa, Mālik in the Hijāz, and al-Awzā'i in Damascus; he thus represented Baṣra, his home-town, but in spite of the respect with which he was treated he does not seem to have founded a school, since his descendants were themselves Mālikīs.

*Bibliography:* Ibn Sa'd, *Ṭabaqāt*, vii/2, 42; Balādhurī, *Futūh*, 283; Ibn Kutayba, *Ma'ārif*, 502-3, 525; Tabarī, index; Mas'ūdī, *Muru'ij*, vi, 294 = § 2500; Ibn Baṭṭa-Laoust, index; Ibn al-Djazarī, *Ḳurrā'*, i, 258; Makdisī, *Création*, ii, 52, 145; Abū Nu'aym, *Ḥilyat al-awliyā'*, vi, 257-67; 'Iyād, *Tarṭīb al-madārik*, index; Nawawī, *Tahdhīb al-asmā'*, 217-8; Dhahabī, *Tadhkirat al-huffāz*, i, 211-2; Ibn al-'Imād, *Shadharāt*, i, 292; Safadi, *Nakl al-himyan*, 147; Massignon, *Lexique technique*, 168, 197, 243.

—II. - Abū Ya'qub ISHĀK B. ISMĀ'IL B. ḤAMMĀD (176-230/792-845), grandson of the preceding, was responsible for *mazālim* in Egypt under the caliphate of al-Ma'mūn (in 215/830), then in Baṣra under that of al-Mu'taṣim ('Iyād, *Madārik*, ii, 558-9; Ibn Taghribardī, *Nudjūm*, ii, 212).

—III. - Abū Yūsuf YA'QUB B. ISMĀ'IL B. ḤAMMĀD (d. 246/860), brother of Ishāk, was, it seems, the first *kādī* of the family; having served in this office at Medina, he made his way to Baghdād where he frequented the court of al-Mu'taṣim and transmitted *ḥadīths*. Subsequently, al-Mutawakkil appointed him for the second time *kādī* of Medina, then of Fārs, where he resided until his death (al-Tanūkhī, *Nishwār*, vii, 16-18; 'Iyād, *Madārik*, ii, 560).

✧ IV. - Abū Ismā'īl ḤAMMĀD B. ISHĀK B. ISMĀ'IL (199-267/815-81) was described in a general sense as being *kādī* of Baghdād (Khaṭīb Baghdādī, viii, 159), but there can be no doubt that the area in question was the Round City of al-Mansūr (in 251/865, according to Massignon, *Cadis*, 108). He is mentioned among the companions of al-Muwaffak, and to him are attributed a *Kitāb al-Muḥādara* and a *Radd 'alā*