

is the chronogram for 1205/1790-1, the date of the completion of the work. It was published at Houghly in 1245/1829; other editions, Lucknow 1263/1847 and Bombay 1270/1853-4. Since then, it has been repeatedly lithographed interlineally along with the Arabic text. It is generally regarded as more faithful than the one prepared by his brother Shāh Rafī' al-Dīn. He died in 1228/1813.

*Bibliography:* Garcin de Tassy, *Hist. de la litt. Hindoue et Hindoustanie*, 2nd ed., Paris 1870, i, 76 ff.; idem, *Chrestomathie hindoustanie*; *Journal des Savants*, 1873, 435-43; *Suppl. Catalogue of Hindustani Books . . . Brit. Museum*, London 1909, 215-22; R. B. Saksena, *A History of Urdu Literature*, Allahabad 1940, 253-4; Šiddiq Ḥasan Khān, *Iksir fi Uṣūl al-Tafsīr*, Cawnpore 1290, 106.

(SH. INAYATULLAH)

'ABD AL-ḲĀDIR AL-DJILĀNĪ (OR AL-DJILĪ), MUḤYI AL-DĪN ABŪ MUḤ. B. ABĪ ŠĀLIḤ DJENGĪ DŌST, Ḥanbalite theologian, preacher and Šūfī, who gave his name to the order of the Ḳādiriyya [q.v.]; b. 470/1077-8, d. 561/1166. The authors of the monographs about him considered him to be the greatest saint of Islam and their accounts of his life and activity were written out of edifying and missionary, rather than historical interest. Their writings have, therefore, little to contribute to a historical account of his life and only a small proportion of their data can be considered reliable. Apart from Abu 'l-Mahāsīn (*al-Nudjūm al-Zāhira*, ed. Juynboll, i, 698), who names as the birth-place of 'Abd al-Ḳādir Djil, a village between Baghdad and Wāsiṭ, all authorities are unanimous in stating that he was a Persian from Nayf (Nif) in Djilān, south of the Caspian Sea. The Persian name of his father not only supports this statement, but at the same time contradicts the common assertion that he was descended in the paternal line directly from al-Ḥasan, the grandson of the Prophet. Baghdād, where he came to study at the age of eighteen, remained the scene of his activities up to his death.

Apart from numerous other teachers, he studied philology under al-Tibrizī (d. 502/1109), Ḥanbalite law under Abu 'l-Wafā' b. al-'Aḳīl, who had come over from the Mu'tazila to the Ḥanbalite *madhhab* (d. 513/1121), and under the ḳāḍī Abū Sa'd al-Mubārak al-Mukḥarrimī, *ḥadīth* under Abū Muḥ. Dja'far al-Sarrādjī, author of the *Maṣāri' al-'Uṣṣhāḳ* (d. 500/1106). It was Abu 'l-Khayr Ḥammād al-Dabbās (d. 523/1131) who introduced him to šūfism. This "syrup (*dibs*)-monger", who apparently never wrote any book, seems to have been in his time a highly appreciated master of šūfism, whose ascetic piety and the strict discipline which he exercised over his novices are celebrated also by Ibn al-Aṭṭār (x, 472). The *ḳhirka*, the šūfī robe, was bestowed upon him, as the sign of the end of his noviciate, by al-Mukḥarrimī. He was fifty years old when he first appeared (521/1127) in public as a preacher. His fame as preacher and teacher seems to have spread quickly. Six years after his first appearance, the school of his old teacher al-Mukḥarrimī was given into his charge and was enlarged with financial aid from the rich and free labour from the poor. Here he was active as *mufīṭ*, teacher of Qur'ān-exegesis, *ḥadīth* and *fikh*, and especially as a far-famed preacher. His reputation attracted numerous pupils from all parts of the Islamic world, and his persuasive discourses are said to have converted to Islam many Jews and Christians. The financial support which he received from his admirers enabled him, by making him independent, to exercise criticism that was

heeded even at the court of the caliph, and to help the poor. His school was continued, with the help of pious endowments, by 'Abd al-Wahhāb, one of his numerous sons, and by his descendants [see ḲĀDIRIYYA].

'Abd al-Ḳādir lived at a time when šūfism was triumphant and expanding. In the century preceding him a conflict, that had existed long before, assumed an acute form and became the concern of every individual. The consciousness of the individual as well as the whole of society was torn by the breach between secularism, religiously indifferent or religious only in a conventional way, on the one hand, and an intellectualist religion, at odds over theological doctrine, on the other. Innumerable are the complaints in literary works that express despair in face of the vanity of the "world", but also the emptiness of the legalistic religion, "dead knowledge handed down by dead people" (Abū Yazīd al-Bisṭāmī). In such a situation šūfism, as the embodiment of emotional religion, became in the generations preceding 'Abd al-Ḳādir, a wide-spread movement. The historical process pushed one problem into the foreground: how to reconcile the ascetic and mystic elements with religious law. Ibn 'Aḳīl [q.v.], 'Abd al-Ḳādir's teacher, met šūfism, as befitted the zealous Ḥanbalite convert, with a definite no. The same attitude was later taken again and again by strict Ḥanbalites. This was not, however, the only possible way for them. Al-Anṣārī al-Harawī [q.v.] (d. 481/1088), who conducted disputations in the strictest accordance with the school of Aḥmad b. Ḥanbal (which he extolled with the motto *madhhab Aḥmad aḥmad madhhab*), wrote šūfī books appealing to the emotions, and Ibn al-Djawzī [q.v.], who made violent attacks on the orgiastic piety of the šūfī meetings, himself held, according to the testimony of Ibn Djuḳayr, meetings that are paradigmatic for šūfī cult practice.

This is the period in which 'Abd al-Ḳādir was active. He appears as a teacher of theology in his *al-Ghunya li-Ṭālibī Ṭarīḳ al-Ḥaḳḳ* (Cairo 1304). Starting with an exposition of the ethical and social duties of a Sunni Muslim, it sets forth in the form of a Ḥanbalite handbook the knowledge necessary for the believer, including a short exposé of the seventy-three sects, and ends with an account of the particular way of šūfism. Extreme Ḥanbalites have criticised the special duties taken upon themselves by the šūfis. According to Ibn Taymiyya, the particular litanies for certain days, taken over in the *Ghunya* from Makkī's *Kūt al-Kulūb*, are reprehensible if they assume the character of a legal duty. Conflicts with the religious law, however, such as Ibn al-Djawzī, in his *Talbis Iblīs*, finds among contemporary šūfis, do not occur in the writings of 'Abd al-Ḳādir. The unquestioning submission to the message of Muḥammad, as it is set forth in the Qur'ān and the *sunna*, excludes on the part of the šūfī any claim to inspired revelation. The fulfilment of works of supererogation assumes the prior fulfilment of the demands of divine law. Ecstatic practices, though not forbidden, are allowed only with certain restrictions. Ascetism is limited by the duties towards family and society. The perfect šūfī lives in his divine Lord, has a knowledge of the mystery of God, and yet this saint, even if he reaches the highest rank, that of a *badal* or a *ghawṭh*, cannot reach the grade of the prophets, not to speak of surpassing it, as some šūfis were teaching. In the personality of 'Abd al-Ḳādir the šūfī is not at variance with the Ḥanbalite.

This appears also in his sermons contained in the

collections *al-Fath al-Rabbānī* (62 sermons; Cairo 1302) and *Futūḥ al-Ġhayb* (78 sermons; on the margin of *al-Shaṭṭanawfī*) 'Abd al-Ķādir often directs the attention of his audience to the perfect saint. Yet both the contents and the style show that the sermons were not addressed to exclusive ṣūfī circles. The plain manner, avoiding ṣūfī terminology, and the often very simple moral admonishment suggest that they were delivered before a large audience. Before men, who experience the power of fate as a permanent threat, he sets the ideal figure of man: the saint, who has overcome his accidental self and reached his essential being, conquering the fear of fate and death, because he participates in Him who orders fate and death. Ṣūfism as taught by the Ḥanbalite 'Abd al-Ķādir consists in fighting, in a *djihād* greater than the holy war fought with weapons, against self-will; in thus conquering the hidden *shirk*, i.e. the idolatry of self and, in general, of creaturely things; in recognizing in all good and evil the will of God and living, in submission to His will, according to His law.

Al-Shaṭṭanawfī's work on 'Abd al-Ķādir, *Bahdījat al-Asrār*, from which several other writers derived their information, was written just over a hundred years after 'Abd al-Ķādir's death. His account, rejected as untrustworthy already by al-Dhahabī (*JRAS*, 1907, 267 ff.), presents him as the supreme saint. He is not described according to the ideal of the saint conceived by 'Abd al-Ķādir himself. He is not a man who serves as a symbol for cosmic resignation, whose example can be followed by resigning this and the next world, by accepting in both of them the lot given by God. The figure of 'Abd al-Ķādir as a saint, as it is drawn by al-Shaṭṭanawfī, is the outcome of a piety which relinquished the hope of being able to put the ideal into practice.

According to the legend, 'Abd al-Ķādir himself, by the sentence which remained closely associated with his name: "My foot is on the neck of every saint of God", laid claim to the highest rank and obtained the consent of all the saints of the epoch. A poem ascribed to him, *al-Ḳayida al-Ġhawṭhiyya*, speaks, in a style that is very different from that of his authentic writings, of his mystery that has the power to extinguish fire, raise the dead, crush mountains, dry up seas, and of the exaltedness of his position. In the 'Abd al-Ķādir of legend, the inconceivable, incomprehensible majesty of God has become manifest. From his earliest childhood, when he marked the beginning of the fast by refusing the breast of his mother, his life is a chain of miracles. His appearance, his knowledge and his power are all miraculous. He punishes distant sinners and assists the oppressed in a miraculous manner, walks upon water and moves through air. Nothing is impossible for him. Angels and *djinn*s, "people of the hidden world", and even Muḥammad himself, appear at his meeting and express their appreciation. When Ibn al-Djawzī recommends his hearers to confine themselves to the study of the religious sources and the literature dealing with them, but to read also edifying books, he does so because he realizes the danger of legalistic intellectualism. The sober Ḥanbalite, who "fought with passion against passion", had, however, in mind the biographies of the pious and exemplary people of the past. The literature about 'Abd al-Ķādir does not describe a man who can be an example to other men. The subject of their description is the concrete presence of the Divine with its inconceivable and miraculous quality. In a situation in which it seemed that the

claims of religion could not be complied with, the saint was experienced as the presentiality of that which was unattainable to human effort. The saint does not make demands, but bestows grace for men who worship the inconceivable. In this capacity, 'Abd al-Ķādir became one of the best known mediators in Islam. His tomb, over which sultan Sulaymān had a beautiful *turba* built in 941/1535, has remained to the present day one of the most frequented sanctuaries of Islam in Baghdād.

*Bibliography*: The collection of legends by al-Shaṭṭanawfī was used among others by Muḥ. b. Yahyā al-Tādaft, *Ḳalā'id al-Djawāhir*, Cairo 1331. Other works by 'Abd al-Ķādir and on him, Brockelmann, I, 560, S I, 777. Carra de Vaux, *Gazali*, Paris 1902. (European bibliography); D. S. Margoliouth, *Contributions to the biography of 'Abd al-Ķādir* (after al-Dhahabī), *JRAS*, 1907, 267-310; W. Braune, *Die Futūḥ al-Ġaib des 'Abd al-Ķādir*, Berlin 1933; G. W. J. Drewes and Poerbatjaraka, *De mirakelen van Abdoelkadir Djaelani*, Bandoeng 1938; *Futūḥ al-Ġhayb*, English transl. by Aftab ud-Din Ahmad (with uncritical introduction), Lahore, n. d. (W. BRAUNE)

'ABD AL-ĶĀDIR B. 'ALĪ B. YŪSUF AL-FĀSĪ, the most famous representative of the Moroccan family of the Fāsiyyūn, b. in al-Ḳaṣr al-Ḳabīr 1077/1599, d. 1091/1680. He was the head of the *ṣāwīya* of the *Shādhiliyya* in al-Ḳaṣr al-Ḳabīr. He wrote a *fahrasa* and some books on *ḥadīth*, but he is best known as one of the main representatives of Moroccan ṣūfism at the beginning of the 17th century. His descendants form today a very numerous and important branch of the religious and scholarly aristocracy of Fez (the inhabitants of the town being called, in order to avoid a confusion with the family of the Fāsiyyūn, *ahl Fās*).

*Bibliography*: E. Lévi-Provençal, *Hist. Chorfa*, 264-5 (with references). (E. LÉVI-PROVENÇAL)

'ABD AL-ĶĀDIR AL-ĶURASHĪ, MUḤYĪ AL-DĪN 'ABD AL-ĶĀDIR B. MUḤAMMAD B. MUḤAMMAD B. NAṢR ALLĀH B. SĀLIM B. ABĪ 'L-WAFĀ', Egyptian professor of Ḥanafite jurisprudence and biographer, born *Shā'bān* 696/May-June 1297, died 7 Rabi' I 775/27 August 1373.

He is best known for his collection of alphabetically arranged brief biographies of Ḥanafites, *al-Djawāhir al-Muḍiyya fi Ṭabaqāt al-Ḥanafīyya* (Haydarābād 1332/1913-4), a valuable reference work, generally considered to be the first to deal with its particular subject. Written in a country in which the Ḥanafite school was weakly represented, and in a period just preceding its renaissance, the work has little firsthand information but preserves much material, especially from Persian local histories.

In addition, 'Abd al-Ķādir wrote a biography of Abū Ḥanīfa (*al-Bustān fi Manāḳib Imāminā al-Nu'mān*, used in *Djaw.* i, p. 26 ff.) and a collection of biographies of persons who died between 696/1297 and 760/1359. His other publications (most complete lists in Ibn Ḳutlūbughā ed. Flügel, p. 28, and Ibn Ṭūlūn) belong to the ordinary run of juridical textbooks, commentaries, and indexes.

*Bibliography*: Brockelmann, II, 96 f., S II, 89. Additional biographies in Ibn Ḥadījar, *Inbā'*, anno 775; Ibn Ṭūlūn, *Ḡuraf* (ms. Shelud 'Alī 1924, fols. 141b-142a); Ibn al-'Imād, *Shādhārāt*, vi, 238. References to his life and activities in *Djaw.*, for instance: i, 21, 93 f., 292, 304, 323, 346, 353, 367; ii, 121, 127, 187, 204, 229 f., 428, 431 f., 440, 444, 445 f. (F. ROSENTHAL)