



al-Jazari, Shams al-Din

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Ghūr; at Tigīnābād, he again defeated the Ghaznavid forces, this time under Khusraw Shāh (r. c.552–55/1157–60). He also welcomed Nizārī Ismāʿīlī *dāʿīs* (missionaries) from Alamūt to proselytise in Ghūr.

ʿAlāʾ al-Dīn died in Rabīʿ II 556/April 1161, after attempting to regain possession of Ghazna, then under the last Ghaznavid sultan, Khusraw Malik (r. 555–82/1160–86). He was succeeded by his son, Sayf al-Dīn Muḥammad (r. 556–8/1161–3), who expelled the Ismāʿīlīs from Ghūr. Sovereignty then passed to other lines of the Ghūrīd dynasty, although his youngest son, ʿAlāʾ al-Dīn Atsız (r. 607–10/1210–4), eventually ruled at Fīrūzkūh, as a vassal to the Khʿārazmshāh ʿAlāʾ al-Dīn Muḥammad b. Tekesh (r. 596–617/1200–20).

The Ghūrīds' Persianate literary culture was in full flower by this period, but most of this literature has perished, including ʿAlāʾ al-Dīn's own *diwān* (collected poems), seen by ʿAwfī (d. c.630/1233) in Samarqand.

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al-Jazarī, Shams al-Dīn

Shams al-Dīn Abū ʿAbdallāh Muḥammad b. Ibrāhīm **al-Jazarī** (d. 739/1338), better known simply as al-Jazarī, was a Syrian historian, famous for his chief work entitled *Ḥawādith al-zamān wa-anbāʾuhu wa-wafayāt al-akābir wa-l-aʿyān min abnāʾihi* (“Events and news of the time, with obituaries of its great and noble sons”), known also as *Taʾrīkh al-Jazarī* (“Al-Jazarī’s history”). With the exception of a short biography written by his master and friend, the historian and traditionist al-Birzālī (d. 739/1339), and some autobiographical data in his own writings, little is known of Jazarī’s family and life. His ancestors originated in Jazīrat Ibn ʿUmar, south of Mosul, in Upper Mesopotamia. His paternal great grandfather, Nafīs al-Dīn Ibrāhīm (d. 598/1201), had settled in Upper Egypt at the end of the sixth/

twelfth century. His father Ibrāhīm (d. 693/1294) later moved to Damascus, where he became a prominent merchant.

Al-Jazarī was born in Damascus on 10 Rabī I 658/24 February 1260. According to al-Birzālī, he was a *ḥadīth* scholar and notary witness (*ʿadl*) in his hometown. He left Damascus only twice, for short periods: in 681/1282 he performed the *ḥājj* to Mecca, and in 701/1301–2 he travelled to Cairo to study *ḥadīth* with famous scholars. He was also a Ṣūfī, and he possessed a good knowledge of medicine. He died on 12 Rabī I 739/28 September 1338.

His chronicle was considered by his contemporaries as a reliable source. Al-Jazarī often describes events as an eyewitness and otherwise refers mainly to oral sources. He chose his informants carefully, according to their probity and the truthfulness of their narratives. He gathered accounts from individuals with a variety of social backgrounds (e.g., judges, soldiers, administrators, merchants). For these reasons, his chronicle held a special place in the Syrian historiography of the eighth/fourteenth century and is a valuable work providing colourful anecdotes and original details that shed new light on unknown aspects of social, political, and economic life in Damascus (see, e.g., Eychenne).

Thanks to al-ʿAzzāwī (Shams al-Dīn), Sauvaget, and Haarmann (Édition de la chronique), who pleaded passionately for the editing of al-Jazarī's work, we have a comprehensive survey of the preserved manuscripts of his chronicle. Sauvaget identified two successive stages of writing. Some manuscripts are draft documents (*musawwada*) of the text that gather raw materials arranged chronologically. Thus, MSS Gotha 1559, 1560, and 1561 deal partially or completely with the years

624–33, 635–48, 653–57, and 676–95, and MS Köprülü 1037 narrates, in the annalistic style, events (*ḥawādith*) and obituaries (*wafayāt*) of years 725–38. But only a single manuscript of the definitive text has been preserved, in Paris, that is, BnF MS 6739, which covers the years 689–98.

Sauvaget published an abridged version translated into French of the Paris manuscript, Haarmann edited the section of the Gotha MSS covering the years 677–95 (Quellenstudien, 1–116), and al-Tadmūrī edited the chronicle (vol. 1, years 689–99; vols. 2–3, years 725–38). One of his pupils, the famous Syrian historian al-Dhahabī (d. 748/1348), wrote the *Mukhtār al-Jazarī* ("Selections from al-Jazarī"), comprising short quotations from al-Jazarī's chronicle, from 593/1197 to 699/1300.

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Jīvan, Aḥmad

Aḥmad Jīvan (d. 1130/1718) was a staunch Ḥanafī jurist in the times of Awrangzīb, who was known for his excellent faculty of memorisation. Because of his major contributions to the field of *uṣūl al-fiqh* (principles of jurisprudence), he made it to the royal court. In his voluminous exegesis, *Tafsīrāt Aḥmadiyya*, he wrote about those verses from which could be derived juristic commands, basic principles, and scholastic problems. Aḥmad's basic rule was that everything is permissible unless it is explicitly forbidden in the Qurʾān.

Aḥmad Jīvan was born in 1047/1638 in the small market and garrison town (*qaṣba*) of Amethi (Amethī; see Bakhsh), near Lucknow in Avadh, into a Ṣiddīqī (belonging to the descendants of Abū Bakr, a Companion of Muḥammad and the first caliph, r. 11–3/632–4), Ḥanafī family (ʿAlī, 69f.). Although Aḥmad was a follower of the Qādiri order, he adopted the epithet “Jīvan” (life) with reference to his Chishtī-Nizāmī ancestor Bahāʾ al-Ḥaqq Khāṣṣa-yi Khudā (d. 922/1517), whose nickname was “Jīvu” (live!) (Miṣbāḥī, 39, 175–80) (the Qādiriyya is a widespread

Sufi order of which ʿAbd al-Qādir Jīlānī (470–561/1077 or 1078–1166), a Ḥanbalī scholar active in Baghdad, became after his death the namesake and patron;—the Chishtiyya was introduced in India by Muʿīn al-Dīn Sijzī, d. 627/1230; after his second successor, Farīd al-Dīn Masʿūd, d. 664/1266, two main branches developed, the Ṣābiriyya, followers of ʿAlāʾ al-Dīn Ṣābir Kaliyārī, d. 690/1291, and the Nizāmīyya, followers of Nizām al-Dīn Awliyāʾ d. 725/1324–5). Aḥmad is said to have memorised the Qurʾān by the age of seven. After his father's death, he studied in nearby *qaṣbas* with the Chishtī *shaykh* Muḥammad Ṣādiq al-Sitarkhī (d. 1085/1649) and Luṭfallāh Kuravī Jahānābādī, near Fatehpur (ʿAbd al-Ḥayy, 5:408, 345). At twenty-two years of age, he started teaching in Amethi and, at forty, he toured Ajmer and settled in Delhi to become a famed teacher. Amongst his students was Zayb al-Nisāʾ (d. 1113/1702), daughter of the future ruler Awrangzīb (r. 1068–1118/1658–1707) (ʿAlī, 83f.).

At the age of fifty-five, he went on the *ḥajj* and, upon his return five years later, joined Awrangzīb's army in the Deccan. In 1112/1701 he made another *ḥajj* and, after teaching *ḥadīth* in Mecca and Medina, he returned to Amethi at the age of seventy, to be initiated in the Qādiriyya by Shaykh Yāsīn b. ʿAbd al-Razzāq (1139/1726). After a couple of years Aḥmad returned to Delhi with several students. He was received by the Mughal emperor Shāh ʿĀlam I (r. 1118–24/1707–12) in Ajmer and toured Lahore with him. He died praying in the *jāmiʿa* (congregational) mosque of Delhi in 1130/1718 and was buried at the shrine of Muḥammad Shafīʿ Dihlavī (d. 1109/1697); fifty days later his body was moved to his *madrasa* in Amethi (ʿAbd al-Ḥayy, 6:21–4).