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IBN AL-DJAWZĪ, 'ABD AL-RAḤMĀN B. 'ALĪ B. MUḤAMMAD ABU 'L-FARASH B. AL-DJAWZĪ, juriscult, traditionist, historian and preacher, was one of the most famous Ḥanbalis of Baghdād, where he was born in 510/1126 and died in 597/1200 after a life of great intellectual, religious and political activity. He belonged to a fairly wealthy family and received a very thorough education.

Among his chief teachers (cf. *Dhayl*, i, 401) were some of the most famous 'ulamā' of his time: Ibn al-Zāghūnī (d. 527/1133), Abū Bakr al-Dīnawarī (d. 532/1137-8), Abū Manšūr al-Djāwālīkī (d. 539/1144-5), who introduced him to *adab*, Abū 'l-Faḍl b. al-Nāṣir (d. 550/1155), Abū Ḥakīm al-Nahrawānī (d. 556/1161) and Abū Ya'lā the younger (d. 558/1163; grandson of the *kādi*, Abū Ya'lā b. al-Farrā').

In addition to his direct teachers, Ibn al-Djawzī was much influenced by three men whom he did not know personally but whose work he admired and often made use of: the Shāfi'ī Ash'arī Abū Nu'aym al-Iṣṭabānī (d. 430/1038-9), the author of the *Hilyat al-awliyā'*, the historian and traditionist al-Khaṭīb al-Baghdādī (d. 463/1070-1), a Ḥanbali who had changed to Shāfi'ism, and the Ḥanbali Ibn 'Aqil (d. 513/1119-20), whom he followed in the majority of his works while at the same time criticizing or refuting his ideas (*Dhayl*, i, 414). Ibn al-Djawzī had only a slight knowledge of *kalām*, of which he was a severe critic.

Ibn al-Djawzī began his career in the reign of the caliph al-Muḥtafi (530-55/1136-60), mainly thanks to the patronage of the Ḥanbali vizier Ibn Hubayra, whom the caliph al-Mustandjīd (555-66/1160-70) retained in office until his death in 560/1165.

He began his teaching career as assistant to his teacher Abū Ḥakīm al-Nahrawānī, who taught *fiqh* in his *madrasa* at Bāb al-Azādī and, in the year of his death, in a *madrasa* built for him at the Ma'mūniyya. On Nahrawānī's death, in 556/1161, soon after the accession of al-Mustandjīd, Ibn al-Djawzī succeeded him as master of these two colleges (*Dhayl*, i, 404).

It was during the reign of al-Muḥtafi, however, with the encouragement of Ibn Hubayra, whose policy for the restoration of the caliphate and for a Sunni revival he supported, that Ibn al-Djawzī began his career as a preacher (*wā'iz*), holding each Friday a session of *wā'z* in Ibn Hubayra's own house (*Dhayl*, i, 402). The caliph al-Mustandjīd, during whose reign there occurred Nūr al-Dīn's [q.v.] three interventions against the Fātimids of Egypt, in 559, 562 and 564, authorized Ibn al-Djawzī to preach sermons in the Palace mosque—sermons in which the famous preacher (*Dhayl*, i, 403) vigorously defended the *Summa* and criticized, not only all those whom he considered to be schismatics, but also the *fuḥahā'* who were too blindly attached to their own *madhhab*s.

It was during the reign of al-Mustaḍī' (566-74/1171-9), who moreover did a great deal for the development of Ḥanbalism, that Ibn al-Djawzī, as much through his activity in the university as through his preaching, became one of the most

influential persons in Baghdād. At the beginning of 567/1171-2, when Ṣalāh al-Dīn al-Ayyūbī (d. 589/1193) re-established the 'Abbāsīd *khutba* in Cairo, Ibn al-Djawzī celebrated this event by a work which he presented to the caliph: the *Kitāb al-Naṣr 'alā Miṣr* (*Dhayl*, i, 404). He wrote also, at a date which is not known, another work to the glory of this caliph: *al-Miṣbāḥ al-muḍī' fi dawlat al-Mustaḍī'* (*Dhayl*, i, 420).

On 10 Muḥarram 568/1 September 1172—the day of *al-ashūrā'*—he preached a popular sermon of exhortation to a very large crowd; in the same year he was authorized by the caliph to preach in his presence a series of sermons at the Badr gate (*Dhayl*, i, 404-5). The year 569 was also one in which he preached many sermons, and in 570 both his teaching and his sermons continued to be received enthusiastically; he taught in two new *madrasas* and the caliph had a dais (*dakka*) constructed for him in the Palace mosque. In 571, the caliph conferred on him virtually inquisitorial powers: Ibn al-Djawzī then encouraged his hearers to denounce to him all those who, by their words or their attitude, impugned the reputation of the Companions—a measure aimed directly at the Shī'ism which still flourished in Baghdād (*Dhayl*, i, 407). In 572, during Ramaḍān, he preached in addition sermons in the mosque of al-Manšūr and, in the caliph's presence, in the house of Ṣahīr al-Dīn, the *ṣāhib al-makhzin* (*Dhayl*, i, 407-8). Again in 573 he preached many sermons.

The year 574/1178-9 marked the zenith of Ibn al-Djawzī's career at Baghdād. He was then directing five *madrasas* and had already written more than one hundred and fifty works; he enjoyed excellent relations with al-Mustaḍī', and with the vizier, the *ṣāhib al-makhzin* and the chief 'ulamā'. Under his influence, Ḥanbalism enjoyed great popular prestige in Baghdād; in 574 the caliph had an inscription engraved on the tomb of Ibn Ḥanbal, on whom he bestowed the title of *imām* (*Bidāya*, xii, 300), and erected a *dakka* for the Ḥanbali juriscult Ibn al-Munā in the mosque of al-Manšūr (*Dhayl*, i, 409). But the supporters of the other *madhāhib* complained, seeing this act as the result of Ibn al-Djawzī's influence over the caliph and the latter's growing sympathy with Ḥanbalism. In addition troubles broke out between Sunnis and Shī'is (*Bidāya*, xiii, 300-1).

During the caliphate of al-Nāṣir (575-622/1179-1225), who gave a new turn to the policy of the caliphate but who had many Ḥanbalis in his entourage or in his service, Ibn al-Djawzī, though by now old and less active, did not disappear from the political scene. He had, in particular, the support of the Ḥanbali vizier Abū 'l-Muẓaffar b. Yūnus (d. 593/1197), who also had been a pupil of Abū Ḥakīm al-Nahrawānī. He seems to have taken an active part in the condemnation of the *shaykh* Ruḳn al-Dīn b. 'Abd al-Kādir al-Djīlī (d. 561/1166), who was accused of harbouring in his *madrasa* suspect books of philosophy and of *zandaqa*, in particular the *Rasā'il* of the *Ikhwān al-ṣafā'* (*Dhayl*, i, 425-6). The *Djiliyya madrasa* was taken away from Ruḳn al-Dīn and given to Ibn al-Djawzī.

The dismissal and arrest of the vizier Ibn Yūnus and the appointment to the vizierate of the Shī'ī Ibn al-Ḳaṣṣāb in 590/1194 marked the beginning of disgrace for Ibn al-Djawzī, who had written, it is not known precisely when, a refutation of al-Nāṣir's policy. In the same year, 590, Ibn al-Djawzī was arrested, without good reason it is said, put under the guard of a Shī'ī and sent to live under house arrest at Wāsiṭ. He remained in exile for five years

until he was set free in 595/1198-9 on the intervention of the caliph's mother, a very devout woman whose sympathy had been gained by one of the preacher's sons, the *shaykh* Muḥyi 'l-Dīn Yūsuf, who was to make his career in the service of the caliphate. But soon after his triumphant return to Baghdād Ibn al-Djāwzi died, in 597/1200.

Ibn al-Djāwzi was one of the most prolific writers of Arabic literature. Ibn Radjab, in his *Dhayl* (i, 415-20), lists more than 200 works (cf. Brockelmann, I, 659-66 and S I, 914-20). Ibn Taymiyya, moreover, when he was still in Cairo, had counted and been acquainted with more than 1,000 works, varying greatly in length, and later learned of still more. All the great Islamic disciplines are represented in this prodigious output, which includes some major works.

His *Muntazam*, part of which has survived (ed. Krenkow, Haydarābād 1357-9/1938-40, 6 vols.), is an exceptionally rich source for the history of the caliphate from 257/871 to 574/1179. His *Ṣifat al-ṣafwa* (Haydarābād 1355-6/1936-7), which makes great use of the work of Abū Nu'aym al-Iṣfahānī, is a well-documented history of Ṣūfiism which aims to demonstrate that the true Ṣūfis in Islam were primarily in fact those who set themselves to follow faithfully the teaching of the great Companions.

But his best historical work, inseparable from his sermons, is found, as Ibn Taymiyya emphasized, in his laudatory biographies (*manāḥib*); even the choice of subject is in itself instructive: the first four caliphs and the Umayyad 'Umar b. 'Abd al-'Aziz; al-Shāfi'ī and Aḥmad b. Ḥanbal (with some Ḥanbali *ṭabaqāt*); also several 'ubbād or *zuhhād* such as al-Ḥasan al-Baṣrī, Fuḍayl b. 'Iyād, Ibrāhīm b. Adham, Sufyān al-Thawrī, Bishr al-Hāfi, Ma'rūf al-Karkhī and Rabi'a al-'Adawiyya.

His zeal as a cataloguer of heresies and as a polemicist, which appears throughout his work and prompted him to write refutations of al-Hallāj and of 'Abd al-Kādir al-Djili, appears with particular intensity in one of the major works of Ḥanbali polemic, *Talbis Iblīs* (Cairo 1369/1950; Eng. tr. by D. S. Margoliouth, *The Devil's delusion*, in IC, ix (1935)-xii (1938)), in which he attacks not only the various sects more or less outside Sunnism (*khawāriqī, rawāfiḍ, mu'tazila, falāsifa, bāṭiniyya*, etc.), but also, within Sunnism, all those whom he considered responsible for having introduced into the dogma or the law of Islam innovations which were to be condemned (*bid'a*): *fukahā*, traditionists, statesmen and, above all, *ṣūfiyya*, among whom men such as Abū Ṭālib al-Makkī, al-Kuṣhayrī and al-Ḡhazālī, with many others, are vigorously attacked. Ibn al-Djāwzi left, together with an excellent manual of Ḥanbali *fiqh*, several collections of sermons.

Ibn al-Djāwzi had very many disciples and his influence on the Ḥanbalism of the Ayyūbid period was considerable. The traditionist 'Abd al-Ḡhānī al-Makdisī (d. 600/1203-4) and the jurisconsult Muwaffaq al-Dīn b. Qudāma (d. 620/1223) went to Baghdād to study under him or his disciples. Ibn Taymiyya (d. 728/1328) also had a profound knowledge of his works.

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IBN AL-DJAWZĪ, **SHAMS AL-DĪN** ABU 'L-MUZAFFAR YŪSUF B. KIZOḠHLU, known as **SIBṬ**, famous preacher and historian (581/1185 or 582/1186-654/1256). Son of a Turkish freedman of the vizier Ibn Hubayra and of a daughter of the famous preacher and voluminous writer, Ibn al-Djāwzi of Baghdād, from whom he derived the name by which he is known, the young Yūsuf was in fact brought up by this grandfather; after the latter's death (597/1201), he settled at Damascus, where he joined the Ayyūbid al-Mu'azzam, then his successors al-Nāṣir Dāwūd and al-Ashraf. Although he abandoned the Ḥanbalism of his grandfather for Ḥanafism, the juridical school to which the Turks in general belonged, and in particular (an exceptional thing for Ayyūbids) al-Mu'azzam and al-Nāṣir Dāwūd, he nevertheless inherited Ibn al-Djāwzi's eloquence as a preacher and it was essentially for this that he was known during his life-time, moving crowds and princes to tears, urging them to take part in the Holy War, protesting against the giving up of Jerusalem to the Franks, etc. However, his fame now rests primarily on his historical works.

Sibṭ Ibn al-Djāwzi is the author of an immense Universal History, the *Mir'āt al-zamān*, in which, while he borrowed from his grandfather's *Muntazam* the practice of adding for each year to the chronicle of events a section of obituary notices, he far surpassed it in the fullness of his documentation and the scope of the work. It is true that in this respect, and because of the simple information given in his account, he falls far short of his near contemporary Ibn al-Athīr, but, because he preserves *in extenso* and without criticism the versions of sources which often no longer survive, he is in these cases of inestimable value. Although (but this point might well be established more conclusively) his work is of little interest for the period covered by al-Ṭabarī, and for the 6th/12th century, where his sources (Ibn al-Kalānisi, Ibn al-Djāwzi, 'Imād al-Dīn al-Iṣfahānī and some other minor writers) are preserved, on the other hand it is of the greatest value not only for his own period but also for the 4th-5th/10th-11th centuries, for which he depended first on the almost completely lost history of Hilāl al-Ṣābi', then, particularly for the years 448-79/1056-86, on the detailed continuation of this work by al-Ṣābi's son, Ḡhars al-Ni'ma Muḥammad, which Sibṭ reproduces almost verbatim. Unfortunately the *Mir'āt al-zamān* survives only in two forms which each contain slight alterations: it appears that the author's drafts cannot have been re-written in a definitive fair copy before his death, with the result that one whole group of manuscripts, which reproduce the full text of the passages which they preserve, contain lacunae, often actually in the middle of an account, and some confusions which make them difficult to use on their own. A complete and systematic edition, preserved in the other, more numerous, group of manuscripts, was made by the same Kutb al-Dīn al-Yūnīni who, at the beginning of the 8th/14th century, wrote a continuation of it; in this edition, however, al-Yūnīni has on the one hand inserted a number of additions (easily recognizable) and on the other hand cut out some lengthy passages (of little importance except when they contained the names of sources). It is much to be regretted that so far there exist only editions limited to the years 495-658 (the date of the end of the work) and these very mediocre: that of Jewett (Chicago 1907), which covers this period, is the facsimile of a manuscript of the group with lacunae (see Cl. Cahen, in *Arabica*, iv (1957), 911),