

Purgstall, *GOR*, iii, 7). His misdeeds brought about his execution at the beginning of the reign of Sultan Sulaymān Kānūnī (926-74/1520-66).

Bibliography: Sa'd al-Dīn, *Tādj al-tawārikh*, Istanbul A.H. 1280, ii, 373, 389; Hādījī Khālifa, *Tuḥfat al-kibār fī asfār al-bihār*, Istanbul A.H. 1329, 23; Paolo Giovio, *Historiarum sui temporis tomus primus*, Paris 1558, lib. xvii, fol. 197r (= *La prima parte dell'istorie del suo tempo di Mons. Paolo Giovio . . . tradotta per M. Lodovico Domenichi*, Venice 1560, 469); M. Sanuto, *I Diarii*, edd. Barozzi, Berchet, Fulin, Stefani, Venice 1879-1903, xxiv, col. 848, xxv, cols. 832-833, xxvi, col. 628, xxviii, col. 821 and xxix, col. 549; Hammer-Purgstall, *GOR*, ii, 533; iii, 7; Sāmi, *Kāmūs al-a'lām*, iii, Istanbul A. H. 1308, 1818; *Sidjill-i 'Othmānī*, ii, 69; *Arşiv kılavuzu*, fasc. I, Istanbul 1938, 88. (V. J. PARRY)

DJA'FAR ÇELEBİ (864/1459-921/1515), Ottoman statesman and man of letters, was born at Amasya (for the date see E. Blochet, *Cat. des mss. turcs*, ii, 1-2), where his father Tādjīl Beg was adviser to Prince (later Sultan) Bāyezīd. After rising in the theological career to *mīderris*, he was appointed nishāndīl by Bāyezīd II (in 903/1497-8, see *Tāci-zāde Sa'dī Çelebi Münşelāt*, ed. N. Lugal & A. Erzi, Istanbul 1956, 85). Suspected of favouring Prince Aḥmad in the struggle for the succession, *Dja'far*, with other of Aḥmad's partisans, was dismissed at the insistence of the Janissaries (*Djumādā II* 917/September 1511), but Bāyezīd's successor Selīm, appreciating his talents, restored him to office. After the battle of Çaldırān he was given *Shāh Ismā'īl's* wife Tādjīl Kḥanum in marriage (see I. H. Uzunçarşılı in *Belleten*, xxiii, 1959, 611 ff.) and appointed kādī'asker of Anadolu (Ferīdūn², i, 406, 464); back in Istanbul, however, he was accused of having encouraged the discontent of the Janissaries on the campaign and put to death (8 Redjeb 921/18 August 1515).

His poetical works consist of (1) a *Diwān* (selections published by Gibb and S. Nüzhet, see Bibl.) and (2) *Hevesnāme*, composed in 899/1493-4, a Turkish *mathnawī* completely original in theme, containing a description of Istanbul and the account of an amatory adventure. He was reckoned especially skilful as a *munshi*. His ornate description of Meḥmed II's capture of Constantinople, *Mahrūse-i Istanbul Fetḥnāmesi*, was published from a MS owned by Khālīs Ef. as the supplement to *TOEM*, parts 20-1, 1331/1913 (simplified text in Latin transcription by Şeref Kayaboğazi, Istanbul 1953; further MSS: Ist. Un. TY 2634, Vienna 993/1 [see A. S. Levend, *Gazavātnāmeler*, 16]). He translated into Turkish a Persian *Anīs al-ārifin* (Hādījī Khālifa, ed. Flügel, no. 1448; MSS: Istanbul, Esad Ef. 1825, Un. TY 834). A collection of his official compositions (*Munsha'āt*) was owned by Khālīs Ef., but seems now to be lost (for one specimen see Ferīdūn², i, 379 ff.). *Dja'far* was also a famous calligrapher and a patron of poets.

Bibliography: Sehl, 28; Latīfī, 117; Taşköprüzāde, *Şahā'ik*, tr. Rescher 212 = tr. Međīdī 335 ff.; Gibb, *Ottoman poetry*, ii, 263-85; B. Meḥmed Ṭāhir, *'Osmānlı mü'ellifleri*, i, 263; Babinger, 49 f.; S. Nüzhet Ergün, *Türk şairleri*, ii, 882-90; *IA*, s.v. Cāfer Çelebi (M. Tayyib Gökbiğlin). (V. L. MÉNAGE)

DJA'FAR AL-ŞADIQ ("the trustworthy"), Abū 'Abd Allāh, son of Muḥammad al-Bākīr, was a transmitter of *ḥadīths* and the last *imām* recognized by both Twelver and Ismā'īlī *Shi'is*. He was born

in 80/699-700 or 83/702-3 in Medina, his mother, Umm Farwa, being a great-granddaughter of Abū Bakr. He inherited al-Bākīr's following in 119/737 (or 114/733); hence during the crucial years of the transition from Umayyad to 'Abbāsīd power he was at the head of those *Shi'is* who accepted a non-militant Fāṭimī imāmate. He lived quietly in Madīna as an authority in *ḥadīth* and probably in *fiqh*; he is cited with respect in Sunni *isnāds*.

He made no sharp break with the non-*Shi'i* majority—even a *Shi'i* follower of his could appear in Sunni *isnāds* (and his heir, 'Abd Allāh, was accused by later *Shi'is* of Sunni tendencies); but he seems to have been a serious *Shi'i* leader nonetheless. He appears to have permitted his own *shi'a*, his personal following, to regard him, like his father, as sole authoritative exponent of the *shari'a*, divinely favoured in his *ilm*, religious knowledge (and in principle as the only man legitimately entitled to rule). But he taught also a wider circle who consulted him along with other masters; Abū Ḥanīfa, Mālik b. Anas, and Wāṣil b. 'Aṭā, among other prominent figures, are alleged to have heard *ḥadīth* from him. It is in his time, at the earliest, that distinctive *Shi'i* positions in *fiqh* begin to appear; but it is uncertain how far the subsequent Twelver or Ismā'īlī (or Zaydī) systems may be ascribed to his teaching, though he is given a leading role in the two former.

At the time of Zayd's revolt (122/740), *Dja'far* served as symbol for those *Shi'is* who refused to rise; and during the revolutions after the death of al-Walīd (126/744), when most *Shi'is* were expecting that at last the 'Alid family would come to power, he remained neutral. His support and possibly his candidacy may have been solicited by the Kūfa *Shi'a* at the time of 'Abbāsīd victory, but he seems to have declined to recognize any other *Shi'i* candidacy than his own, while, if he did think of himself, he held to the principle of *ku'ūd*, that the true *imām* need not attempt to seize power unless the time be ripe, and can be content to teach. At the time of the *Shi'i* revolt of Muḥammad al-Nafs al-Zakiyya in the Hījāz (145/762), he was again neutral, leading the Husaynids in their passivity in that largely Ḥasanid affair, and was left in peace by al-Manṣūr.

Dja'far attracted a circle of active thinkers, most of whom, like the majority of his *shi'a*, lived normally in Kūfa (or some in Baṣra). The most fecund leader among the early *Ghulāt*, Abū 'l-Khaṭṭāb [*q.v.*], seems to have had close relations with him, and some radical ideas were attributed to *Dja'far* himself (but were later rejected by Twelvers as interpolations by Abū 'l-Khaṭṭāb). Before the latter was killed in 138/755, however, *Dja'far* repudiated him as going too far; this repudiation greatly disturbed some of his associates. It seems likely that though certain radical *Shi'i* ideas helped to make his imāmate attractive in 'Irāq, *Dja'far* made a point of keeping them within bounds. More technical philosophers also were associated with him and with his son, Mūsā, notably Hishām b. al-Ḥakam and Muḥammad b. al-Nu'mān, nicknamed *Shayṭān al-Ṭāk*, who were inclined to an anthropomorphist system in contrast to that of the early Mu'tazilites with whom they disputed. *Dja'far* himself is assigned (with uncertain authenticity) a position on the problem of *ḥadar* which claims to be between determinism and free-will.

Dja'far died in 148/765 (poisoned, according to the unlikely Twelver tradition, on the orders of al-Manṣūr) and was buried in the Bākī cemetery in

Medina, where his tomb was visited, especially by *Shi'is*, till it was destroyed by the Wahhābīs. He left a cohesive following with an active intellectual life, well on the way to becoming a sect. But some of the differing tendencies which he had usually managed to reconcile now seem to have caused historic splits in it, occasioned by a disputed succession to his imāmate. He had designated Ismā'īl, his eldest son (by an 'Alid wife, Fāṭima, granddaughter of al-Ḥasan), but Ismā'īl had died before his father—a fact which had troubled the faith of some of *Dja'far's* followers. A considerable body held by Ismā'īl, some maintaining that he was himself not dead but only concealed; others passing on to his son Muḥammad b. Ismā'īl. These formed the nucleus of the later Ismā'īliyya, for whom *Dja'far* was the fifth imām. Most of *Dja'far's* following, however, accepted 'Abd Allāh, Ismā'īl's uterine brother and the eldest surviving son, on the ground that *Dja'far* had generalized that an imām's successor must be his eldest son; but 'Abd Allāh died without sons a few weeks later. The majority thereupon accepted Mūsā, whose mother was Ḥamida, a slave (and whom some, including prominent philosophers, had hailed as imām from the start); these developed into the Twelver *Shi'a*, for whom *Dja'far* was the sixth imām. A few asserted that *Dja'far* was not really dead, but absent, and would return as *mahdī* (these were called the *Nāwūsiyya*). Some of *Dja'far's* following looked to Mūsā's young brother Muḥammad, who later became the Imām of the *Shumayṭiyya* [q.v.].

Among most *Shi'is*, *Dja'far* has been regarded as one of the greatest of the imāms and as the teacher of *fiqh* par excellence. The Twelvers, when referring to themselves as a *madhhab*, have called it the *Dja'fariyya*. To *Dja'far* have been ascribed numerous utterances defining *Shi'i* doctrine, as well as prayers and homilies; he has been ascribed, by both Sunnis and *Shi'is*, numerous books, probably none of them authentic, dealing especially with divination, with magic, and with alchemy, of which the most famous is the mysterious *Djafr* [q.v.], foretelling the future. He is regarded as the chief teacher of the alchemist *Djābir b. Ḥayyān* (who did in fact revere him as a religious teacher). He is also regarded as a master *Sūfi*. Especially among the *Shi'a*, so many sayings on all sides of all controverted questions have been ascribed to him that such reports are almost useless for determining his actual opinions in a given case.

Bibliography: Ṭabarī, ed. de Goeje, iii, 2509 f.; Ibn Khallikān, *Wafayāt al-a'yān*, ed. M. Muḥyi 'l-dīn 'Abd al-Ḥamīd, Cairo 1367/1948, i, 291 f. (no. 128); al-Ḥasan b. Mūsā al-Nawbakhtī, *Firaḳ al-Shi'a*, ed. M. Ṣādiq Āl Baḥr al-'ulūm, Nadjaf 1355/1936, 62-79. Other references in Julius F. Ruska, *Arabische Alchemisten*, ii, *Ġa'far al-Ṣādiq, der Sechste Imām*, Heidelberg 1924 (see also Ruska, *Gābir ibn Ḥayyān und seine Beziehungen zum Imām Ġa'far aṣ-Ṣādiq*, in *Isl.*, xvi, 264-66), and in the less critical Dwight M. Donaldson, *The Shi'ite religion*, London 1933, Chapter XII. See also, for his alleged works, Brockelmann, *SI*, 104; and Marshall G. S. Hodgson, *How did the early Shi'a become sectarian?* in *JAOS*, lxxv, 1955, 1-13; 'Abd al-'Azīz Sayyid al-Ahl, *Dja'far b. Muḥammad*, Beirut 1954.

(M. G. S. HODGSON)

DJA'FAR SHARIF B. 'ALĪ SHARĪF AL-KURAYSHĪ AL-NĀĠORĪ, whose dates of birth and death are unknown, wrote his *Kānūn-i Islām* at the instigation of Dr. Herklots some time before 1832. He is said to have been "a man of low origin and of no account in

his own country", born at Uppuēlūru (Ellore) in Kistna District, Madras, and was employed as a *munshi* in the service of the Madras government. He was an orthodox Sunni, yet tolerant towards the *Shi'as*, who had considerable influence in south India in his time, learned yet objective in his approach to his faith, knowledgeable in magic and sorcery yet writing of it in a deprecatory and apologetic tone, and a skilful physician of the Yūnānī school. In the course of his duties he met with Gerhard Andreas Herklots (b. 1790 in the Dutch colony of Chinsura in Bengal of Dutch parents, d. Wālādīābād 1834), who had studied medicine in England and had been appointed Surgeon on the Madras establishment in 1818. Herklots, struck by the lack of any information on the Indian Muslims comparable with the *Manners and customs of the Hindoos* of the Abbé Dubois, had started a collection of material when he met *Dja'far* accidentally, whom he encouraged to produce the work himself acting "merely as a reviser", occasionally suggesting "subjects which had escaped his memory".

The original was written in Dakhinī Urdū, which Herklots had intended to publish also, but his death prevented this and the original has now been lost. To the translation Herklots added notes and addenda incorporating additional material from Mrs. Meer Hassan Ali's *Observations on the Mussulmans of India*, 1832, and Garcin de Tassy's *Mémoires sur les particularités de la religion musulmane dans l'Inde*, Paris 1831, that the work might embrace "an account of all the peculiarities of the Mussulmans . . . in every part of India". His *Qanoon-e-Islam* was published (London, late 1832) with a subvention from the East India Company.

Dja'far's account traces the religious and social life of the south Indian Muslims from the seventh month of pregnancy to the rites after death, with full descriptions of all domestic rites and ceremonies and festivals of the year, including necromancy, exorcism, and other matters of magic and sorcery; Herklots's appendix adds information on relationships, weights and measures, dress, jewellery, games, etc., and a glossary. The work was rearranged and partially rewritten by W. Crooke for the new Oxford edition of 1921, enhancing its value as an authoritative account of Indian popular Islam with particular reference to the Deccan. (J. BURTON-PAGE)

DJA'FARIYYA [see *FIQH*, *ITHNĀ 'ASHARIYYA*].

DJAFR. The particular veneration which, among the *Shi'as*, the members of the Prophet's family enjoy, is at the base of the belief that the descendants of Fāṭima have inherited certain privileges inherent in Prophethood; prediction of the future and of the destinies of nations and dynasties is one of these privileges. The *Shi'i* conception of prophecy, closely connected with that of the ancient gnosis (cf. Tor Andrae, *Die Person Muhammads in Lehre und Glauben seiner Gemeinde*, Stockholm 1918, ch. vi) made the prophetic affluat pass from Adam to Muḥammad and from Muḥammad to the 'Alids (cf. H. H. Schaeder, in *ZDMG*, lxxix, 1925, 214 ff.). The Banū Hāshim, to whom 'Alī b. Abī Ṭālib belonged, had long since claimed superiority over the Banū Umayya, as having prophecy as their appanage. Immediately after his conversion, seeing the armies of Muḥammad filing off ready for the conquest of Mecca, the Umayyad Abū Sufyān said to al-'Abbās, the Prophet's uncle, who was standing beside him, "Your nephew's authority has become very great!"; and al-'Abbās replied, "Yes, wretched one, that is Prophethood!" (Ṭabarī, iii, 1633).