

information is taken from Abu 'l-Kāsim al-Bayhaqī; they were all in the northern half, while the southern half was unsettled; cf. Le Strange, 391 ff. The plain of Djuwayn, enclosed on the north and south by ranges of hills, still forms a district of Sabzewār with about 65 townships, which lie along the river Djuwayn in a long series. In the middle of the valley, near the village of Āzādhwār, lie the ruins of the ancient capital. The modern centre is Djugatay (Çaghatây) which is situated to the south-east of it, at the foot of the hills on the south; cf. McGregor, *Khorasan*, ii, 145, 225; C. E. Yate, *Khorasan and Sistan*, 389 ff.

3. Djuwayn or Guwayn, a fortified place in Sidjistan, 3 to 5 km. north-east of Lāsh on the Farāhrūd, appears under its modern name in ancient (see Marquart, *Ērānshahr*, 198: Γαβρνῆ πόλις, emendation on Isidorus of Charax) and mediaeval itineraries (Iṣṭakhri, 248; Ibn Ḥawkal, 304). The importance of the sister towns of Lāsh and Djuwayn still rests on the fact that the roads from Qandahār and Harāt from the Afghān side, and those from Mashhad, Yazd and Nāshirābād on the Persian side, meet here. The Arab geographers say that Djuwayn on the road from Harāt to Zaranj was a Khāridjī stronghold (Muḥaddasī, 306; Ibn Rusta, 174). It was sacked by Yāqūtī, the Ghuzz leader, in 447/1055-6 (*Ta'rikh-i Sistan*, ed. Bahār, 376-7).

Djuwayn, built on a slight elevation in the centre of a fertile plain covered with ruins, and surrounded by a quadrangular wall of clay, forms a striking contrast to the rocky stronghold of Lāsh; it appears to have considerably declined in the second half of the 19th century. Cf. Le Strange, 341 ff.; Euan Smith in *Eastern Persia*, i, 319 ff.; A. C. Yate, *England and Russia face to face in Asia*, 99 ff.

(R. HARTMANN)

AL-DJUWAYNĪ, 'ABD ALLĀH B. YŪSUF ABU MUḤAMMAD, a Shāfi'ī scholar, father of 'Abd al-Malik [see the following art.], lived for most of his life in Nisābūr, and died there in 438/1047. As an author, he was mainly concerned with the literary form of *furūḡ*, on which see Schacht, in *Islamica*, ii/4, 1927, 505 ff.

Bibliography: al-Subkī, *Tabakāt*, iii, 208-19; W. Wüstenfeld, *Der Imām el-Schāfi'ī*, etc., no. 365 (a), 248 ff.; Brockelmann, I, 482; S I, 667. (J. SCHACHT)

AL-DJUWAYNĪ, ABU 'L-MA'ĀLĪ 'ABD AL-MALIK, son of the preceding, celebrated under his title of Imām al-Ḥaramayn, born 18 Muḥarram 419/17 February 1028 at Bushṭanikān, a village on the outskirts of Nisābūr; after his father's death, he continued the latter's teaching even before he was twenty years old. He was connected with the school of 'ilm al-kalām inaugurated by Abu 'l-Ḥasan al-Ash'arī at the beginning of the 4th/10th century. But 'Amīd al-Mulk al-Kunduri, vizier of the Saljūq Tugh̃rül Beg, declared himself against this "innovation", and had the Ash'aris, as well as the Rawāfiḍ, denounced from the pulpits. Al-Djuwaynī, like Abu 'l-Kāsim al-Ḳushayrī, immediately left his country and went to Baghdād; then, in 450/1058, he reached the Ḥidjāz where he taught at Mecca and at Medina for four years: hence his honorary name of "Imām of the two holy Cities". But when the vizier Nizām al-Mulk came to power in the Saljūq empire, he favoured the Ash'aris and invited the emigrants to return home. Al-Djuwaynī was among those who returned to Nisābūr (the information in ZDMG, xli, 63 is not quite exact), and Nizām al-Mulk actually founded in this town a special *madrasa*

for him, which was called Nizāmiyya like the similar establishment in Baghdād. Al-Djuwaynī taught there to the end of his days (we know that al-Ḡhazālī held a chair there for some time towards the end of his life, from 499/1105 onwards). Al-Djuwaynī died in the village of his birth—where he had gone in the hope of recovering from an illness—on 25 Rabi' II 478/20 August 1085. In his *Tabakāt al-Shāfi'iyya*, al-Subkī devoted to him a long laudatory study, and declared (*Tab.*, ii, 77, 20) that the abundance of his literary production could be explained only by a miracle.

Al-Djuwaynī's researches were divided between the *fiqh* (more precisely the *uṣūl al-fiqh*) and the 'ilm al-kalām.—FIQH: His principal treatise, *K. al-Warākāt fi uṣūl al-fiqh*, continued being commented upon until the 11th/17th century. His methodology is best expressed in the *K. al-Burhān fi uṣūl al-fiqh*, where he was probably the first to wish to establish a juridical method on an Ash'arī basis. In his *Tabakāt* (iii, 264), al-Subkī remarked the difficulty of the work and called it *laghẓ al-umma* ("the enigma of the Community"). He also drew attention to the reservations entered by al-Djuwaynī with regard to al-Ash'arī and Mālik, reservations which would have prevented this juridical work from becoming very popular, especially among the Mālikis.

'ILM AL-KALĀM: it is in the rôle of doctor in *kalām* that al-Djuwaynī made his deepest impression on Muslim thought; and to him goes the glory of being the teacher of Abū Ḥāmid al-Ḡhazālī in this discipline. Unfortunately, his great work, the *Shāmil*, has not been published. One manuscript (incomplete) is to be found in the National Library in Cairo ('ilm al-kalām, no. 1290), copied from a manuscript in the Köprülü library; another copy, with extracts from al-Nasafī added, belonged to Dr. al-Khudayrī in Cairo. These manuscripts have been studied by G. C. Anawati (cf. *Introduction à la théologie musulmane*, Paris 1948, 181-5). On the other hand, the compendium *K. al-Irshād ilā ḡawāṭi' al-adilla fi uṣūl al-i'tikād* has been edited, and often studied and quoted. There are two modern editions: (1) by J.-D. Luciani, Paris 1938, with a French tr. (left unfinished by the death of the editor-translator); (2) by M. Y. Mūsā and A. 'Abd al-Mun'im 'Abd al-Ḥamid, Cairo 1950, which is the best critical edition.

Al-Djuwaynī is important because he wrote in the intermediate period between the old Ash'arism and the school which Ibn Khaldūn was to call "modern". This is marked by (1) a systematical enquiry, influenced—not without the introduction of new schemes—by that of the Mu'tazila (whose theories are rejected); (2) the emphasis laid, in the theory of knowledge, and with regard to the divine attributes, on the idea of "modes" (*ahwāl*), thus taken over from the semi-conceptualist line initiated by the Mu'tazilī Abū Ḥāshim; (3) the importance attributed to rational methods, and the use of "reasoning by three terms" in the Aristotelian way: e.g., the proof of the existence of God, which is nevertheless a *novitate* (rather than a *contingentia*) *mundi*. The Aristotelian syllogisms moreover remain affected by the inference "from two terms" (*istidlāl*), cf. Gardet-Anawati, *Intr. à la théol. musulmane*, 360-1.—The solutions to the principal problems are for the most part faithful to the Ash'arī tradition. Methodological trends proper to al-Djuwaynī exist, but they show themselves mainly in the presentation of the problems, the conduct of the discussions, and

the importance accorded to the channels (*asbāb*) by which conclusions are reached. In *kalām* as in *fiḥh*, it was above all the question of the *uṣūl* that interested the Imām al-Ḥaramayn.

Bibliography: in addition to the references in the article: Ibn Ḳhalīkān, Cairo no. 351; Subkī, *Tabaḳāt*, ii, 7071; iii, 249-82; Ibn al-Aṭṭār, (ed. Tornberg), x, 77 (ann. 485); Ibn Taghribirdī, 771; Wüstenfeld, *Die Akademien der Araber*, no. 38; idem, *Shāfi'īten*, no. 365; Schreiner, in *Grätz' Monatsschrift*, xxv, 314 ff.; Brockelmann, I, 388.

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DJUWAYNĪ, 'ALĀ' AL-DĪN 'AṬĀ-MALIK B. MUḤAMMAD (623/1226-681/1283), a Persian governor and historian, author of the *Ta'rikh-i dīhān-gushāy*, a work which is almost our only source on the details of his life. His family belonged to Āzād-wār, then the chief town of Djuwayn ([*q.v.*], No. 2). According to Ibn al-Ṭīḡāḳā (*al-Fakhrī*, ed. Ahlwardt, 209) they claimed descent from Faql b. Rabi', the vizier of Hārūn al-Rashīd. 'Alā' al-Dīn's great-grandfather, Bahā' al-Dīn Muḥammad b. 'Alī, had waited on the Kh'ārazm-Shāh Tekish [*q.v.*] when in 588/1192 he passed through Āzād-wār on his way to attack Toghril II [*q.v.*], the last Saljuq ruler of Irāk-i 'Adjam. His grandfather, Shams al-Dīn Muḥammad b. Muḥammad, was in the service of Sultan Muḥammad Kh'ārazm-Shāh [*q.v.*], whom he accompanied on his flight from Balkh to Nīshāpūr. At the end of his life the Sultān appointed him *Shāhib Diwān*, a post which he continued to hold under Sultan Djalāl al-Dīn: he died during the latter's siege of Akhlāt, i.e., at some time between Shawwāl 626/August 1229 and Djumādā I 627/April 1230. His son, Bahā' al-Dīn, 'Alā' al-Dīn's father, is first heard of ca. 630/1232-3 in Nīshāpūr. Two of Djalāl al-Dīn's officers, Yaghan-Sonkur and Karača, had been active in this area, and Čīn-Temür, the Mongol governor of Khurāsān and Māzandarān, sent an army to dislodge them. Upon the approach of the Mongol forces Bahā' al-Dīn together with some of the chief notables of the town fled to Tūs, where they sought refuge in a castle amidst the ruins of the city. The governor of the castle handed them over to the Mongols, by whom, however, they were kindly received: Bahā' al-Dīn was admitted into the conquerors' service and held the office of *Shāhib Diwān* not only under Čīn-Temür but under his successors Körgüz and Arghun Aḳa. In 633/1235-6 he accompanied Körgüz upon a mission to the Great Khan Ögedey, from whom he received a *payza* or "tablet of authority" and a *yarlīgh* or rescript confirming his appointment as *Shāhib Diwān*. On several occasions he was left in absolute control of the occupied territories in Western Asia while the governor was absent in Mongolia. In 651/1253, being then in his 60th year, it was his wish to retire from the public service, but to this the Mongols would not agree, and he died during the same year in the Isfahān region, whither he had been sent to carry out fiscal reforms.

'Alā' al-Dīn tells of himself that while still a youth he chose, against his father's wishes, to take a position in the *diwān*. He twice visited Mongolia in the suite of Arghun Aḳa, first in 647-9/1249-51 and then in 649-51/1251-3: upon the arrival of Hülegü in Khurāsān early in 654/1256, he was attached to his service and accompanied him on his campaigns against the Ismā'īlis of Alamūt and the Baghdad Caliphate. It was 'Alā' al-Dīn who drew up the terms of surrender of the last Ismā'īlī Grand Master Rukn al-Dīn Khur-Shāh, and it was through his

initiative that the famous library of Alamūt was saved from destruction. In 657/1259, a year after the capture of Baghdad, he was appointed governor of Irāk-i 'Arab and Khūzistān, a post which he continued to hold for more than 20 years, though under Abaḳa, Hülegü's son and successor, he was nominally subordinate to the Mongol Sughunčāḳ. During his tenure of office he did much to improve the lot of the peasantry and it was said, with some exaggeration, that he restored these provinces to greater prosperity than they had enjoyed under the Caliphate: at the expense of 10,000 dīnārs of gold he caused a canal to be dug from Anbār on the Euphrates to Kūfa and Nadīaf and founded 150 villages along its banks.

During the reign of Abaḳa both 'Alā' al-Dīn and his brother Shams al-Dīn [see below] the *Shāhib Diwān* were much exposed to hostile attacks, of which the consequences were more serious for the former than the latter. In the late autumn of 680/1281 he was arrested, at the instigation of a personal enemy, on the charge of embezzling from the Treasury the enormous sum of 2,500,000 dīnārs. On 4 Ramaḍān 680/17 December 1281, thanks to the intervention of certain members of the Il-Khān's family, he was released from custody, only to be almost immediately re-arrested on a charge of maintaining a correspondence with the Mamlūk rulers of Egypt. His arrival in Hamadān to answer this charge coincided with the Il-Khān's death and he was retained in custody until the election of Abaḳa's successor Tegüder or Aḥmad (1282-4), a convert to Islam, who at once gave orders for 'Alā' al-Dīn's release and reinstatement as governor. He did not long survive his rehabilitation. Tegüder's nephew, the future Il-Khān Arghun (1284-91), arrived in Baghdad in the winter of 681/1282-3 and reviving the old charge of embezzlement began to arrest the governor's agents and put them to the torture. News of these proceedings reaching 'Alā' al-Dīn in Arrān, where he then was, he had an apoplectic stroke and died on 4 Dhu 'l-Hiḍḡja 681/5 March 1283.

'Alā' al-Dīn's references to the defects in his literary education must certainly be put down to conventional modesty; he is praised by his contemporaries as a highly cultured man and a patron of poets and scholars; and his history was held up as an unrivalled model of style. The work is divided into three main sections: I. History of the Mongols and their conquests down to the events following the death of the Great Khan Güyük, including the history of the descendants of Djoči and Čaghatay; II. History of the dynasty of the Kh'ārazm-Shāhs, based in part on previous works such as the *Mashārib al-tadīārīb* of Abu 'l-Ḥasan Bayhaḳī and the *Djawāmi' al-'ulūm* of Fakhr al-Dīn al-Rāzī, and a history of the Mongol governors of Khurāsān down to the year 656/1258; III. Continuation of the history of the Mongols to the overthrow of the Ismā'īlis, with an account of the sect, based chiefly on works found in Alamūt such as the *Sargudhasht-i Sayyidnā*; other works now lost are also quoted such as the *Ta'rikh-i Dīl wa Daylam* and the *Ta'rikh-i Sallāmī* (written for the Būyid Fakhr al-Dawla). The *Ta'rikh-i dīhān-gushāy*, which has considerably influenced historical tradition in the East, is for us also a historical authority of the first rank. The author was the only Persian historian to travel to Mongolia and describe the countries of Eastern Asia at first hand; it is to his work and the *Journal* of William of Rubruck that we owe practically all we know of the buildings in the Mongol capital of Ḳara-Ḳorum. The