

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 Buṣhtanikān, a village on the outskirts of Nīsābūr; 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-Kundurī, vizier of the Saldjūk Tuḡhrul Beg, declared himself against this "innovation", and had the Ash'arīs, as well as the Rawāfiḍ, denounced from the pulpits. Al-Djuwaynī, like Abu 'l-Kāsim al-Ḳuṣhayrī, 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 Saldjūk empire, he favoured the Ash'arīs and invited the emigrants to return home. Al-Djuwaynī was among those who returned to Nīsābūr (the information in *ZDMG*, xli, 63 is not quite exact), and Nizām al-Mulk actually founded in this town a special *madrasa* [II 605b] 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-Ghazālī 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 Rabī' II 478/20 August 1085. In his *Ṭabaḳāt 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 *fikh* (more precisely the *uṣūl al-fikh*) and the 'ilm al-kalām.—*Fikh*: His principal treatise, *K. al-Warāḳāt fī uṣūl al-fikh*, continued being commented upon until the 11th/17th century. His methodology is best expressed in the *K. al-Burhān fī uṣūl al-fikh*, where he was probably the first to wish to establish a juridical method on an Ash'arī basis. In his *Ṭabaḳāt* (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 Mālikīs.

Ilm AL-Kalām: it is in the role 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-Ghazālī in this discipline. Unfortunately, his great work, the *Shāmīl*, 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-Ḳhudayrī in Cairo. These manuscripts have been studied by G. C. Anawati (cf. *Introduction a la theologie musulmane*, Paris 1948, 181-5). On the other hand, the compendium *K. al-Irshād ilā ḳawāṭi' al-adilla fī uṣūl al-ītikād* 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-Ḥamīd, 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 Ḳhaldūn 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" (*aḥwāl*), 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. a la theol. 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, [II 606a] and the importance accorded to the channels (*asbāb*) by which conclusions are reached. In *kalām* as in *fiqh*, it was above all the question of the *uṣūl* that interested the Imām al-Ḥaramayn.

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in addition to the references in the article: Ibn Khallikān, Cairo no. 351
Subkī, *Ṭabaqāt*, ii, 7071; iii, 249-82
Ibn al-Athīr, (ed. Tornberg), x, 77 (ann. 485)
Ibn Taghribirdī, 771
Wüstenfeld, *Die Akademien der Araber*, no. 38
idem, *Shāfi‘iten*, no. 365
Schreiner, in *Graetz' Monatschrift*, xxv, 314 ff.
Brockelmann, I, 388.