

Dāmeḡānī, Ebū'l-Ḥasan Aḡ

(c. 513)

~~FI, S. 194-95~~ ✓

~~Sezerat, IV, 40~~ ✓

~~Ḥawāḡirū'l-madīyā, II, 599-600~~ ✓

~~el-Kāmil, X, 561~~ ✓

~~el-bidāyē ve'n-nihāyē, XII, 185~~ ✓

~~el-lubāb, I, 486~~ ✓

~~muḡennīl-buldān, II, 433~~ ✓

~~el-'Iḡar, II, 401~~ ✓

~~en-Nacāmuz-Zohīre, V, 219~~ ✓

~~vefeyātū'l-a'yān, III, 289, IV, 169~~ ✓

~~el-vaḡībi'l-vefeyāt, XXII, 86~~ ✓

~~el-Muḡannī, I, 460-5, 2, 657~~ ✓

~~el-Muḡannī, IX, 208-212~~ ✓

~~el-Kāmil, X, 561~~ ✓

Mir'atü'z-zevân, VIII, 81

~~et İber Mir'atü'l-cinân, III, 204~~

Düvelü'l-İslâm, II, 41

Uyûmü't-tevârih, XII, 91, 92

~~et-Bidâye, XII, 185~~

Hukûsatü'z-zehebî'l-mesbûk, s. 271

Mu'cimü'l-ekbâr, II, 789

İnbâhu'r-ruvât, III, 268

Ebû Muhammed es-Sarîfînî' den rivayet
etmiş.

Djawāhir, i, 273-4; Ibn Taghribirdī, *al-Nudjūm al-zāhira*, vi, 223).

16. Abū 'Abd Allāh Muḥammad b. al-Ḥusayn died Wednesday 16 Shā'ban 615/7 November 1218, three and-a-half months before his brother (no. 15); was accepted as *shāhid*-notary by his brother (no. 15) on 20 Shawwāl 603/20 May 1207, who appointed him as his representative magistrate in Baghdād, a post he kept until his brother's dismissal on 12 Raḡab 611/17 November 1214 which entailed his own dismissal; he died four years later without reappointment (*Djawāhir*, ii, 48).

17. Abū Dja'far Yahyā b. Dja'far (d. 630/1232-3); he is known to have learned *ḥadīth* from his father (no. 8) and to have taught the subject, according to al-Mundhiri (Abū Muḥammad 'Abd al-'Azīm b. 'Abd al-Kawī, d. 656/1258), who received authorisation (*idjāza*) by correspondence from Abū Dja'far, on more than one occasion, to teach on his authority, one in particular arriving from Aleppo in Shawwāl 620/October-November 1223). (*Djawāhir*, ii, 211).

The author of the *Djawāhir* gives the orthography of the ethnic name al-Dāmaghānī and says that it is the name of *Kādī 'l-Kudāt* Abū 'Abd Allāh al-Dāmaghānī (no. 1) and of a group of his descendants (see *ibid.*, ii, 306). The author cites a nephew (the son of a sister) of Dāmaghānī (of no. 1), 'Ubayd Allāh b. Muḥammad b. Talḥa b. al-Ḥusayn, Abū Muḥammad al-Dāmaghānī (d. 502/1108), who was accepted by the uncle as a *shāhid*-notary (*Djawāhir*, i, 340-1).

Another Dāmaghānī (fl. 494/1102), 'Abd Allāh b. al-Ḥusayn b. 'Abd Allāh, was also accepted as *shāhid*-notary by Abū 'Abd Allāh (no. 1), but his identification as a member of the family is not certain (*Djawāhir*, i, 274).

There are other persons noted with this name, but with no apparent relationship to this family.

Bibliography: Ibn al-Djawzī, *al-Muntaẓam*; Abū Shāma al-Makḏisi, *Tarāḏim riḏāl al-karnayn al-sādis wa 'l-sābi'*, Cairo 1366/1947; Ibn Kathīr, *al-Bidāya wa 'l-nihāya*; 'Abd al-Kādir b. Abī 'l-Wafā' al-Kurashī, *al-Djawāhir al-mudīyā fi ṭabaḳūt al-ḥanafīyya*, Haydarābād 1332/1914; Ibn Taghribirdī, *al-Nudjūm al-zāhira*, Cairo 1383/1963; G. Makḏisi, *Ibn 'Aqīl et la Résurgence de l'Islam traditionnelle au XI^e siècle*, Damascus 1963, 172-5 and index, s.vv. Abu 'l-Hasan al-Dāmaghānī and Abū 'Abd Allāh al-Dāmaghānī; Brockelmann, I, 460, S 1, 637. (G. MAKḐISI)

AL-DĀMAGHĀNĪ, ABŪ 'L-HASAN 'ALĪ B. MUHAMMAD B. 'ALĪ B. MUHAMMAD B. AL-ḤASAN B. 'ABD AL-MALIK B. HAMMŪYA, SON OF ABŪ 'ABD ALLĀH MUHAMMAD AL-DĀMAGHĀNĪ (q.v.). He was born in 449/1057, studied law, and was accepted as *shāhid*-notary by his father in 466/1073-4, and was appointed by him *kādī* of the East Side quarter of Bāb al-Tāḳ in Baghdād and of a part of the countryside, a jurisdiction which was that of his maternal grand-father Abu 'l-Hasan Ahmad al-Simnānī, who had just died in 466/1074 (see *Djawāhir*, ii, 95-6). In the year of these two appointments, Abu 'l-Hasan al-Dāmaghānī was only 16 years of age; such appointments at that age were unheard of.

He held the post of *kādī* first under the two caliphs al-Kāḥim and al-Muktadī, until his father died in 478/1085, and was succeeded by the Shāfi'i juris-consult Abū Bakr al-Shānī. Upon the latter's death in 488/1095, Abū 'l-Hasan was appointed as *Kādī 'l-Kudāt* and held the post under the caliphs al-Mustazhir and al-Mustarshid until his death in

513/1119. He held also the post of substitute-*wazīr* under these two caliphs, sharing the post with others.

There are some anecdotes regarding Abu 'l-Ḥasan al-Dāmaghānī which shed light on how he was regarded by some of his contemporaries among the jurisconsults. In one of these, he is said to have refused to accept the testimony of a person who came to him at the behest of the caliph al-Mustazhir. When the latter asked for an explanation, he replied that on the Day of the Last Judgment God would hold him responsible for his actions, not the caliph who appointed him. Another anecdote concerns the Shāfi'i jurisconsult Abū Bakr al-Shāshī (d. 504/1110) who came to Dāmaghānī to pay him a visit. The *Kādī 'l-Kudāt* did not show him respect by rising for him, so Shāshī turned on his heels and left. That was in the 480s. It was not until after the year 500/1106-7 that they came together again on the occasion of a ceremony for mourning over a fellow jurisconsult's death. Shāshī arrived first and took his seat. When the *Kādī 'l-Kudāt* entered, everyone rose except Shāshī, who did not budge. Dāmaghānī wrote to the caliph Mustazhir complaining that Shāshī did not respect the representative of the religious law. The caliph wrote back: "What do you expect me to say to him? He is your senior in age, a more excellent [jurisconsult], and more pious. Had you risen for him, he would have done the same for you". Shāshī also wrote to the caliph complaining of Dāmaghānī's disdainful treatment of men of religious science, and included the following two verses: "A partitioning screen, conceit, and excessive vainglory/ and painstaking reaching for the heights/ If all this had come as a result of ability/ it would be easy to accept, but it comes as a result of coming from behind (meaning that he succeeded his father, riding on his coat tails)". The caliph finally brought the two jurisconsults together and they made up their quarrel. But the anecdote ends on a note which shows that Shāshī had not quite forgiven the magistrate. Dāmaghānī sat with Shāshī, presumably in the presence of other learned men, and began to give a list of the questions of law that his father, Dāmaghānī the Elder (q.v.), had discussed in sessions of disputation, together with the names of his fellow disputants in each case. When Dāmaghānī had mentioned several of these questions, Shāshī made the following remark, laden with subtle sarcasm: "How excellently you have memorised the titles of these disputed questions!"—meaning that Shāshī was good for superficial memorisation, but not good enough for even memorising the disputations themselves, let alone understanding them.

Ibn 'Aqīl (q.v.), who had a great respect for Dāmaghānī the Elder as one of his teachers of disputation, had no respect at all for the son Abu 'l-Ḥasan, to whom he addressed two letters which appear to be open ones written, not in the second, but in the third person (see the French tr. of both letters in Makḏisi, *Ibn 'Aqīl*, 467-71). In these, Ibn 'Aqīl compares father and son, laying stress on the inferior qualities of the son. He held against the son the fact that, at one of his sessions as chief magistrate, he cried at the top of his voice that there were no longer any jurisconsults of the rank of *mudṭahid* (q.v.). Ibn 'Aqīl considered this a thoughtless attack against the doctrine of consensus or *idjma'* (q.v.), a doctrine which God had instituted above that of prophecy, since the Prophet of Islam was the seal of the prophets, not to be followed by other prophets. God thus instituted the doctrine of the consensus of His community in the place of the succession of

مسالك الأبحار في ممالك الأماص

تأليف

ابن فضل الله العمري

شهاب الدين أحمد بن يحيى

(توفي ٧٤٩هـ)

السفر السادس

يصدره

فؤاد سزكين

بالتعاون مع

علاء الدين جوخوشا، إيكهارد نويباود

١٤٠٨ هـ - ١٩٨٨ م

معهد تاريخ العلوم العربية والإسلامية

في إطار جامعة فرانكفورت - ألمانيا الاتحادية

منشورات

معهد تاريخ العلوم العربية والإسلامية

يصدرها

فؤاد سزكين

Damejani, Alib. Muhammed.

سلسلة ج

15 MAYIS 1991

عين التراث

المجلد ٦/٤٦

مسالك الأبحار في ممالك الأماص

السفر السادس

طبع بالتصوير عن مخطوطة ٢٠٢٧

لاه لي، مكتبة السليمانية

استانبول

وَمِنْهُمْ عَلَى بن محمد بن الحسن عبد الملك بن عبد الوهاب الرامغاني فاجي
القضاء أبو الحسن بن فاجي القضاء أبي عبد الله اجني جدوهم لربته
ان يلعنوا واستراح ودا ان لثاله ان يلعنوا وهان عليه الظلم وسان
نظرايه ان يتصعبوا ثم كان اسدا يكون في دين الله قوه واعظم
ما يكون وقارا في قوه لزياده في الله عارضه ثابت ولا معارضه
مريب ولا مفاوضه صديق حميم ولا سلطان مريب حتى طار رغب
مجلسه في القوش وطاخ ردا الكبرياء عن ما يك مرتها بكرة لوروس
موله في سترهل حبسه سبع واربعين واربع مائه تفقه على والده
ورع في مذهبه وولي القضاء بالطاق ومن بعدا الى الموصل وله
من العرشية عشر سنه وهذا شي لم يكن لغيره قال ابن الجار ولم
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روي السليبي عنه وولي القضاء لاربعه من الخلدنا القلم والمقتدي
وللمستظهر ولما ولي المترشدا قره على قضا القضاء قال ابن الجوزي
في المستظهر ولا يعرف ان قاصيا تولى لاربعه خلفا غيره وغير القاصي شرح
قال ابن الجار حزين لوره في قضاياه واحكامه على السداد والاستقامة
وكان فقيها فاضلا كثير الحفظ متديبا عفيفا نزها دامر وه وصدقات
وبر ومعرفة وكانت له معرفة حسنة بالشروط وكتب المحلات وقال
ابو العباس الواسطي حلي في جماعته ان غاملا من عمال السلطان محمد بن

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عن هذا العالم فقال له من السلطان فقال محمد الجني فقال قل له ان السلطان
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بقول قول فلان فلم تفعل قال فيكي وقال قل لامير المؤمنين اذا كان يوم
القيامة حي ديوان ديوان فسيت عنه فاذا حي ديوان القضاء كمال ان
تقول وليته لذلك الميرزا ان الرامغاني فتسلمت واقع انا فيكي الخليفة
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والمترشديه مرات بشاركة عين معه ونفرد باحد الميرزا المترشد
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