



Al-Jawthari - The Biography Book Resources of Professor Jawdhar-

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Research summary:

This research deals with the biography of the writer Abu Ali Al-Jawthari, as he is an important figure in Fatimid history. He conveyed to us a lot of important news about the Fatimid state in Morocco through his writing of a book that includes the memoirs of his teacher Jawdhar. The research also deals with the most important resources that he relied on in writing the Biography book resources of Professor Jawdhar

Keywords: Al-Jawthari, Professor Jawdhar, the Fatimid Caliph, Al-Mahdiya.

Received: 12 May 2024 **Revised:** 06 June 2024 **Accepted:** 22 June 2024

Introduction:

The Egyptians paid attention to memoirs and biographies, as they wrote biographies about the heroes that the Egyptians loved, such as the biography of Antarah ibn Shaddad and others. Among the important biographies in the Fatimid era is the biography of Professor Jawdhar, who is considered the third figure in the state after the Caliph and the Crown Prince, as he assumed the position of writing, which is closer to the rank of The Ministry. The biography written by his student Al-Jawdhar provided us with a lot of important information that was not mentioned by other sources in (Maghreb) West Arabia. We discussed the biography of the writer Al-Jawdhar and the most important resources he relied on in his book.

First: Abu Ali Al-Jawthari - his personal biography

Abu Ali Mansour Al-Azizi (1), Al-Jawthari, named after his teacher, Jawdhar Al-Saqlabi (2), and it was said that it was named after Al-Jawdhiriyya neighborhood (3). He is a writer and is considered one of the historians whose lineage goes back to Al-Aziz Billah (365-386 AH / 975-996 AD) and he may be a Saqlabi. He took over writing for Professor Jawdhar Al-Saqlabi in the year 350 AH / 961 AD (4), and in his capacity as Jawdhar's writer, he had access to the documents, correspondence, and conversations that were between Jawdhar and the caliphs, including the important secrets and he kept them with him, and the profession of writing could not be undertaken by anyone, so its owner must possess the eloquence that qualifies him for it (5). It seems that Abu Ali Al-Jawthari possessed these conditions, because the position of the writer during the era of the Fatimids was next in rank to the ministry (6), so the caliphs would only assign it to those whom they found sufficient and capable of handling matters, and the scribe would perform the work of a minister if the caliph decided to dispense with him (7).

Al-Jawthari's status increased during the days of Al-Hakim bi-Amr Allah (386-411 AH / 996-1020 AD). Because he was known for his competence in managing the matters entrusted to him, the Hisbah (8) was added to it, then Al-Ahbas (9) was added to it, then the responsibility of the slave market was added to it, which was considered one of the constantly moving and active markets in the Fatimid era, and the

monitoring the coasts. The year of his death was not determined by historians, but they mention that he died during the days of the ruler (11), but in some cases it is mentioned that his death was in the year 390 AH / 999 AD. (12). A mosque was built bearing the name of Al-jawthari, and this symbol indicates the status that Abu Ali Al-jawthari enjoyed, as the mosque is located in Al-jawthariyya neighborhood, within the walls of Cairo (13).

Second: Al-jawthari's resources in the biography

From reading the texts of the book, it became clear to us that the author relied on a set of resources that were the reason for the emergence of his work with such accuracy and historical importance, these resources are:

1- The direct signatures of the Fatimid caliphs by Professor Jawther, which was the basic material for this book, as he lived with the Fatimid caliphs in the Arab Maghreb. These historical documents start from the year 323 AH / 934 AD, which is the date of the first signature that reached Jawhar until the year of his death 363 AH / 973 AD (14), so Abu Ali Al-jawthari transmitted the first correspondences and signatures to his teacher sent from the existing Caliph (322-334 AH / 934-945 AD), where Al-jawthari mentions That is by saying: "And he, may God be pleased with him, told me that the first signature (which God honored him with was his signature) came out to him in the handwriting of the Qa'im Bi-Amr Allah - may God's prayers be upon him - and he showed it to me, and he read it to me, and that was because the Qa'im Bi-Amr Allah - may God's prayers and peace be upon him - was sitting in his council (15) And then the letters submitted to Jawar from the Caliph Al-Mansur (334-341 AH / 945-952 AD) related to the management of state affairs, including a letter about gifts that arrived to the Caliph from the Romans and the obligation of giving what is better than what arrived, from the state's coffers, to demonstrate the generosity and tolerance of the Fatimid caliphs to Who sends them gifts (16), and another letter sent to Jawdhar containing proof of the fees and duties for the people of the palace in general and the sanctuary in particular (17), where the plots mentioned by Al-jawthari follow one another until the last patch was from Al-Mansur to Jawdhar, and the Caliph was ill at that time, in the year 341 AH/952 AD (18), and it was also approved The correspondences that Al-Mu'izz Li Din Allah (341-365 AH/952-975 AD) submitted to Professor Jawdhar. The first of these correspondences was in which he informed him of the death of Al-Mansur, in which Al-Mu'izz called the Commander of the Faithful, and in which he ordered him to conceal that (19) and among them was a patch that was an answer to a need requested by Jawdhar (20) and also A letter to Jawthar when he was ill and was absent due to his illness for several days and did not attend the Caliph's council (21) and other correspondence.

2- Professor Jawther's correspondence with the Caliphs asking them for some of his needs, although he does not mention these needs, but rather it is sufficient to transfer the letter sent from Jowther to the Caliph and the Caliph's response to those needs, but they are needs of religion and this is what was mentioned in the book of biography when Professor Jowther requested his need. From the Caliph Al-Muizz, saying: "...and he, may God's prayers be upon him, wished to help him with one of the religious needs that he was still requesting from the imams before him" (22), and when we researched the book, we found that requesting such needs was repeated and in different forms, but they carried meanings of great respect. And begging for it sometimes, and reminding him of his old age and physical weakness at other times (23).

3- Correspondence exchanged between jawdhar and statesmen, which included a lot of information about the management of state affairs, which jawdhar would submit to the Caliph and be answered, including the letter in which the owner of the sea asked for the needs he needed to build ships (24), and a letter received for jawdhar from the governor of Tripoli (25) He tells him of his longing to see the face of Caliph Al-Muizz, and his desire to attend the Eid prayer with him, and mentions to him the money he has accumulated and what was spent on the fleet and its men. He also describes the state of the country where security and stability prevail (26).

4- Poetry was one of the resources that the author relied on in writing his historical information⁽²⁷⁾, including the poetry of the caliphs. He quoted the Caliph Al-Mansur's poetry upon his defeat of the accursed Ibn Kaydad (28), where Al-Mansur says:

tabadalat baed alzaefaran wataybuh sada aldire min mustahkamat alsaamiri '
alam tarni biet almuqamat bialsuraa walin alhasha bialkhuyul aldawamir
wafityan sidq la daghayin baynahum yathurun thawrat al'aswad alkhawadir

(Exchanged, after the saffron and its sweet scent Was the clatter from the mighty blows of the Samiri.
Didst thou not see me barter the safe abode for the journey And the tender heart for the swift steeds?
And young men of truth, with no rancor 'twixt them who rise as the revolts of fierce lions.) (29)

He also quoted the poem from Caliph Al-Mansur, who wrote it to Al-Mu'izz Lidin Allah to chronicle the situation he was in and the events that took place to eliminate Ibn Kaydad, saying:

Kitabi alik min aqsaa alghurub wshawqi shaded earid tawwil
ajub aqifaar watawi alrinal wahmilnafsi ealaa kal hul

(My missive to thee from the farthest west, And my yearning is deep, broad, and long.
I roam the deserts, traverse the sands, And bear myself through every dread).(30)

Al-Jawthari also took the poetry of poets as a source for him in his work, and one of the poets described the Mahdi by saying:

Dar malik symiyat mahdiat fih taerif metal al'abad

(A royal abode, named Mahdia, Therein are known the truths eternal.) (31)

Al-Jawthari also wrote a poem in which he chronicled the events of the besiegement of Abu Yazid, the accursed, by Caliph Al-Mansur Billah in a castle in a rugged mountain, and he described it, saying:

fartaqaa almaleun min khayfatih fi dharaa 'aeit eal musead
fi dharaa khulaqa' malsa'an ealaa dhalik almaeqil laysat bisidad

(Then the accursed one rose from his fear To the heights of a lofty, towering peak.
To the smooth, barren heights above That stronghold which none may besiege.)(32)

5- Among his resources are the sermons that he included in his work, which contained extremely important historical material, including a sermon by the Caliph al-Qa'im bi Amr Allah during the siege of Ibn Kiddad, in which he mentions al-Qa'im's address to Kutama and his mobilization for striving for the sake of God. He reminds them of the previous glories of their fathers and explains to them the condition of Ibn Kiddad and those with him (33). He also transmitted another five-page sermon from Al-Mansur announcing the death of Al-Qaim (34). He also transmitted a long, multi-page sermon by Al-Mu'izz Lidin Allah on the blessed Eid Al-Adha in the year 341 AH/952 AD in which he mourned his father (35).

6- Among his resources was meeting with some statesmen who were in direct contact with the caliphs" (36). Likewise, the books that were sent to Professor Jawther(37).

7- He reported some news from figures whose names he does not mention, but he suffices with saying that they are trustworthy, and among that news is the will of the Qa'im Bi-Amr Allah to his son Al-Mansur to keep Jawdhar close to him, where he says: "Tell me who I trust" (38).

8- Among his resources is also reading in the books of the caliphs, and this is what he mentioned when he said: "And I read in a chapter of the books of Al-Mansur Billah - may God's prayers be upon him - that was an answer to the professor about what was written to him regarding a matter of money with which he became close and did his work... So the answer to him was in this chapter: The money you sent

has arrived, O Judhar. May God purify your effort and complete your reward. However, you have burdened yourself with a heavy burden, and Allah Almighty says, "On no soul doth Allah place a burden greater than it can bear" (39) and breadth is less than capacity, and I accepted a thousand dinars from him, which is a lot. And I returned it to you, so from these thousand dinars, make for us a light, gilded saddle for traveling for less than a thousand dirhams, and choose for it a good, wide stick..." (40).

Conclusion:

Al-Jawthari achieved wide fame, and his contemporaries or scholars who came after him recognized him for his progress and knowledge. He was also known for his eloquence and good organization of poetry, and this qualified him to become one of the writers of the Fatimid state since the year 365 AH. He worked for Professor Jawdhar Al-Saqlabi, and then his status increased during the days of Al-Hakim bi-Amr Allah, due to He was known for his competence in managing the matters entrusted to him, so the *hisba* was added to him, then the prisons were added to him, then the responsibility of the slave market was added to him.

Ibn al-Jawdhari committed himself to the goal for which he wrote his book, "The Biography of Professor Jawdhar," which is to mention the biography of his teacher Jawdhar al-Saqlabi. Among the positives of his approach is his interest in the historical context of the Fatimid state news that he cites, while specifying the time frame that concerns the historical events that accompanied his translation of his teacher.

He was satisfied with the information he obtained himself because he was a contemporary of some of the ministers of the Fatimid state, or through his readings in the official documents of the state, as he was one of the state's scribes at that time, and the speeches of the caliphs and their meetings.

Footnotes

1 - Al-Zirakli, *Al-I'lam*, vol. 7, p. 298; Omar Kahhaleh, *Dictionary of Authors*, vol. 13, p. 11.

2 - Jawther Al-Saqlabi: The professor is one of the Fatimid statesmen, and he was one of the dangerous figures in the history of the Fatimids since their appearance on the scene of events in Morocco. He was in his youth a slave from the Mamluks whose founder was the Mahdi, and he gave him a gift to the existing crown prince, and he advanced under him until he was appointed successor while he was still crown prince and made him crown prince. After his appointment to the Caliphate, the owner of his treasury, the person in charge of the clothing treasures, and the ambassador between him and the people, the tasks that he carried out in his capacity as the steward of the treasury allowed him to occupy a prominent place in the country. *Sirat Jawther*, p. 7; Al-Zirakli, vol. 2, pp. 144-145; Al-Dashrawi, *The Fatimid Caliphate in Morocco*, 448.

3 - A neighborhood attributed to a group that was kidnapped by people attributed to Joudar, servant of the Mahdi. They took it and inhabited it when he built the essence of Cairo, then the Jews inhabited it, until the Fatimid ruler heard that they were gathering in their free time to mock Muslims and the religion of Islam, so he closed its doors on them and burned them at night. Al-Maqrizi, *Al-Khattat*, vol. 3, p. 9; Abu Al-Mahasin, *Al-Nujoom Al-Zahira*, vol. 4, p. 51; Al-Qalqashandi, *Subh Al-A'sha*, vol. 3, p. 402; Ibn Abdul-Zahir, *Al-Rawdah Al-Bahiyya*, pp. 54-55.

4 - Al-Zirakli, *Al-I'lam*, vol. 7, p. 298; Omar Kahhaleh, *Dictionary of Authors*, vol. 13, p. 11.

5 - Al-Qalqashandi, *Subh Al-A'sha*, vol. 3, p. 563

6 - Majid, *Fatimid systems and drawings in Egypt*; vol. 1/p. 104.

7 - Shalabi, *History of Islamic Civilization and Islamic Thought*, p. 98.

8 - *Hisbah*: It is a job whose origin is religious, as a matter of enjoining what is right if it is apparent that it is abandoned, and forbidding what is wrong if it is apparent that it has been done, and if that is the case, one of the conditions for the ruler of the *Hisbah* is that he be free and just, with an opinion, strictness, and severity in religion, and knowledge of apparent evils, and it means monitoring the markets. . Al-Mawardi,

Al-Ahkam Al-Sultaniyya, pp. 349-350; Al-Qalqashandi, Subh al-A'sha, vol. 4, p. 200; Majid, Fatimid systems and drawings in Egypt: vol. 1, pp. 161-162.

9- Al-Ahbas: (Endowments): He is the one who specializes in looking into the affairs of public and private prisons and supervising their yield in legal aspects. Only Muslim notables who are certified witnesses serve there. It currently corresponds to the Diwan of Endowments. Al-Qalqashandi: Subh Al-A'sha, vol. 3 / p. 567. Atiyah, Systems of Governance in an Era. The Fatimids, p. 215.

10 - Sultan, Social Life in the Fatimid Era, p. 82. Al sharqi, the role of administrative and military slaves in Fatimid Egypt, p. 596.

11 - Al-Zirakli, Al-I'lam, vol. 7, p. 298, Biography of Jawther, Introduction to Investigation, p. 4.

12 - Omar Kahhala, Dictionary of Authors, vol. 13, p. 11.

13 - Muhammad, The Mosques of Egypt and Its Righteous Saints: Part 2, p. 91

14 - Biography of Professor Jawther, Introduction to the Investigator, p. 11.

15- Biography of Professor Jawther, p. 42.

16 - Biography of Professor Jawther, pp. 59-60.

17 - Biography of Professor Jawther, p. 61.

18 - Biography of Professor Jawther, p. 72.

19- Biography of Professor Jawther, pp. 72-74.

20 - Biography of Professor Jawther, p. 74.

21 - Biography of Professor Jawther, p. 136.

22 - Biography of Professor Jawther, pp. 74-76.

23 - Biography of Professor Jawther, pp. 92, 97; 104, 106, 111-112.

24 - Biography of Professor Jawther, pp. 97-98.

25 - Tripoli: Tripoli is said to be the first to build it, and it is also called the city of Ayas. It is surrounded by a majestic rock wall, and it is on the seashore. It has extensive markets and a mosque. It has many settlements where the righteous take shelter, and it is abundant in fruits and good things. Yaquut al-Hamawi, Dictionary of Countries, vol. 4, p. 25.

26 - Biography of Professor Jawther, pp. 118-119.

27- Al darwish and Husayn, Ibn Hammad Al-Sinhaji, Died (628AH/1230AD) His resources and methodology in his book Akhbar Muluk Bani Ubayd and their biographies, p. 402.

28 - Abu Yazid Mukhlid bin Kidad al-Barbari, the Zanati, from the Ibadi tribe of Yafran. He set out in Africa in the year 333 AH/944 AD, and his strength became stronger and his followers increased. There were incidents and wars between him and the armies of the Fatimid Caliph al-Qa'im, and he was killed until he defeated most of Africa, and he was besieged by Abu al-Qasim al-Qaim. God was in Mahdia until he died there. Then Caliph Al-Mansur assumed the responsibility of getting rid of him after the death of his father. Battles took place between the two parties, and there were many wars between them, and the armies dispersed from Abu Yazid and besieged him, until Abu Yazid was killed in Muharram in the year 336. It was mentioned that the number of people killed in those wars there were about four hundred thousand. See: Al-Masoudi, Al-Tanbih wa Al-Ashraf 289; Al-Maqrizi, It'az al-Hanafa, vol. 1, p. 75 et seq., Al-Zirkali, Al-I'lam, vol. 7, p. 194, Al-Dashrawi, The Fatimid Caliphate in Morocco 245 et seq. 0

29- Biography of Professor Jawther, p. 50.

30 - Biography of Professor Jawther, pp. 50-51.

- 31 - Biography of Professor Jawther, p. 37
- 32- Biography of Professor Jawther, pp. 48-49
- 33- Biography of Professor Jawther, pp. 54-55.
- 34 - Biography of Professor Jawther, pp. 55-60.
- 35 -Biography of Professor Jawther, pp. 76-84.
- 36 - Biography of Professor Jawther, p. 40.
- 37 - Biography of Professor Jawther, p. 91; 93.
- 38 - Biography of Professor Jawther, p. 43.
- 39- Surah Al-Baqarah / Verse 286.
- 40 - Biography of Professor Jawther, p. 47.

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