



# DAVĀNĪ, JALĀL-AL-DĪN MOḤAMMAD

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**DAVĀNĪ, JALĀL-AL-DĪN MOḤAMMAD** b. As'ad Kāzerūnī Šeddīqī (b. Davān, q.v., near Kāzerūn in Fārs, 830/1426-27, d. 908/1502), often referred to as 'Allāma Davānī, leading theologian, philosopher, jurist, and poet of late 15th-century Persia. He began his studies with his father, who had been a student of Mīr Sayyed Šarīf-'Alī b. Moḥammad Gorgānī (d. 816/1413), but while still young he moved to Shiraz, where he studied theology, philosophy, logic, principles of Islamic jurisprudence (*os'Āūl-e feqh*), and Hadith under such scholars as Homām-al-Dīn Golbārī; Šafī-al-Dīn Ījī (d. 864/1450); Moḥyi'l-Dīn Moḥammad Kūškenārī Anšārī, who had in turn been taught by Ebn Ḥajar 'Asqalānī (d. 852/1449); and Moḥammad Kāzerūnī. The latter two were also students of Šarīf-'Alī Gorgānī.

Davānī was closely associated with contemporary courts throughout his career. In Shiraz, while still young, he was appointed *šadr* (religious supervisor) by Yūsof, son of the Qara Qoyunlu Jahānšāh (ca. 841-73/1438-68). He soon resigned the post, however, and took up teaching at the Madrasa-ye Begom, known as Dār al-Aytām. He wrote his *Aklāq-e jalālī* (q.v.), also known as *Lawāme'al-ešraqfī makārem al-aqlāq* (for discussion, see Rosenthal, pp. 210-23; Lambton; Woods, pp. 37, 101, 115-18), in Persian for the Āq Qoyunlu Ozun Ḥasan (857-82/1453-78) at the request of the latter's son Ḳalīl. His *'Arz-nāma* was written for Ḳalīl himself during his brief reign as sultan (882-83/1478). Davānī later accepted the post of chief judge of Fārs from Sultan



Ya'qūb (883-96/1478-90). His discussion on the commentary of 'Alī b. Moḥammad Qūšcī (d. 879/1474) on *Tajrīd al-kalām* by Naṣīr-al-Dīn Ṭūsī (d. 672/1274) was dedicated to both these sons of Ozun Ḥasan. Davānī did oppose the centralization policies of Sultan Ya'qūb during the last years of his reign (Woods, p. 157), but he was later on good terms with Sultan Rostam (898-902/1493-97). In addition to his association with the Turkmen rulers of Shiraz, he also enjoyed the respect of the Timurid sultan Abū Sa'īd (855-73/1451-69). He dedicated his well-known illuminationist commentary on *Hayākel al-nūr* by Sohravardī (d. 578/1191), entitled *Šawākel al-ḥūr fī šarḥ Hayākel al-nūr* (872/1468), and his *Anmūḍaj al-'olūm* (1411/1990-91, pp. 263-333) and *Resāla dar bayān-e māḥiyat-e 'adālat wa aḥkām-e ān* to Sultan Maḥmūd I of Gujarat (862-917/1458-1511). His *Eṭbāt al-wājeb al-qadīm* (apparently unpublished) was written for the Ottoman sultan Bāyazīd II (886-918/1481-1512; *al-Ḍarī'a* I, pp. 106-07).

Davānī's work was criticized by Ṣadr-al-Dīn Moḥammad Daštakī (q.v.; d. 903/1498), another student of Golbārī. In 903/1497 a local coup against the Āq Qoyunlu ruler in Shiraz, Qāsem Beg Pornāk, whom both Davānī and Daštakī had supported, resulted in great material loss to both men (Kvānsārī, II, pp. 243-44; Ḥasan Rūmlū, I, p. 7). After their deaths Daštakī's son Gīāṭ-al-Dīn Maṣṣūr Daštakī (q.v.) continued his father's critique of Davānī's work. The arguments between Davānī and the Daštakīs generated glosses on Qūšcī's commentary on *Tajrīd al-kalām*, on the commentary of Moḥammad b. Moḥammad Rāzī Bowayhī (d. 766/1365; *al-Ḍarī'a* V, p. 132) on *Maṭāle' al-anwār* by Maḥmūd b. Abī Bakr Ormavī (d. 689/1290), and on Sohravardī's *Hayākel al-nūr*. Gīāṭ-al-Dīn also criticized Davānī's *Anmūḍaj al-'olūm*.

Davānī's religious proclivities in this period, like those of the Daštakī family, were the source of later dispute. Before Shah Esmā'īl's capture of Tabrīz in 907/1501 and his establishment of Twelver Shi'ism as the state religion of Persia, Davānī referred in his *Arz-nāma* to Ozun Ḥasan as the "envoy of the 9th century" and "ḡāzī in the path of God." In his *Aḳlāq-e jalālī*, completed about 880/1475, he described the sultan as "the shadow of God, the caliph of God, and the deputy of the Prophet" (Woods, pp. 37, 101, 115-18). At another point, when questioned on the identity of "the imam of the age," he replied that the Sunnis believed it was Sultan Ya'qūb and the Shi'ites the twelfth imam, Moḥammad b. Ḥasan (Šūštarī, fols. 206b-208a, ad. 7th *majles*; 'A. Davānī, p. 185; Woods, pp. 151, 283 n. 56). Just two years earlier, in 905/1499, he had composed his *Šarḥ al-aqā'ed al-'azodīya*, an openly anti-Imamī Shi'ite



commentary in a rationalist Aš'arī vein.

In later sources, however, it was asserted that Davānī had been practicing *taqīya* (disguise of one's religion) during an especially chaotic period in Persian history. The authors of these sources cited his *Resālat al-zawrā'*, completed after he experienced a vision of Imam 'Alī al-Rezā (q.v.) in Najaf in 872/1467, as evidence of his attachment to the Prophet's family; it includes poems in praise of the Imam and disavowing the first three caliphs. It was also criticized by Ġiāt-al-Dīn Daštakī. Davānī's short *Nūr al-hedāya*, though undated, is avowedly Imami (Šūštarī, fol. 207a; K̄vānsārī, II, p. 240; 'A. Davānī, pp. 75-78, 173-87) and was almost certainly written as the Safavid shah Esmā'īl I (907-30/1501-24) was advancing on Fārs. Nevertheless, Davānī is said to have rejected the shah's messianic claims (K̄vānsārī, VII, pp. 194-95 n. 1, VIII, p. 71). In the event, Davānī died in November 1502 before the capture of Shiraz in 909/1504, when Sunni clerics who refused to convert to the new faith were put to death (K̄vānsārī, VII, pp. 194-95 n. 1; 'A. Davānī, pp. 182-84, 187-92). He is buried in Davān in a mausoleum known as Boq'a-ye Šayk-e 'Ālī.

Among Davānī's students were Kamāl-al-Dīn Ḥosayn Ardabīlī (d. 950/1543), also a pupil of Ġiāt-al-Dīn Daštakī; Mīr Ḥosayn Yazdī (d. 910/1504), appointed chief judge of Yazd by Sultan Ya'qūb; and Jamāl-al-Dīn Ḥosayn Moḥammad Estarābādī (d. 931/1525), who served jointly with Qewām-al-Dīn Ešfahānī as *šadr* under Shah Ṭahmāsb (930-84/1524-76).

See also [AKLĀQ-E JALĀLĪ](#).

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