



EBN AL-JONAYD, ABŪ 'ALĪ MOḤAMMAD

EBN AL-JONAYD (or al-Jonaydī), ABŪ 'ALĪ MOḤAMMAD b. Aḥmad Kāteb Eskāfī, Imami jurist. His *nesba* indicates that he came from Eskāf, or Eskāf Bani'l-Jonayd, a district of Nahrawān between Baghdad and Wāseṭ east of the Tigris (Yāqūt, *Boldān* I, p. 252). He could not have been born much later than 290/903, since he transmitted from the Wāqefī scholar Ḥomayd b. Zīād, who died in 310/922. It is not known how closely Ebn al-Jonayd associated with the excommunicated Imami scholar Moḥammad b. 'Alī Šalmāgānī (executed in 322/934), whom he no doubt met in Baghdad, but Ebn al-Jonayd did transmit a statement from Šalmāgānī about his relations with Ḥosayn b. Rūḥ, the third *wakīl* of the Hidden Imam (Ṭūsī, *Ġayba*, Najaf, 1385/1965, p. 241). Ebn al-Jonayd was employed as a secretary (*kāteb*), most likely in the service of the Buyids in Baghdad, for among his writings are mentioned the *Jawābāt Mo'ezz-al-Dawla*, evidently containing answers to questions about religion of the Buyid Mo'ezz-al-Dawla (344-56/945-67), and a *Jawāb Soboktegīn al-'Ajamī* (Answer to Soboktegīn al-'Ajamī), a Shi'ite general of Mo'ezz-al-Dawla (Meskawayh, II, pp. 247-49). Shaikh Mofīd, who transmitted his books from Ebn al-Jonayd, probably met him in Baghdad. Later he was active in the Imami community in Nišāpūr. According to a Ḥanafite scholar quoted by Shaikh Mofīd (*al-Masā'el al-Šāgānīya*, p. 249), he came there in 340/951-52 claiming to be in contact with the Hidden Imam. Though Shaikh Mofīd denies any knowledge that Ebn al-Jonayd made such a claim, the report may be corroborated by a statement of Ṭūsī that Ebn al-Jonayd was in possession of



money and a sword which the Twelfth Imam had bequeathed to a slave girl. Connected with his activity in Nišāpūr appears to be a book mentioned among his works, *Ketāb naqz mā naqazahu'l-Zajjājī al-Naysābūrī 'alā Abī MoḤammad al-Faẓl b. Šādān*, in which he defended the prominent Imami scholar of Nišāpūr, Faẓl b. Šādān (d. 260/973-74) who, like himself, is said to have applied analogy (*qīās*) in *feqh*. He later returned to Baghdad, though some late sources indicate he died in Ray in 381/991, in which case, he may have been attracted to this town by the vizier Šāḥeb b. 'Abbād, who gathered around himself numerous Shi'ite scholars. There is a remote possibility that Ebn al-Jonayd may be the same Abū 'Alī Eskāfī, a propagandist (*dā'ī*) for Ebn 'Abbād's religious ideas, mentioned by Abū Ḥayyān Tawḥīdī (p. 467).

Ebn al-Jonayd was noted among Imami jurists in particular for his reliance on the principle of analogy (*qīās*), which was almost universally rejected by Imami legal tradition. Ṭūsī praised the excellent composition of his books, but added that they were disregarded because of his use of *qīās*. In later Imami works he is often associated with Ḥasan b. 'Alī b. Abī 'Aqīl 'Omānī, who flourished a generation earlier than he and is considered the first scholar to have systematized Imami *feqh* through *ejtehād*. Ebn al-Jonayd's *feqh* doctrine is said to agree frequently with that of his predecessor, although the latter did not openly advocate the use of *qīās*. It is unknown whether there were any real relations between the two scholars. Ebn al-Jonayd polemically endorsed the use of *qīās* in a *Ketāb kašf al-tamwīh wa'l-elbās 'alā aḡmār al-šī'a fī amr al-qīās* and of *ejtehād* in a *Ketāb ezhār mā satarahū ahl al-'enād men al-rewāya 'an a'emmat al-'etra fī amr al-ejtehād*. He evidently gained some followers in the Imami communities during his lifetime though he was opposed from the beginning by other scholars. His contemporary Ebn Bābūya (Bābawayh; d. 381/991) wrote a *Resāla elā Ḥammād b. 'Alī al-Fāresī fī'l-radd 'ala'l-Jonaydīya* dealing with the question of the number of days of the month of Ramaẓān. Shaikh Mofīd composed a refutation of some *Masā'el* that Ebn al-Jonayd had sent to the Imami community in Egypt, and in his *al-Masā'el al-Sarawīya* criticized Ebn al-Jonayd's reliance on presumption (*ẓann*), analogy, and isolated (*āḥād*) traditions of the Imams. Some later authors highly commended his legal scholarship without, however, condoning his use of *qīās*. 'Allāma Ḥellī regularly quoted his legal views in his *Ketāb moḡtalef al-šī'a*, relying on a copy of Ebn al-Jonayd's *al-Moḡtaṣar al-Aḡmadī* available to him.

None of the numerous writings of Ebn al-Jonayd seems to be extant. The most extensive list of their titles is given by Najāšī on the basis of Ebn al-Jonayd's



own *fehrest* of his books. His magnum opus was the *Ketāb tahdīb al-šī'a le-aḥkām al-šarī'a*, a comprehensive work on *feqh* in twenty volumes. An abridged version of it was entitled *al-Moḳtašar al-aḥmadī fi'l-feqh al-moḥammadī*. A number of works classified in his *fehrest* under *kalām* appear to belong to the category of apologetics rather than speculative theology. He also composed a *Ketāb 'alam al-najāba fi 'elm al-ketāba*, apparently a handbook for secretaries. It is unlikely that he was the author of a book on the similes of the Qur'ān (*Ketāb al-amṭāl*), which Ebn al-Nadīm attributes to an Ebn al-Jonayd (*Fehrest*, p. 38), since Ebn al-Nadīm lists the book again in the entry on a different Ebn al-Jonayd (*Fehrest*, p. 185) and the title was not contained in Ebn al-Jonayd's own *fehrest*. He also transmitted Shi'ite collections of traditions.

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