



JAWHARI, ABU 'ABD-ALLĀH AḤMAD

JAWHARI, ABU 'ABD-ALLĀH AḤMAD b. Mo-ḥammad b. 'Obayd-Allāh b. Ḥasan b. 'Ayyāš, 10th century Imami transmitter of Hadith (d. 1010). His *nesba* was derived from his profession, which was the selling of, and working with, gemstones (*jawāher*). It is not clear whether this was his family trade or he was the first to practice it and assume the name, but it is certain that he had enough expertise in the appraisal of jewels and the craft of jewelry to write a book on various kinds of pearls and their craft (*Ketāb al-lo'lo' wa ṣan'atohu wa anwā'ohu*), indicating his prominence in this craft (Najāši, I, p. 87; Ebn Šahrāsub, p. 57; Kō'i, III, p. 78).

He was a friend of the Imami biographer, Abu'l-'Abbās Najāši and his father, but Najāši did not record the Hadith from him, saying, "I found that our shaikhs consider him weak, therefore I did not report his Hadith" (Najāši, I, p. 87), but Ayatollah Abu'l-Qāsem Kō'i correctly noted that Najāši did indeed rely on Jawhari's Hadith in the biography of Ḥosayn b. Beṣṭām (Kō'i, III, p. 79). In fact, Najāši had him as a source in more instances than the one time that Kō'i reported; Najāši referred to him as "Abu 'Abd-Allāh b. 'Ayyāš" or "Ebn 'Ayyāš" (Najāši, I, pp. 40, 52, 167, II, p. 430). Perhaps the reason for considering him weak pertained to the deterioration of his mental condition when he advanced in age (Ḥelli, II, p. 323).

According to his biographers, Jawhari belonged to a very prominent family



with close ties to the Qāzi Abu 'Omar Moḥammad b. Yusof, who was the uncle of Jawhari's mother, Sokayna bent Ḥosayn b. Yusof (Najāši, p. 86).

Among Jawhari's books are: *Ketāb moqtaḏab al-āṭār fī 'adad al-a'emma al-eṭnā 'ašar*, *Ketāb al-aḡsāl*, *Ketāb aḡbār Abu Hāšem Dāwud b. Qāsem Ja'fari*, *Ketāb še'r Abu Hāšem*, *Aḡbār Jāber al-Jo'fī*, *Ketāb al-eštemāl 'alā ma'refat al-rejāl wa man rawā 'an Emām*, *Ketāb mā nazala men al-Qor'ān fī Šāḥeb-al-Zamān*, *Ketāb a'māl šahr Rajab*, *Ketāb a'māl šahr Ša'bān*, *Ketāb a'māl šahr Ramažān*, *Ketāb aḡbār al-Sayyed* [al-Ḥemyari, the poet], *Ketāb aḡbār 'oqalā' al-a'emma al-arba'a*, and *Ketāb dekr man rawā al-ḥadiṭ men Bani Nāšera* (Najāši, I, p. 87; Kō'i, III, pp. 78-79). Of all these works only the *Ketāb moqtaḏab al-āṭār* is known to be extant in manuscripts kept in the Library of Imam Mahdi in Sāmarrā' (Iraq) and the Āstān-e Qods Library in Mashad (no. 8130). It was prepared for publication by Be'ta Foundation in Qom, 1991. It is divided into three parts: the first two parts contain the statements attributed to the Companions of the Prophet in regards to the twelve Imams, while the third part presents the poetry mentioning the number of the Imams and their names, including poems composed prior to the birth dates of several Imams (*Torāṭonā* 72/2, p. 251; Moḥsen al-Amin, IX, p. 325).

With two books on the biographies of Imami transmitters of Hadith, Jawhari can be considered as one of the earliest scholars of this genre (known as *'elm al-rejāl*), which was perfected after him by Najāši and Abu Ja'far Moḥammad Ṭusi. Jawhari died in 1010 (Najāši, I, p. 87).

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