

the case of the *Tafsīr* attributed to the Imām al-Ḥasan al-ʿAskarī [q.v.] which, al-Ṭabrisī explains, is less well-known than the other sources he uses (*al-Iḥdīdī*, Beirut 1410/1989, 14; it is cited on pp. 15-55, 235-9, 319-21, 330-1, 445-61). The *Iḥdīdī* was particularly popular in the Ṣafawid period, when it was twice rendered into Persian (Storey, i/i, 14, 16).

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AL-ṬABRISĪ (Ṭabarsī), AMĪN AL-DĪN (or AMĪN AL-ISLĀM) ABŪ ʿALĪ AL-FAḌL B. AL-ḤASAN, Imāmī scholar and author. His *nisba* refers to Ṭabris (Ṭabrisīh), which is the Arabicised form of Tafrish, a village between Kāshān and Isfahān mentioned by ʿAlī b. Zayd al-Bayhaḳī (d. 565/1169-70) as the place of origin of al-Ṭabrisī's family (*Tārīkh-i Bayhaḳ*, 420). The pronunciation Ṭabarsī was first defended by some 17th-century Ṣafawid scholars, who took the *nisba* Ṭ-b-r-s-ī to refer to Ṭabaristān; and in the following two centuries, a number of Shiʿī authors actually called themselves Ṭabarsī (see Karīmān, i, 166-205, 313-33).

Al-Ṭabrisī was born in 470/1077-8 or shortly before and grew up in Khurāsān. Among his masters were ʿAbd al-Djabbār b. ʿAbd Allāh al-Muḳrī al-Rāzī (alive in 503/1109-10), who was a student of Abū Djaʿfar al-Ṭūsī, and al-Ṭūsī's son Abū ʿAlī al-Ḥasan b. Muḥammad (alive in 515/1121-2). Some of al-Ṭabrisī's teachers were Sunnīs; they included the Kurʿān commentator Maḥmūd b. Ḥamza b. Naṣr al-Kirmānī (d. ca. 500/1106-7) and the Shāfiʿī Abū ʿl-Faṭḥ ʿUbayd Allāh (in most sources, erroneously, ʿAbd Allāh) b. ʿAbd al-Karīm al-Ḳuṣhayrī (d. 521/1127), a son of the renowned mystic [q.v.]. For many years al-Ṭabrisī lived in Mashhad, where he had close ties with the Shiʿī Zubāra family. In 523/1129 he moved to Sabzawār [q.v.] and taught in the Madrasat Bāb al-ʿIrāq. He died on 10 Dhu ʿl-Ḥijja 548/26 February 1154. According to al-Bayhaḳī, his death occurred in Sabzawār, though others maintain that he died in Mashhad; but all agree in any event that he was buried in Mashhad. Ḳuṭb al-Dīn Muḥammad b. al-Ḥusayn al-Bayhaḳī al-Kaydarī (Kaydhurī) (alive in 610/1213-4) refers to al-Ṭabrisī as a martyr (*shahīd*), and this is repeated by some later biographers, who suggest that he was poisoned. His shrine is at Kaṭ-gāh (or Ghuslgāh), said to be the spot where the Imām ʿAlī al-Riḍā [q.v.] died (or where his body was washed). Al-Ṭabrisī's students included some of the

best-known Imāmī authors of the 6th/12th century, such as Ḳuṭb al-Dīn al-Rāwandī (d. 573/1177-8), Muntadjab al-Dīn (d. ca. 585/1189), Ibn Shahrāshūb (d. 588/1192) [q.v.] and Shādhān b. Djibrāʾīl al-Ḳummī (alive in 593/1196-7). Al-Ṭabrisī was a prominent jurist, and some of his legal pronouncements are cited by later authorities; but he is not known to have written a work of *fiqh*. In theology, he broadly followed the Muʿtazilī doctrines adopted by his Imāmī predecessors.

The titles of over 20 works by al-Ṭabrisī are mentioned in the sources (cf. Karīmān, i, 260-90). Among the best-known are:

(i) *K. Maḍjmaʾ al-bayān li ʿulūm al-Kurʿān* (or *fi maʿānī ʿl-Kurʿān*/fi *tafsīr al-kurʿān*), described by Muntadjab al-Dīn (145) as comprising 10 volumes. It was written for al-Sharīf Djalāl al-Dīn Abū Maṣṣūr Muḥammad b. Yahyā b. Hibat Allāh al-Ḥusaynī al-Zubārī (d. 8 Dhu ʿl-Kaʿda 539/2 May 1145) and completed on 15 Dhu ʿl-Kaʿda 534/2 July 1140 or 536/11 June 1142; it eventually became one of the most authoritative Imāmī Kurʿān commentaries. In the introduction, al-Ṭabrisī acknowledges his debt to al-Ṭūsī's *K. al-Tibyān*, but criticises al-Ṭūsī for including unreliable material and for occasional stylistic infelicities. Al-Ṭabrisī's method is to take up one group of verses at a time and discuss *ḳirāʾāt*, language and grammar before providing a detailed commentary on the text, based on both Sunnī and Shiʿī sources and incorporating his own views.

(ii) *al-Kāfi al-shāfi min kitāb al-kashshāf*, a one-volume Kurʿān commentary also known as *al-Tafsīr al-wadīz*. As its title suggests, it is an abridgement of al-Zamakhsharī's *Kashshāf*—a work which al-Ṭabrisī came to know and admire after completing the *Maḍjmaʾ al-bayān*. The *Kāfi* was still available to ʿAlī al-Karākī [q.v.] (see al-Maḍjīstī, *Bihār al-anwār*, cviii, 48).

(iii) *Djawāmiʿ al-djāmiʿ*. This 4-volume work, also known as *al-Tafsīr al-wasīl*, was the last to be written of the author's three Kurʿān commentaries; it was composed at the request of al-Ṭabrisī's son al-Ḥasan and completed in a single year, on 24 Muḥarram 543/14 June 1148. The material in the *Djawāmiʿ* is culled from both the *Maḍjmaʾ al-bayān* and the *Kāfi*.

(iv) *Flām al-warā bi-ʿl-lām al-hudā*, written for the Ispahbadī ʿAlāʾ al-Dawla ʿAlī b. Shahrīyār b. Ḳārin (r. 511-34/1117-40) [see BAWAND]. It comprises biographies of the Prophet, of Fāṭima and of the Imāms, and is based on a wealth of Sunnī and Shiʿī sources. This work, under its alternative title *Rabīʿ al-shiʿa*, was on occasion erroneously attributed to Raḍī al-Dīn Ibn Ṭāwūs (d. 664/1266) (Kohlberg, 65).

(v) *al-ʿAdāb al-dīniyya li ʿl-khizāna al-muʿiniyya*, a work of *adab* dedicated to Muʿīn al-Dīn Abū Naṣr Aḥmad b. al-Faḍl b. Maḥmūd, who for two years, until his assassination by Ismāʿīlī *fidāʾīs* in Rabīʿ I 521/March-April 1127, was a vizier of the Khurāsānī ruler Sanḍjar b. Malikshāh (d. 552/1157 [q.v.]).

(vi) *Tāḍī al-mawālīd*, containing succinct biographical information about the Prophet, Fāṭima and the Imāms. The work was written in 509/1115-6 (*Tāḍī al-mawālīd*, in *Maḍjmuʿa nafisa fī taʾrīkh al-aʿimma*, Qumm 1406/1985-6, 139, 146).

(vii) *Naṭṭ al-laʿāl*, alphabetically arranged apothegms of ʿAlī. It is sometimes confused with a work of the same title by ʿAlī b. Faḍl Allāh al-Rāwandī (alive in 589/1193) (Kohlberg, 298-9).

All of these, with the possible exception of the *Kāfi*, are extant.

Al-Ṭabrisī wrote abridgements (*ikhtiyārāt*) of various works, including (besides the *Kāfi*) the *Mukṭaṣaf fi*

'*l-nahw* of 'Abd al-Kāhir al-Djurdjānī (d. 471/1078) [*q.v.*, in Suppl.] and the *Sharḥ al-Ḥamāsa* of al-Marzūkī (d. 421/1030) [*q.v.*]. He appears to have also written his own commentary on the *Ḥamāsa*, entitled *al-Bāhir fī sharḥ al-Ḥamāsa*, of which an incomplete manuscript survives (see H. Ritter, in *Oriens*, ii [1949], 259, whence F. Sezgin, *GAS*, ii, 71, no. 26; see also Brockelmann, S I, 40).

Prominent scholars among al-Ṭabrisī's descendants include his son Raḍī al-Dīn Abū Naṣr al-Ḥasan b. al-Faḍl (*fl.* mid-6th/12th century), author of *Makārim al-akhḫāḥ*, and his grandson Abu 'l-Faḍl 'Alī b. al-Ḥasan (*fl.* late 6th/12th century), author of *Miḥkāṭ al-anwār*.

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TABRISĪ (Ṭabarsī), **HÄPPJ** MİRZĀ HUSAYN b. Muḥammad Taḳī Nūrī (1254-1320/1839-1902) *Iḥnā-'asharī* Shī'ī scholar and divine considered by some to have been the greatest Shī'ī exponent of *ḥadīth* and *akhbār* since Muḥammad Bākir al-Maḍjilī (d. 1699 [*q.v.*]). Ṭabrisī first studied in his home province of Nūr in northern Persia under Shaykh 'Abd al-Rahmān Burūdjirdī, with whom he later travelled to the Shī'ī shrine centres in 'Irāk. He studied in Nadjaf, Karbalā' and Sāmarrā for several years (with intervals in Persia) under Shaykh 'Abd al-Ḥusayn al-Tihirānī (known as Shaykh al-'Irāqayn), as well as under the two leading *marāḡī*' of the day, Shaykh Murtaḍā al-Anṣārī and Mīrẓā Ḥasan Shīrāzī. He died in Nadjaf on 21 Djumādā II 1320/25 September 1902.

Ṭabrisī's scholarly interests lay mainly in the spheres of biography and tradition, specialising in the lives of 'ulamā', *muhaddithūn* and *ruwāt*. His books include *Nafs*

al-Rahmān, a biography of Salmān al-Fārisī; *al-Fayḍ al-kudī*, a biography of Muḥammad Bākir al-Maḍjilī; *Ma'ālim al-'abr*, a continuation of vol. xvii of Maḍjilī's *Bihār al-anwār*; and the well-known *Mustadrak al-uasā'il wa mustanbaṭ al-masā'il* (3 vols., Tehran 1311-21), a continuation of al-Hurr al-'Āmilī's *ḥadīth* collection the *Tafṣīl wasā'il al-Shī'a*.

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(D. MACÉOIN)

TABRĪZ, the traditional capital of the Persian province of Ādharbāyḍjān [*q.v.*] and now the administrative centre of the *ustān* of eastern Ādharbāyḍjān (lat. 38° 05' N., long. 46° 18' E., altitude ca. 1,340 m/4,400 feet).

1. Geography and history.

Geographical position. The town lies in the eastern corner of the alluvial plain sloping slightly towards the north-east bank of Lake Urmīya. The plain is watered by several streams, the chief of which is the *Adjī čay* ("bitter river") which, rising in the south-west face of Mount Sawalān, runs along the *Qaradja dagh* which forms a barrier on the south and entering the plain runs around on the north-west suburbs of the town. The left bank tributary of the *Adjī čay*, *Mihṛān rūd* (now the *Maydān čay*), runs through the town. Immediately to the north-east of the town rise the heights of 'Aynalī-Zaynalī (the *ziyārat* of 'Ayn b. 'Alī and Zayd b. 'Alī) which (6,000 feet) form a link between the mountain system of the *Qaradja dagh* (in the north and north-east) and the outer spurs of the Sahand whose peaks (about 30 miles south of the town) reach a height of 11,500 feet. As the *Qaradja dagh* is a very wild and mountainous region and the great massif of Sahand fills the whole area between *Tabrīz* and *Marāḡha*, the site of *Tabrīz* is the only suitable pass for communications between east and north. Lastly, as the outer spurs of the Sahand leave a rather narrow couloir along the east bank of Lake Urmīya, communication between north (Transcaucasia, *Qaradja dagh*) and the south (*Marāḡha*, *Kurdistān*) must also take place via *Tabrīz*.

This fortunate position predestined *Tabrīz* to become the centre of the vast and rich province lying between Turkey and the former Russian Transcaucasia and in general one of the most important cities between Istanbul and India (only *Tiflis*, *Tehran*, *Iṣfahān* and *Baghdād* fall into the same category).

The climate of *Tabrīz* is very severe in winter with heavy snowfalls. In summer, the heat is tempered by the proximity of the Sahand and by the presence of numerous gardens about the town. The climate is on the whole healthy.

One feature of *Tabrīz* is the frequent earthquakes. The most formidable took place in 244/858, in 434/1042 (mentioned by Nāṣir-i Khusrāw in his *Safar-nāma* and predicted by the astronomer Abū Ṭāhir Shīrāzī), in 1641, in 1727, in 1780, etc. Seismic shocks are of everyday occurrence at *Tabrīz*; they may be due to the volcanic activity of the Sahand. See further, N.N. Ambraseys and C.P. Melville, *A history of Persian earthquakes*, Cambridge 1982, 37 ff., 57, 62.

The fortifications of the town were razed to the ground in the reign of Nāṣir al-Dīn Shāh. The part of the town called the *Kal'a* is therefore no longer