

1882, ii, 15-16; V.A. Žukovski, *Mogila Firdousi*, in *ŽVOIRAO*, vi (1892), 308-14; G.N. Curzon, *Persia and the Persian question*, London 1892, 174; C.E. Yate, *Khurasan and Sistān*, Edinburgh and London 1900, 316; A.V. Williams Jackson, *From Constantinople to the home of Omar Khayyam*, New York 1911, 266-96; E. Diez, *Churasanische Baudenkmäler*, i, Vienna 1918, 55-62, figs. 25-6, pls. 19-20; Pope, *Survey of Persian art*, 1072-4, figs. 383-5, pl. 380; D.N. Wilber, *The architecture of Islamic Iran. The Il Khānīd period*, New York 1955, 145-6; D. Hill and O. Grabar, *Islamic architecture and its decoration, A.D. 800-1500*, London 1964, 65; Grabar, *The earliest Islamic commemorative structures. Notes and documents*, in *Ars Orientalis*, vi (1966), 38; Nasratollah Mechkati, *Monuments et sites historiques de l'Iran*, Tehran n.d. [ca. 1968], 95; Sylvia A. Matheson, *Persia, an archaeological guide*, London 1972, 203. (C.E. Bosworth)

TÜSÂN, a village in the oasis of Marw in Khurāsān, according to al-Sam'ānī, *Ansāb*, ed. Haydarābād, ix, 94-5 (who names various 'ulama' from it; cf. also Yāqūt, *Buldān*, ed. Beirut, iv, 49), two farsakhs from the chef-lieu Marw al-Shāhidjān [q.v.]. Its chief fame is that, at the time of the 'Abbāsīd Revolution, in 130/747-8, the Umayyad governor of Khurāsān, Naṣr b. Sayyār [q.v.], threatened by the rising under Abū Muslim, appointed his commander Abū 'l-Dhayyāl over Tūsān; but the latter's oppressive behaviour prompted Abū Muslim to send a force which defeated Abū 'l-Dhayyāl (al-Ṭabarī, ii, 1970; Ibn al-Athīr, ed. Beirut, v, 370).

Bibliography: Given in the article. (Ed.)

AL-TÜSÎ, MUHAMMAD B. AL-HASAN B. 'Alī Abū Dja'far, Imāmī Shī'ī scholar, b. Ramaḍān 385/995 in Tūs, d. 459 or 460/1066-7 in Naḍjaf.

After completing his preliminary studies, in 408/1017 he left Khurāsān, fundamentally Shāfi'ī and to an increasing degree controlled by the Ghaznawid Maḥmūd, in favour of Baghdād, where the Shī'ī Buwayhids were dominant. There, he studied under leading Imāmī masters including Abū 'l-Hasan Ibn Abī Dūd, Aḥmad b. Muḥammad b. Mūsā al-Ahwāzī, al-Ghaḍā'irī, Ibn 'Abdūn, and, in particular, the powerful doyen of Imāmī rationalists permeated by Mu'tazilī dialectic, al-Shaykh al-Mufīd [q.v.], of whom he quickly became, in spite of his youth, one of the favourite pupils (on the rationalist evolution of Imāmism, see Amir Moezzi, 1992, 15-48). On the death of al-Mufīd in 413/1022, his disciple al-Sharīf al-Murtaḍā 'Alam al-Hudā [q.v.], who had also studied under the Mu'tazilī 'Abd al-Djabbār [q.v.], took over the leadership of the Imāmīs of the capital. Al-Tūsī subsequently became his principal disciple. Eminent scholars and former pupils of al-Mufīd, such as al-Nadjāshī, al-Karādjaki or Abū Ya'la al-Dja'farī, were still living in Baghdād, but on the death of al-Murtaḍā in 436/1044 he was succeeded by al-Tūsī. In fact, by this time he had already amassed an impressive bibliography and had succeeded in gaining the support of numerous Buwayhids and of the caliph al-Kā'im (422-67/1031-75), who appointed him to the principal chair of theology, the most prestigious of the capital. Heir to a substantial proportion of the great Imāmī libraries of the time, that of the *dār al-'ilm* founded by Sābur b. Ardashīr (more than 100,000 works) and that of al-Murtaḍā (almost 80,000 works), al-Tūsī composed some fifty books and his house, in the Shī'ī quarter of Karkh [q.v.], became for a period of more than ten years the virtual intellectual centre of Imāmism.

Under the Buwayhids, numerous religious riots had caused bloodshed in the capital. In 447-8/1056-7,

after the al-Basāsīrī episode, the invasion of Baghdād by the Saldjūk Toghrīl and the end of the Buwayhids, the anti-Shī'ī coalition, led by Ḥanbalī traditionalists, sacked the quarters of Karkh and of Bāb al-Ṭāk. Al-Tūsī's home and library were burnt and he himself took refuge in Naḍjaf. There he remained until his death, continuing to teach a limited circle of disciples, including his own son Abū 'Alī al-Ḥasan who succeeded him. Also worthy of mention among his disciples were Sulaymān al-Šahrashīrī, al-Ḥasan b. al-Ḥusayn b. Bābawayh (nephew of Ibn Bābawayh al-Šadūk), Ishāk b. Muḥammad al-Kummī (grandson of al-Šadūk), Šahrāshūb al-Māzandarānī (grandfather of the famous author of the *Manāḳib*) and also al-Fattāl al-Nisābūrī.

In his work, al-Tūsī attempts to modify the radically rationalist and pragmatic positions of al-Murtaḍā (positions already present in embryonic form in the work of al-Mufīd): rehabilitation of the first traditions, validity of traditions attested by a single authority so long as these are conveyed by reliable sources and conditional validity of traditions conveyed by transmitters professing "deviant" doctrines. In politics, serving an unlawful government (in this instance, the 'Abbāsīd caliphate) is in certain circumstances desirable, and collaboration with a power claiming that its authority derives from the Hidden Imām (a clear reference to the Buwayhids) can be commendable, but neither the one nor the other is ever obligatory (as was apparently advocated by al-Murtaḍā). At the same time, al-Tūsī has constant recourse to reasoned argumentation based on *idjtiḥād* and he begins to sketch the notion of the "general representation" (*al-niyāba al-'amma*) of the Hidden Imām entrusted to jurist-theologians who may, if the need arises, exercise the prerogatives traditionally reserved for the historical Imāms. In completing and modifying the work of al-Mufīd and of al-Murtaḍā, al-Tūsī succeeded in endowing Imāmī law with a structure and a scope of activity practically independent of the figure of the Imām. Thus his work was to provide rationalist Imāmism, known from the following century onward as *al-uṣūliyya*, with solid intellectual bases, enabling it to experience a lengthy evolution which would lead ultimately to an ever-increasing assumption of power by Imāmī *mudjtahids* in the economic, social and political fields. The immense and lasting influence of the work of al-Tūsī earned him the honorific nickname of *Shaykh al-Ṭā'ifa* [*al-Imāmiyya*] or simply *al-Shaykh*.

In his *Fihrist*, al-Tūsī gives a list of 43 of his own works; later he would have composed several more (Tīhrānī, introd. to *Tibyān*). They are devoted to exegesis (3 titles), law (11), the foundations of law (2), *ḥadīth* (3), *ridḡāl* (3), theology and heresiography (16), prayers and Imāmī piety (5), historiography (2), replies to the questions of disciples (3) [introd. by Wā'iz-zāda to *al-Djūmal wa 'l-ukūd*]. The following list is confined to the best known of these works (and the most widely available editions): *al-Istibṣār* and *Tahdhīb al-aḥkām*, ed. al-Kharsān, Naḍjaf, respectively 1375-6 and 1378-82, which form with the *Kāfi* of al-Kulaynī (329/949-1) and the *Kitāb man lā yaḥduruhu 'l-fakīh* of Ibn Bābawayh al-Šadūk (381/991), the Four Canonical Books (*al-kutub al-arba'a*) of Imāmī *ḥadīth*; *al-Tibyān fī tafṣīr al-Kur'ān* (first great Imāmī rationalist commentary; ed. Shawkī and 'Amīlī, Naḍjaf 1376-83, 10 vols., with introd. by Āghā Buzurg al-Tīhrānī); *Fihrist kutub al-shī'a* (ed. Sprenger and 'Abd al-Hakk, Calcutta 1848, repr. Mashhad 1972); *Kitāb al-Ghayba* (on the occultation of the Twelfth Imām, ed. Naḍjaf 1385); *Ridḡāl* (revised summary of al-Kashshī's *Ma'rifaṭ al-nākilīn*, Naḍjaf

1381); *al-Iktisād fīmā yata'allak bi 'l-i'tikād*, Beirut 1406; *al-Amālī*, Nadjaf 1384; *Uddat al-uṣūl*, Nadjaf 1403 (these three last works concern *ḥadīth* and dogma); *al-Mabsūṭ fi 'l-fikḥ*, ed. Bibhūdī, repr. Tehran 1387-8; *al-Nihāya fi muḍḡarrad al-fikḥ wa 'l-fatāwā*, Beirut 1390; *al-Djūmal wa 'l-ukūd fi 'l-ibādāt* (with introd. and Persian tr. by Wā'iz-zāda, Mashhad 1374; *Misbāḥ al-mutahaddīd* (in two versions—*al-kabīr* and *al-saghīr*—on Imāmī piety, Tehran 1398; (the two works entitled *Du'ā' al-djauṣḥān al-kabīr* and *al-djauṣḥān al-saghīr*, mentioned by Hidayet Hosain in *El'*, are not al-Ṭūsī's and are probably drawn from the *Misbāḥ* of al-Ka'fāmī [9th/15th century]).

Bibliography: Since the biographical dictionaries are compiled in alphabetical order, it will be sufficient to refer to these *s.n.* Ṭūsī or Muḥammad b. al-Ḥasan al-Ṭūsī; see among others Ibn Shahrāshūb, *Ma'ālim al-ʿulamā'*, Tehran 1934; ʿAmilī, *ʿĀyān al-shīʿa*, Damascus-Beirut 1935-63; Ardabīlī, *Djāmi' al-ruwāt*, Kumm 1953; Hillī, *Riḍāʾ*, Nadjaf 1961; Baḥr al-ʿUlūm, *al-Fawā'id al-riḍāʾiyya*, Nadjaf n.d. Among the Sunnī dictionaries, see e.g. Ibn Ḥaḍjar, *Lisān al-mizān*; Ziriklī, *A'lām*; Kātib Celebī, *Kashf al-zunūn*; [Subkī, *Tabaqāt al-shāfi'iyya*, iii/51 (al-Ṭūsī is regarded here as a Shāfi'ī; one wonders whether this was a tactical dissimulation on his part, from the period when he was still living in Kḥurāsān)]. Among historiographical works, see *sub anno* 448 (flight of al-Ṭūsī to Nadjaf) or 460 (year of his death), e.g. Ibn al-Aṭḥīr, *Kāmil*; Ibn al-Djāwzī, *Muntaẓam*; Ibn Kaṭḥīr, *Bidāya*; Ibn Khallikān, *Wafayāt*; Ibn al-Imād, *Shadḥarāt*. See also Ibn al-Nadīm, *Fihrist*, Tehran 1971, index, s.v.; al-Khaṭīb, *Tārīkh Baghdād*, ii, 184-217.

Among modern studies, see the 102-page introd. by al-Ṭīhrānī to al-Ṭūsī's *Tibyan*, in *Yād-nāma-yi Shaykh al-Tā'iḡa... Ṭūsī*, Mashhad 1348/1970; R. Brunschwig, *Les uṣūl al-fiqḥ imāmītes à leur stade ancien*, in *Le shīisme imāmīte*, Colloque de Strasbourg, Paris 1970; M. Ramyar, *Al-Shaikh al-Tusi, his life and works*, Ph.D. thesis, Univ. of London 1971, unpubl.; H. Löschner, *Die dogmatischen Grundlagen des schi'itischen Rechts*, Erlangen-Nuremberg-Cologne 1971, index, s.n.; M.J. McDermott, *The theology of al-Shaikh al-Mufīd*, Beirut 1978, index; S.A. Arjomand, *The Shadow of God and the Hidden Imam*, Chicago-London 1984, 32-65; H. Halm, *Die Schia*, Darmstadt 1988, 62-73, Eng. tr. *Shīism*, Edinburgh 1991, 56-8; E. Kohlberg, *A medieval Muslim scholar at work. Ibn Tawūs and his library*, Leiden 1992, index; M.A. Amir-Moezzi, *Le guide divin dans le shīisme original*, Paris 1992; idem, *Remarques sur les critères d'authenticité du ḥadīth et l'autorité du juriste dans le shīisme imāmīte*, in *SI*, lxxxv (1997), 22 ff.

(MOHAMMAD ALI AMIR-MOEZZI)

AL-ṬŪSĪ, NAŠĪR AL-DĪN, ABŪ DJĀ'FAR MUḤAMMAD b. Muḥammad b. al-Ḥasan, also called Muhakkīk-i Ṭūsī, Kh^wādja-i Ṭūsī or Kh^wādja Naṣīr al-Dīn, the most important and influential Shī'ī scholar in the fields of mathematics, geometry, astronomy, philosophy and theology, styled in later times *al-mu'allim al-thālith* 'the third teacher' (i.e. after Aristotle and al-Fārābī).

1. Life.

He was born on 11 Djumādā I 597/17 February 1201 in Ṭūs, in the neighbourhood of Mashhad, into a family who, according to al-Kh^wānsārī (*Rawḍāt al-djannāt*, vi, 300, l. 11) originated from Djahrūd Sāwa near Kūm(m). He received his Imāmī education in Ṭūs and died in Baghdād on 18 Dhu 'l-Hijja 672/25 June 1274.

Under the guidance of his father Wadīh al-Dīn Muḥammad b. al-Ḥasan al-Ṭūsī, a respected jurist, al-Ṭūsī enjoyed his first education in Arabic, Qur'ān, *Ḥadīth*, and above all, in jurisprudence following the doctrine of the Shī'ī 'Alam al-Hudā al-Sharīf al-Murtaḍā (d. 436/1044), an adversary of the Mu'tazilī 'Abd al-Djabbār. His father's wide range of interests stimulated al-Ṭūsī to study the various sciences and doctrines, including philosophy and the Ismā'īlī doctrine. He continued his studies first at Nīshāpūr, between 610/1213 and 618/1221. Here Kutb al-Dīn al-Mīṣrī and Farīd Dāmād, both pupils of Fakḥr al-Dīn al-Rāzī, were his teachers in mathematics, natural sciences, Ibn Sīnā's philosophy and medicine. Leaving Nīshāpūr, al-Ṭūsī went to ʿIrāq, where he studied jurisprudence with the Shī'ī scholar Mu'īn al-Dīn Sālīm b. Badrān al-Māzinī. Later he studied at Mawṣil with the mathematician and astronomer Kamāl al-Dīn Yūnus (551-639/1156-1242; Brockelmann, S I, 859), who had himself been a pupil of the scholar Bābā Afḍal [q.v.].

In 630/1233, after finishing his studies, al-Ṭūsī found in Sartakḥ, in the province of Kūhīstān, a patron in the Ismā'īlī governor Muḥtasham Naṣīr al-Dīn 'Abd al-Raḥīm b. Abī Mansūr. He had been studying the *Fuṣūl-i muḥaddas* of the Nizārī Ismā'īlī Imām Ḥasan 'alā Dhikrihi al-Salām (d. 561/1166) and had then turned to the Ismā'īlī faith. During this period, he wrote the *Akhḥāk-i Nāṣirī* (see below), a work on ethics named after the governor Naṣīr al-Dīn. The first version was finished in 633/1245. Shortly afterwards, ca. 644/1246 he published his spiritual autobiography, *Sayr wa-sulūk*, in which he describes how he came to turn away from exoteric *kalām* and to profess Ismā'īlī esoteric philosophy. In ca. 644/1246 we find al-Ṭūsī in Alamūt [q.v.], the fortress of the Assassins. It is unclear whether he travelled there only as companion of Naṣīr al-Dīn (so Badakhchānī, 5, cf. Dabashi, *The philosopher/vizier*), or whether he had incurred the disgrace of Naṣīr al-Dīn and had been banned to Alamūt. It may be that, in the face of the uncertain political situation, and perhaps also out of dissatisfaction with his Ismā'īlī surroundings, he had the ambition of getting admission to the court of the last 'Abbāsīd caliph al-Musta'ṣim bi'llāh [q.v.] (r. 640-56/1247-58) in Baghdād. In any case, al-Ṭūsī stayed for about twenty years in Alamūt and Maymūndiz [q.v.]. During these long years, he was able to use the rich library there for his scientific works. In 653/1255 the Ismā'īlīs sent him as negotiator to Hūlegü, the khān of the Mongols who was preparing the conquest of Persia. In the face of the hopeless situation of the Ismā'īlīs vis-à-vis the Mongol superiority, al-Ṭūsī convinced the Ismā'īlī ruler Rukn al-Dīn Khurshāh [q.v.] that he should submit to the Mongols; in 654/1256 Alamūt fell into their hands anyway. The shattering of the Ismā'īlī movement was followed by the conquest of Baghdād, which al-Ṭūsī could not prevent (the accounts about his role are not unequivocal, cf. Hairī), and by the fall of the caliphate, detested by the Shī'īs. Al-Ṭūsī accompanied Hūlegü on his conquests in the west, and witnessed both the fall of Baghdād on 3 Šafar 656/10 February 1258 and the murder of the caliph. Owing to al-Ṭūsī, and probably also to Ibn al-ʿAlkamī, the Shī'ī vizier of the last 'Abbāsīd caliph, upon their occupation of Mesopotamia, the Mongols spared to a large extent the Shī'ī sanctuaries. It is possible that Hūlegü, already before the conquest of Baghdād, entrusted al-Ṭūsī with important duties, such as the administration of all religious foundations (*wakf*) and of the finances. In 1259, almost sixty years old, he