



ABU'L-FATH ḤOSAYNĪ

ABU'L-FATH ŠARAFĪ ŠARĪFĪ ḤOSAYNĪ 'ARABŠĀHĪ B. MOḤAMMAD B. MAḠDŪM B. SAYYED ŠARĪF JORJĀNĪ, MĪR, Shi'ite jurist, d. 976/1568-69. He was descended from a famous family of erudite sayyeds whose most celebrated ancestor, Sayyed Šarīf 'Alī b. Moḥammad Jorjānī (d. 816/1413), was taken away by Tīmūr from Shiraz to Transoxania. Other members of this family also served under Safavids: Mīr Sayyed Šarīf Šīrāzī (d. 920/1514) functioned as *šadr* under Shah Esmā'īl and fell in the battle of Čālderān. Mīrzā MaḠdūm (d. 995/1587), a contemporary of Abu'l-Fath, was a fanatical Sunnite who influenced Shah Esmā'īl II in favor of Sunnism; he later migrated to the Ottoman empire and wrote polemics against Safavid Shi'ism (see E. Eberhard, *Osmanische Polemik gegen die Safawiden im 16. Jahrhundert nach Arabischen Handschriften*, Islam-kundliche Untersuchungen 3, Freiburg, 1970, pp. 50-60, 180-90). Abu'l-Fath's father was a Sunnite.

Abu'l-Fath received his education in Transoxania; 'Ešām-al-dīn Ebrāhīm Esfarāyānī was his teacher (Brockelmann, *GAL* S. II, p. 571; Neṭārī Bokārī, *Modakker-e aḥbāb*, ed. S. M. Fazlallāh, New Delhi, 1969, pp. 321-23). Abu'l-Fath embraced Shi'ism and settled in Ardabīl. He devoted himself mainly to Twelver Shi'ite *feqh* and wrote Arabic commentaries on the works of Ebn Bābawayh, Ebn al-Moṭṭahar Ḥellī, and others. His religious writings in Persian no doubt contributed to the spread of Twelver Shi'ism in early Safavid period; he translated into Persian the *E'teqādāt* of Ebn Bābawayh and composed a Shi'ite commentary, called *Tafsīr-e šāhī* (printed in Tabrīz, 1380/1960), on those verses of the Qur'ān which form the basis for Islamic jurisprudence. Abu'l-



Fath dedicated his books to Shah Ṭahmāsp I (930-84/1524-76) upon whose urging he also prepared a new version of the *Şafwat al-şafā* (*al-Mawāheb al-sanīya fī manāqeb al-şafawīya*) by Ebn Bazzāz, which he expurgated according to Shi'ite standards. In his introduction Abu'l-Fath states that this hagiographic work about the early masters of the Safavid order, Shaikh Şafī-al-dīn and Shaikh Şadr-al-dīn, existed in his time only in versions corrupted as a result of dissimulation (*taqīya*) or of falsification by Sunnite antagonists (B.M. ms. Add. 11745, fols. 4a-7b; Rieu, *Pers. Man.* I, p. 345). But Abu'l-Fath himself can be accused of having falsified the text, because only the later versions of *Şafwat al-şafā*, which presumably originate from his compilation, include the complete 'Alid genealogy of the Safavids.

BIBLIOGRAPHY

See also Ḥasan Rūmlū, p. 442; tr. Baroda, 1934, p. 192.

Storey, I, pp. 13f., 1196f.; Storey-Bregel, I, pp. 131-33.

Şafā, *Adabīyāt* III, p. 1293.