



## ABU'L-FOTŪḤ RĀZĪ

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**ABU'L-FOTŪḤ RĀZĪ**, JAMĀL-AL-DĪN ḤOSAYN B. 'ALĪ B. MOḤAMMAD B. AḤMAD B. EBRĀHĪM B. AL-FAẒL B. ŠOJĀ' B. HĀŠEM KOZĀ'Ī, Shi'ite commentator on the Qur'ān who lived in the first half of the 6th/12th century. He came of an illustrious Arab family, his ancestor Bodayl b. Warqā' having fought, together with his sons, alongside 'Alī at Šeffīn (q.v.). The family became established in Nīšāpūr, until Abu'l-Fotūḥ's grandfather moved to Ray. Since one of the teachers of Abu'l-Fotūḥ, Ḥasan b. MoḤammad Ṭūsī, died about 500/1106, it has been assumed (M. Qazvīnī, see bibliography) that he was born not later than ca. 480/1087. As his student Montaḡab-al-dīn was born only in 504/1110, he must have been alive at least until ca. 525/1131, though he may well have lived until about the middle of the 6th/12th century. He was buried in the shrine of 'Abd-al-'Aẓīm in Ray.

He is best known for his commentary, *Rawż al-ġehān wa rawḡ al-ġanān fī tafsīr al-Qor'ān*. The work was most likely completed after 510/1116. This early monument of Persian prose emphasizes preaching and moral admonition; but it includes careful and literate explanations of Arabic grammar and philology, as well as lessons in reasoning, rhetoric, poetry, and principles of jurisprudence. In citing traditions, Abu'l-Fotūḥ did not limit himself to Shi'ite authorities but freely used the Sunnite, and especially Mu'tazilite, collections as well. However, he always supported the Shi'ite side in controverted issues. On theological questions he reflects the Shi'ite *kalām* of his time, which sided with the Mu'tazilites on the problems of God's unity and justice but differed from them on the definition of faith, the problem of intercession, and, of



course, the imamate. A Sufi inclination of the author has also been noted. The *Rawż al-ĵenān*, known also as *Tafsīr-e Abu'l-Fotūḥ*, closely resembles the *Tebyān* of Shaikh **Abū Ja'far Ṭūsī** in structure and content. Abu'l-Fotūḥ cites Ṭabarī five times and evidently used his commentary in the Arabic rather than its Persian translation. He cites Zamakṣārī once (referring to Qur'ān 36:80). The *Rawż al-ĵenān* was printed in Tehran, first in five volumes (I-II, 1323/1905; III-V, 1315 Š./1936); then in ten (1320 Š./1941); and finally in six, entitled *Tafsīr rawḥ al-ĵenān wa rūḥ al-ĵanān* (1382-88/1963-68).

Another work of Abu'l-Fotūḥ is *Rawḥ al-albāb fī šarḥ al-Šehāb*, a commentary on the *Ketāb šehāb al-aḳbār* of the Shafe'ite traditionist Moḥammad b. Salamāt Qożā'ī. It is extant in an incomplete manuscript (see M. T. Dānešpažūḥ, *Fehrest-e ketābkhāna-ye ehdā'ī-e Meškāt* III, Tehran, 1332 Š./1953, pp. 1333-37). Abu'l-Fotūḥ is also said to have written the Arabic original of (*Mokālamāt-e*) *Ḥosnīya* (*Ḍarī'a* VII, p. 20), printed as the third treatise in Maĵlesī's *Ketāb-e ḥelyat al-mottaqīn* (Tehran, 1332 Š./1953). This is an account of a debate in which a slave girl named Ḥosnīya worsted the Sunnite scholars in the court of Hārūn al-Rašīd. Another title doubtfully ascribed to him is a treatise called *Yūḥannā*. This is a piece of anti-Sunnite polemic also existing in Arabic and Persian versions (*Ḍarī'a* XXV, pp. 296-97). A Christian wishing to convert to Islam questions jurists of the four Sunnite schools. Finally he meets a Shi'ite shaikh who answers all his difficulties. But since neither Ebn Šahrāšūb nor Montaĵab-al-dīn mentions these last two treatises among Abu'l-Fotūḥ's works, their ascription to him is highly doubtful.

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