



## ABU'L-QĀSEM KŪFĪ

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**ABU'L-QĀSEM AL-KŪFĪ**, 'ALĪ B. AḤMAD AL-'ALAWĪ, a scholar of philosophy, theology, and other disciplines who was at first an Emāmī Shi'ite but later embraced a form of extreme Shi'ism; died near Šīrāz, 352/962.

Ebn al-Nadīm described him as “one of the illustrious members of the Emāmīya” (*Fehrest*, p. 192). Abū Ja'far Moḥammad b. Ḥasan Ṭūsī, writing from the Shi'ite viewpoint, says that he was a right-thinking member of the Emāmīya who wrote many books, among them the *Ketāb al-waṣāyā* (“Book of wills,” see below); then he changed completely and wrote books full of extremism (*ḡolū*) and confusion (*taḳlīt*) and expressing the point of view of the Moḳammaṣa (Ṭūsī, *Fehrest*, Naḵaf, 1380/1960, pp. 117-18, no. 391). The Moḳammaṣa (Fivers) were said to believe that 'Alī was divine and those entrusted with the affairs of the world on the Lord's ('Alī's) behalf were Salmān Fāresī, Meqdād b. Aswad al-Kendī, Abū Ḍarr al-Ġefārī, 'Ammār b. Yāser, and 'Amr b. Ommaya Żomrī (see editor's note, *ibid.*, p. 117; no authority for this description of the views of the Moḳammaṣa is cited. The heresiographies of Aš'arī, Ebn Ṭāher Baḡdādī, Šahrastānī, Malaṭī, Ebn Ḥazm, and Nawbakṭī give no information on this group). The first four persons were called the four supports (*al-arkān al-arba'a*) by the earlier Shi'ites. All were Companions of the Prophet and supporters of 'Alī. The fifth person was also a Companion (listed in Ṭūsī, *Rejāl*, p. 32, no. 36).

Of twenty-six works listed in the *Īzāḥ al-maknūn* (see bibliog.) as belonging to Abu'l-Qāsem al-Kūfī, fourteen are identified as having been written against the school (*madḥab*) of Dā'ūd Zāherī. They bear titles indicating diverse subject



matter, seemingly including manners, ethics, logic, and theology. They also include works which, if information found in Ebn al-Nadīm, Ṭūsī, and K̄vānsārī is taken into account, date from the beginning and the end of his life. Ebn al-Nadīm and Ṭūsī give only one title, almost certainly dating from his days among the Emāmīya, the *Ketāb al-waṣāyā* (*Ketāb al-awṣiā'* in *Īzāḥ al-maknūn* II, p. 276 and in Baġdādī, *Hadīyat al-ārefīn* I, p. 681); this work follows the legal system of Abū Ebrāhīm Mozanī (d. 264/878, a direct disciple of Šāfe'ī, considered by his contemporaries as head of a *madḥab*; see Sezgin, *GAS* I, pp. 492-93). It is said to have been anti-Zaherite; so also is *al-Beḍ'at al-moḥdata* ("The new heresy"). K̄vānsārī asserts the latter is the same as *al-Esteġāta fī beḍ'at al-ṭ'alāta* ("A call for help concerning the heresy of the three," i.e., of Abū Bakr, 'Omar, and 'Oṭmān) and claims it as a production of his Emāmī phase. This is not likely, since at that time such views would have been considered *ġolū*; only later would the Emāmīya absorb them into their system of doctrine (see M. G. S. Hodgson, *EI*<sup>2</sup>, s.v. "Ghulāt"). Abu'l-Qāsem also wrote against the Isma'īlis, Zaidis, Mo'tazela, Brahmans, and Aristotle. The last thing he wrote was said to have been *Manāhej al-estedlāl*, a work described as anti-Zaherite.

*Bibliography* : See also: K̄vānsārī, *Rawzat al-ĵannāt*, Tehran, 1947, p. 373 (not pp. 382-83 as in Kaḥḥāla), and the following, not seen: Najāšī, *Rejāl*, lith. Bombay, 1317/1899-1900, I, pp. 188-90; II, pp. 202-03, cited by Sezgin (above). *A'yān al-šī'a* XLI, p. 44, cited by Sezgin and by Kaḥḥāla, VII, p. 24. Astarābādī, *Menhāj al-maqāl fī taḥqīq al-rejāl*, lith. Tehran, 1304/1886-87, p. 225, cited by Zereklī, *A'lām*<sup>2</sup> V, p. 57. For his works, see also: Brockelmann, *GAL* S. I, p. 320. Baġdadli Isma'il Pas...a, *Īzāḥ al-maknūn (Kes...f al-zunun zeyli)* I, Istanbul, 1945, pp. 11, 51, 226, 267, 309, 322, 555; II, Istanbul, 1947, pp. 189, 260, 267, 268, 274, 276, 278, 280, 284, 317, 512, 513, 562. Idem, *Hadīyat al-ārefīn*, Istanbul, 1951, I, pp. 680-81.