



ABU'L-TAYYEB ṬABARĪ

ABU'L-TAYYEB ṬĀHER B. 'ABDALLĀH B. ṬĀHER ṬABARĪ ĀMOLĪ, jurisconsult, judge (*qāzī*), and professor of legal sciences; he was regarded by his contemporaries as one of the leading Shafe'ites of 5th/11th century Baghdad. Born in Āmol in Ṭabarestān in 348/959-60, Ṭabarī began his studies at age fourteen, somewhat late by the standards of the time. In 371/981 he went to Gorgān and then to Nišāpūr to study, but finally settled in Baghdad, where he became a student of the famous traditionist Dāraḳoṭnī (d. 385/995) and Abū Ḥāmed Esfarāyīnī (d. 406/1015), among others. In 436/1044-45 Ṭabarī was appointed *qāzī* in Baghdad, occupying the important post in Karḳ left vacant by the death of Ṣaymarī. Ṭabarī's position in the intellectual tradition of the century has been clearly established by G. Makdisi: The Shafe'ite leadership began with Abū Ḥāmed, was then assumed by Ṭabarī, and continued under two of Ṭabarī's students, the biographer and *faqīh* Abū Eshāq Šīrāzī (d. 476/1083) and Abū Naṣr b. al-Ṣabbāḡ (d. 477/1084), who were rivals during the establishment of the Madrasa Neẓāmiya in 459/1066-67. Other important students of his were the great historian and biographer, Kaṭīb Baḡdādī and Ebn 'Aqīl.

In addition to his qualities as a jurist, Ṭabarī had another side to his character which did not fail to delight his biographers. His affability and sense of humor are reflected in numerous anecdotes reported by them, and he is even said to have given a *fatwā* in verse. The sources also record a long exchange of verses between Ṭabarī and Abu'l-'Alā' Ma'arrī on the occasion of the poet's visit to Baghdad (longest extract in Ebn Kallekān [Beirut], II, p. 512). Ṭabarī died in



450/1058 at the age of 102, still productive and said to be in full possession of his mental and physical powers, continuing to take part in the solemn processions of the *dīvān* in the Dār al-Ḳelāfa.

Ṭabarī was the author of a number of works on legal subjects, two of which survive. These are the *Šarḥ moḳtaṣar al-mozanī* and *Rawżat al-montahā fī mawled al-emām al-Šāfeʿī*, a work that was used by Sobkī for its list of Shafeʿite disciples. Long extracts of his *taʿlīqa*, or his opinions on problems in *feqh*, are reproduced by Sobkī and constitute a valuable source for his doctrine. The fame of his works among Iraḳī Shafeʿite authors is reflected in the fact that they often refer to him simply as “the Qāzī.”

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