



## EBN DĀ'Ī RĀZĪ, ABŪ TORĀB ŞAFĪ-AL-DĪN MORTAŻĀ

---

**EBN DĀ'Ī RĀZĪ, ABŪ TORĀB ŞAFĪ-AL-DĪN MORTAŻĀ** b. Dā'ī b. Qāsem Rāzī Ḥosaynī (or Ḥasanī), known as 'Alam-al-Hodā (d. after 525/1132), Imami traditionist and author of a heresiography in Persian. He and his brother Mojtabā transmitted Hadith directly from Ja'far b. Moḥammad Dūryastī and, through 'Abd-al-Raḥmān b. Aḥmad Nīšābūrī, from Shaikh Ṭūsī, Sayyed Rāzī, and Sayyed Mortażā. The famous traditionist and biographer Montajab-al-Dīn Qomī (504-85/1110-80) studied with and transmitted from him and from his brother. Among his other students were Sayyed Żīā'-al-Dīn Fażl-Allāh Rāvandī Kāšānī (d. 570/1174), Qoṭb-al-Dīn Sa'īd Rāvandī (d. 574/1178), and [Ebn Šahrāšūb](#) (d. 588/1192). He had various disputations (*monāzarāt*) with [Abū Ḥāmed Ġazālī](#), seemingly in Mecca (*al-Darī'a* III, p. 319; *Ḳvānsārī*, VII, p. 165).

The Persian *Tabşerat al-'awāmm wa ma'refat maqālāt al-anām* is the only work attributed to him. It was probably written toward the end of the 5th/11th century, for there are quotations from Ġazālī's *Mīzān al-'amal*. Its twenty-six chapters contain "the explanation of religions (*melal*) and sects (*neḥal*); the detailed exposition of the opinions held by different groups of mankind (*ṭawā'ef al-anām*): philosophers, physicists, astrologers, Zoroastrians, Sabaeans, Kharijites, Mu'tazilites, the Shi'ite sects, and Sufis; the discourses of the Sunnis and the Imami tenets; the sayings of the followers of *jabr* (predestination) and '*adl* (divine justice)" (*al-Darī'a* III, p. 318), and of the Jahmites, Murji'ites, and Karremites; the doctrines of anthromorphists, those



who believe in metempsychosis, Aş'arī and the Ash'arites; and the sayings of Jonayd as collected by 'Abd-al-Karīm Qoşayrī (d. 1073) in his *Resāla fī'l-taşawwofā*. An exposition of the dispute over Fadak, some infamous actions (*fażā'eḥ*) of the Omayyads, and brief explanations of several questions posed to the Shi'ites are also included.

According to the author of *al-Darī'a*, Ebn Dā'ī subsequently produced an Arabic version of *al-Foşūl al-tāmma fī hedāyat al-'amma*, although the actual translation of the *Tabşera* into Arabic was made by a certain Ḥosayn b. 'Alī Baṭīṭī. The *Tabşera* was printed in 1304/1886-87 and 1319/1901-02 at the beginning of Moḥammad Tonokābonī's *Qeşaş al-'olamā'*.

## BIBLIOGRAPHY

---

(For cited works not given in detail, see "Short References.")

*A'yān al-şī'a* XLVIII, pp. 41.

Brockelmann, *GAL*, S. I, p. 711.

Mīrzā 'Abd-Allāh Afandī Eşbahānī, *Rīāz al-'olamā'*, ed. A. Ḥosaynī, Qom, 1401/1980, V, pp. 207-08.

Moḥammad b. Ḥasan Ḥorr 'Āmelī, *Amal al-'āmel*, ed. A. Ḥosaynī, Beirut, 1403/1983, II, p. 319.

Moḥammad-Bāqer K̄vānsārī, *Rawzāt al-jannāt*, Tehran, 1390/1970, VII, pp. 164-67.

Āqā Bozorg Ṭehrānī, *Ṭabaqāt a'lām al-şī'a. al-Ṭeqāt al-'oyūn fī sādes al-qorūn*, Beirut, 1392/1972, p. 297.