



EBN ṬĀWŪS, JAMĀL-AL-DĪN ABU'L- FAŽĀ'EL AḤMAD

EBN ṬĀWŪS, JAMĀL-AL-DĪN ABU'L- FAŽĀ'EL AḤMAD b. Mūsā b. Ja'far b. Moḥammad Ḥasanī, Imami scholar. The Banū Ṭāwūs, named after their ancestor Moḥammad Ṭāwūs, were a family of Hasanid *šarīfs* well established in Ḥella in the 6th/12th century. Aḥmad's mother was a daughter of the Imami scholar Warrām b. Abu'l-Ferās (d. 605/1208-09); through his father, he was descended from a daughter of the Shaikh Abū Ja'far Moḥammad b. Ḥasan Ṭūsī. His more prominent brother [Rażī-al-Dīn 'Alī](#) was born in 589/1193 and died in 664/1266. Aḥmad was probably younger than 'Alī and may have been born around the turn of the 6th/12th century. He appears to have lived most of his life in Ḥella, although he probably also studied in Baghdad. It is unknown who his chief teachers were. Among those from whom he transmitted were Faḳḳār b. Ma'add Mūsawī (d. 630/1233), his brother Moḥammad b. Ma'add, Ḥosayn b. Ḳašram, and Moḥammad b. Nomā (d. 645/1247). The contemporary author of *al-Ḥawādeṭ al-jāme'a* (p. 382) refers to him as *naqīb* (syndic) of the 'Alids; but it is unknown when and where he held this position. Among his students were 'Allāma Ḥellī and Ḥasan b. 'Alī b. Dāwūd Ḥellī (b. 647/1249), who states in his *Ketāb al-rejāl* that Ebn Ṭāwūs raised and educated him and treated him charitably. Ebn Ṭāwūs died in 673/1274-75 in Ḥella and was buried, according to *al-Ḥawādeṭ al-jāme'a*, near the shrine of Imam 'Alī in Najaf. However, a grave claimed to be his was later shown in Ḥella and was visited by the pious.

According to Ebn Dāwūd Ḥellī, the works of Ebn Ṭāwūs amounted to eighty-



two volumes. His two comprehensive works on *feqh*, *Bošra'l-moḥaqqeqīn* in six volumes and *Malāḍ* in four, are lost, though his views are quoted in some later works. He was the first to introduce two new categories for the traditions used in Imami *feqh* in addition to those of sound (*ṣaḥīḥá*) and weak (*ẓa'īf*) previously applied. This new classification of traditions was then adopted and made popular by 'Allāma Ḥellī but was later repudiated by the Akbārī school as an arbitrary innovation. He composed books on *oṣūl al-feqh* and theology, collections of sermons and prayers, a commentary on the *Lāmīya* poem of Maḥyār Deylamī in support of the rights of Imam 'Alī b. Abī Ṭāleb, and a refutation of Ebn Abī'l-Ḥadīd, most likely of his views about 'Alī and the first caliphs expressed in his *Šarḥ Nahj al-balāḡa*. His poetry was collected in a *dīvān*. In his *Ḥall al-eškāl fī ma'refat al-rejāl*, completed on 20 Rabī' II 644/October 4, 1246 in Ḥella, he relied, in addition to the basic four early Imami *rejāl* works, on a copy of Ebn al-Ġazā'erī's *Ketāb al-žo'afā'* that he had found. His autograph of the book was still available to Ḥasan b. Zayn-al-Dīn 'Āmelī, who in 991/1583 extracted from it the quotations from Abū 'Amr Moḥammad Kaššī's *Ketāb al-rejāl* and gathered them in a book he entitled *al-Taḥrīr al-ṭāwūsī*, and to 'Abd-Allāh b. Ḥosayn Tostarī (d. 1021/1612), who extracted from it the quotations from Ebn al-Ġazā'erī's work (*al-Darī'a* VII, pp. 64 f.). His only works known to be extant are the following: *'Ayn al-'ebra fī ḡabn al-'etra* (Najaf, 1369/1950), written under the pseudonym 'Abd-Allāh b. Esmā'īl Kāteb, deals with the verses of the Qur'ān about the virtues of the family of the Prophet and the vices of their opponents. *Benā' al-maqāla al-fāṭemīya fī naqḏ al-Resāla al-'oṭmānīya*, a refutation of *al-Resāla al-'oṭmānīya* of Jāheḏ completed before Šawwāl 665/July 1267, the date of a copy thereof (Dānešpažūh, pp. 241-79).

BIBLIOGRAPHY

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

Ayān al-šī'a X, pp. 275-85.

Y. Baḥrānī, *Lo'lo'at al-Baḥrayn*, ed. M.-Ş Baḥr-al-'olūm, Najaf, 1386/1966, pp.



241-44.

M.-T. Danešpažūh, *Fehrest-e nosk̄ahā-ye kaṭṭī-e ketāb-kāna-ye Dāneškada-ye Hoqūq ...*, Tehran, 1339 Š./1960.

(Pseud.) Ebn al-Fowaṭī, *al-Ḥawādeṭò al-jāme'a*, ed. M. Jawād, Baghdad, 1351/1932, p. 382.

(Pseud.) Ebn Dāwūd Ḥellī, *Ketāb al-rejāl*, ed. J. Ḥosaynī, Tehran, 1383/1963, pp. 45-47.

Ḥorr 'Āmelī, *Amal al-āmel fī 'olamā' Jabal 'Āmel*, ed. A. Ḥosaynī, Baghdad, 1385/1965, II, pp. 29 f.

M.-B. K̄vānsārī, *Rawzāt al-jannāt*, ed. A. Esmā'iliān, Qom, 1390-92/1970-72, I, pp. 66-68.

E. Kohlberg, *A Medieval Muslim Scholar at Work. Ibn Tāwūs and His Library*, Leiden, 1992, index, s.v.

Ibn Tāwūs. A. R. Strothmann, *Die Zwölfer-Schī'a*, Leipzig, 1926, pp. 90-91.