



BAHRĀNĪ, AḤMAD

BAHRĀNĪ, AḤMAD B. MOḤAMMAD B. YŪSOF B. ŠĀLEḤ, described as the leading representative in his generation of Imami Shi'ite scholarship in Bahrain. His family descended from the coastal al-Ḳaṭṭ, but he himself was born and brought up in the village of Maqāba, near the northwestern corner of Bahrain (cf. J. G. Lorimer, *Gazetteer of the Persian Gulf, 'Oman, and Central Arabia* IIA, Calcutta, 1908, p. 224); hence his *nesbas* Ḳaṭṭī Maqābī. Baḥrānī spent some years in Isfahan, receiving an *ejāza* from Moḥammad-Bāqer Majlesī (q.v.; d. 1110/1698-99) and joining Moḥammad-Bāqer Sabzavārī (q.v.; d. 1090/1679) for study sessions. He died of the plague in 1102/1690-91, together with his brothers Yūsuf and Ḥasan, while on a pilgrimage to Kāzemayn, and was buried there. He was probably not very old at his death, since his father survived him by one year.

Most of the meager information on Baḥrānī derives from the biographical notices of his pupil Solaymān b. 'Abd-Allāh Māḥūzī (d. 1121/1709), according to whom Baḥrānī excelled in both *oṣūl* and *forū'*, possessed an eloquent Arabic style, and was also a fine poet. Of his *Ketāb riāz al-dalā'el* only part of the section on *ṭahāra* was known to later generations. In addition to further works on *feqh*, Baḥrānī was also the author of two epistles on logic and of several theological tractates. In the *Resāla fī wojūb al-jom'a 'aynan* (also known as the *Resāla fī 'aynīyat ṣalāt al-jom'a*), written in refutation of an epistle by his pupil Solaymān b. 'Alī Šāḳūrī (d. 1101/1689-90), Baḥrānī argued that the full Friday service was incumbent on believers even during the occultation of the twelfth imam. None of Baḥrānī's works has been printed, and at present it is not even



clear which (if any) are preserved in manuscript form.

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