



BAHRĀNĪ, HĀŠEM

BAHRĀNĪ, HĀŠEM B. SOLAYMĀN B. ESMĀ'ĪL B. 'ABD-AL-JAWĀD B. 'ALĪ B. SOLAYMĀN B. NĀŠER ḤOSAYNĪ KATKĀNĪ TŪBLĪ, Imami scholar and author. He was a sayyed descended from the Šarīf Mortazā and Imam Mūsā al-Kāẓem and came from the village of Katkān in Tūblī on the main island of Bahrain. He also referred to himself as Qārūnī Baḥrānī. Since the date of completion of one of his books is mentioned to be 1070/1659-60, he was most likely born not later than about 1050/1640. His studies took him to Mašhad, where he received the general *ejāza* of Sayyed 'Abd-al-'Aẓīm b. 'Abbās Astarābādī, an Akḅārī scholar and pupil of Shaikh Bahā'-al-Dīn 'Āmelī. This was before 1074/1664 since he used Shaikh Ṭūsī's *Tahḏīb* with 'Abd-al-'Aẓīm's *ejāza* in writing his *Tartīb al-tahḏīb* begun in or before that year. In Najaf he received the *ejāza* of Faḅr-al-Dīn b. Moḥammad b. Ṭarīḥ Rammāḥī Najafī (d. 1087/1676). After the death of Shaikh Moḥammad b. Mājed Māḥūzī in 1105/1693-94, he was put by the Safavid authorities in charge of the judgeship and censorship of public morals (*omūr ḥesbīya*) in Bahrain. He died in 1107/1695-96 or 1109/1697-98 in the village of No'aym in the house of his wife's family. He was buried in Tūblī, where his tomb remained well known. Among his students and transmitters of his works are mentioned his son 'Īsā, 'Alī b. 'Abd-Allāh b. Rāšed Baḥrānī Maqābī, and Solaymān b. 'Abd-Allāh Setrāwī Māḥūzī.

The number of his books and treatises is said to have approached seventy-five, most of them on religious subjects. Some were, however, in the possession of those for whom they were composed and thus available only in Bahrain. Most of his books were compilations quoting a wide range of Shi'ite sources some of



which had not been available to Majlesī for his encyclopedia *Behār al-anwār*. Yūsof Baĥrānī admits not having seen a single work containing a *fatwā* of his. Mīrzā ‘Abd-Allāh Efandī, however, mentions a large *Ketāb al-tanbīhāt* (apparently lost) containing his deductions of legal rules in all chapters of *feqh*. The following of his works have been published: 1. *Al-Borhān fī tafsīr al-Qor’ān*, a commentary on the Qur’ān dedicated to the Safavid Shah Solaymān and completed in 1097/1686. It consists mostly of relevant quotations of the imams and occasionally of Sunnite sources favorable to the Shi’ite point of view without any interpretations of the author (*al-Ḍarī’a* III, p. 94). 2. *Tartīb al-tahdīb*, a rearrangement of the legal traditions contained in Ṭūsī’s *Tahdīb al-aĥkām* according to subject matter with some corrections of the *esnāds* in five volumes completed in 1079/1669 (*al-Ḍarī’a* IV, pp. 64-65). 3. *Ma’ālem al-zolfā fī ma’āref al-na’sa al-ūlā wa’l-okrā*, on the states of men in this world, death, the grave, the resurrection, paradise, and hell (*al-Ḍarī’a* XXI, pp. 199-200). 4. *Nozhat al-abrār wa-manār al-afkār fī kalq al-janna wa’l-nār*, containing 251 traditions which confirm that paradise and hell are already created (*al-Ḍarī’a* XXIV, p. 107). 5. *Manāqeb Amīr al-Mo’menīn*, on the merits of ‘Alī b. Abī Ṭāleb quoting Sunnite sources with some explanatory comments. The identity of the author, concealed in the book, is known through the quotations of Aĥmad b. Solaymān Baĥrānī in his *‘Eqd al-le’āl fī manāqeb al-nabī wa’l-āl* (*al-Ḍarī’a* XXII pp. 322-23). 6. *Madīnat ma’ājez al-a’emma al-eṭnay ‘ašar wa dalāl el al-ĥojaj ‘ala’l-bašar*, on the miracles of the twelve imams. Completed in 1090/1679 (*al-Ḍarī’a* XX, p. 253). 7. *Ġāyat al-marām wa ĥojjat al-kešām fī ta’yīn al-emām men tarīq al-kāšš wa’l-‘amm*, containing Shi’ite and Sunnite traditions about the virtues of ‘Alī b. Abī Ṭāleb and the imams and texts supporting their imamate. Completed in 1103/1692. A Persian translation entitled *Kefāyat al-kešām fī fażā’el al-emām*, containing some additional traditions, was prepared on the order of Nāšer-al-Dīn Shah by the Mollābāšī Moĥammad-Taqī b. ‘Alī Dezfūlī and was published in 1277/1860-61 (*al-Ḍarī’a* XVI, pp. 21-22). 8. *Tabšerat al-walī fī man ra’ā al-mahdī ‘alayh al-salām fī zamān abīh aw fī ġaybateh al-šogrā aw al-kobrā*, about 76 persons who saw the Twelfth Imam down to the year 664/1265-66. Completed in 1099/1688 (*al-Ḍarī’a* III, pp. 326). 9. *Al-Maĥajja fī mā nazal men al-Qor’ān fī’l-qā’em al-ĥojja*, about 120 verses of the Qur’ān alluding to the twelfth imam. Completed in 1097/1686 (*al-Ḍarī’a* XX, p. 144).



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