



BAḤRĀNĪ, JAMĀL-AL-DĪN

BAḤRĀNĪ, JAMĀL-AL-DĪN (also KAMĀL-AL-DĪN) ‘ALĪ B. SOLAYMĀN SETRAWĪ, Imami scholar and philosopher inclining to mysticism of the first half of the 7th/13th century. Ḥaydar Āmolī counts him among the scholars who ranked the Sufi gnosis above all other knowledge (*Jāme‘ al-abrār wa-manba‘ al-asrār*, ed H. Corbin and O. Yaḥyā, Tehran and Paris, 1969, p. 498). Very little is known about his life. He evidently studied and taught in the town of Setra on a minor island of Bahrain, where his tomb was still known centuries after his death. His only known teacher was Kamāl-al-Dīn Aḥmad b. ‘Alī b. Sa‘īd b. Sa‘āda Baḥrānī, like him an Imami theologian and philosopher who was also buried in Setra. From him he transmitted Shī‘ite traditions with an *esnād* leading back to Ṭūsī (Ebn Abī Jomhūr Aḥsā‘ī, *Ġawālī al-la‘ālī*, ed. Mojtabā ‘Erāqī, Qom, 1403/1983, I, p. 12). He also submitted to him twenty-four questions on the divine attribute of knowledge. After Ebn Sa‘āda’s death he sent these questions with Ebn Sa‘āda’s summary answers and his own critical remarks to Naṣīr-al-Dīn Ṭūsī, presumably after the latter’s departure from Alamūt in 654/1257. Ṭūsī’s comments on the questions and answers are extant (M.-T. Dānešpažūh, *Fehrest-e Ketābkhāna-ye . . . Meškāt . . .*, Tehran, 1330-35 Š./1951-56, pp. 180-81, 2561-62; Moḥammad Modarresī Zanjānī, *Sargodašt o ‘aqāyed e Kāva Naṣīr al-Dīn Ṭūsī*, Tehran, 1335 Š./1956, pp. 225-29). ‘Alī b. Solaymān was the teacher of Kamāl-al-Dīn Mīṭam b. ‘Alī Baḥrānī (d. after 681/1282). His works were transmitted by his son Ḥosayn to ‘Allāma Ḥellī.

The following of his works are known: 1. *Al-Ešārāt*, about the secrets of existence, prophethood, and sainthood (*welāya*). It seems to be the same as



Ešārāt al-wāšelīn elā 'olūm al-'amyān wa tanbīhāt ahl al-'eyān men arbāb al-bayān, a supplement to the author's *Kašf al-asrār al-īmānīya wa hatk asrār al-keṭābīya* (*al-Darī'a* II, pp. 96, 98). 'Alī b. Solaymān's pupil Mīṭam Baḥrānī wrote a commentary on it (*al-Darī'a* XIII, p. 91; Modarres Rażawī, *Aḥwāl o āṭār-e . . . K'āja Našīr-al-Dīn Ṭūsī*, Tehran, 1334 Š./1955, p. 114). 2. *Me'rāj al-salāma wa menhāj al-karāma*, in which he explained the doctrine of an anonymous contemporary scholar on the existence of the Necessary Being (*wojūd wājeb al-wojūd*; Dānešpażūh, *Fehrest* III, p. 362). 3. *Al-Nahj al-mostaqīm 'alā ṭarīqat al-ḥakīm*, a commentary on Ebn Sīnā's mystical 'Aynīya poem on the soul. It has also been ascribed, probably falsely, to Mīṭam Baḥrānī (*al-Darī'a* XXIV, pp. 424-25). 4. *Meftāḥ al-kayr fī šarḥ resālat al-ṭayr*, a commentary on the introduction (*dībāja*) of Ebn Sīnā's mystical *Resālat al-ṭayr* (*al-Darī'a* XXI, p. 329). 5. *Qeşşat Salamān wa Absāl*, selected from Ḥonayn b. Eşḥāq's version of the story with some omissions and additions. It has been published at the margin of Ṭūsī's *Šarḥ al-ešārāt* (Tehran, 1305/1887-88, *namaṭ* 9) without mention of the author (Dānešpażūh, *Fehrest* III, pp. 260-62).

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