



DEYLAMĪ, ABŪ MOḤAMMAD ḤASAN

DEYLAMĪ, ABŪ MOḤAMMAD ḤASAN b. Abī'l-Ḥasan (b.) Moḥammad b. 'Alī b. 'Abd-Allāh (or Moḥammad), Shi'ite author and traditionist. He is described in the biographical sources as a contemporary of 'Allāma Ḥellī (d. 726/1325), of 'Allāma's son Faḵr al-Moḥaqqaqīn (d. 771/1369-70), and of Šahīd-e Awwal Šams-al-Dīn Moḥammad (d. 786/1384), yet all that can be gleaned from his own writings is that he composed his *Gorar al-aḵbār* (see below) about a century after the fall of Baghdad in 656/1258 (cf. *al-Ḍarī'a*, XVI, p. 36). The earliest author known to have cited him is Ebn Fahd Ḥellī, in *'Oddat al-dā'ī* (completed 16 Jomādā I 801/24 January 1399). 'Abd-Allāh Efendī (d. 1130/1718), who was perhaps the first to attempt an assessment of Deylamī's dates, found (pp. 338-40) an apparent inconsistency in the sources: Deylamī cited in his *Eršād al-qolūb* (pp. 182 ff.) the *ketāb* of Warrām b. Abī Ferās (d. 605/1208), known as *Majmū'at Warrām*, but *Kanz al-fawā'id* by Abu'l-Faṭḥ Moḥammad b. 'Alī Karājakī (d. 449/1057) contains citations supposedly from Deylamī's *Ketāb al-tafsīr*; furthermore, a work by Deylamī was also cited by Ebn Šahrāšūb (d. 588/1192) in *Manāqeb āl Abī Ṭāleb*. Āqā Bozorg Ṭehrānī (*al-Ḍarī'a* IV, p. 271 no. 1257; 1390/1970, p. 84) attempted to resolve this problem by arguing that the author cited by Karājakī and Ebn Šahrāšūb was distinct from the author of *Eršād al-qolūb*. In fact, the Deylamī mentioned by Ebn Šahrāšūb was Šīrawayh b. Šahradār (d. 509/1115), and in the available versions of Karājakī's work there is no reference to any Deylamī. 'Abd-Allāh Efendī must have taken the abbreviation *Kanz* in Majlesī's *Behār al-anwār* as referring to Karājakī's work,



rather than to *Kanz jāme' al-fawā'id* by 'Alam b. Sayf b. Maṣṣūr Najafī Ḥellī (fl. 937/1530-31; cf. editor's introduction to Deylamī's *A'lām al-dīn*, pp. 15-16). Nothing is known about Deylamī's life, except that he appears to have led a solitary existence (cf. *A'lām al-dīn*, pp. 33, 326).

Deylamī wrote at least five works (the first three cited as sources by Majlesī, pp. 16, 33). *Eršād al-qolūb elā'l-ṣawāb al-monjī man 'amela behe men alīm al-'eqāb* (ed. Bombay, 1315; ed. Beirut, 1398/1978; Pers. tr. H. Mostarḥemī, Tehran, 1338 Š./1959; 'A. Razā'ī, Tehran, 1396-97/1976-77) as known today comprises two volumes, the first dealing with ethics, the second with the virtues (*faẓā'el*) of 'Alī. The earliest known manuscript containing both volumes predates 1024/1615 (cf. *al-Ḍarī'a* I, pp. 517-18 no. 2527). There are strong indications, however, that the second volume did not originally belong to the *Eršād* and may not even have been written by Deylamī. First, in his introduction to the first volume he described the work as consisting of fifty-five (in some versions fifty-four) chapters; the number of chapters in that volume is in fact fifty-four, the last of which is called in some versions *kātema* (conclusion). Second, there is a marked difference in the way the sources are treated in the two volumes: In the first Deylamī identified hardly any of his sources, one of the few exceptions being Warrām's book (see above), whereas the author of the second was careful to identify his. Third, Deylamī's name does not appear in the second volume. Finally, it makes little sense for a work on ethics to be combined with a work of *faẓā'el* (cf. 'Abd-Allāh, p. 340; K̲vānsārī, p. 291). There was an abridgment (*talkīṣ*) by Šaraf al-Dīn Yaḥyā b. Ḥosayn Baḥrānī, a student of 'Alī Karakī (d. 940/1534; *al-Ḍarī'a* IV, p. 419 no. 1849), but it is not clear whether it was of one or both volumes.

A'lām al-dīn fī ṣefāt al-mo'menīn (ed. Qom 1408/1987, based on Imam Reżā library, Mašhad, ms. 381) is a work of *adab* (belles lettres) and *mawā'ez* (exhortations) dealing with such subjects as God's unity, the importance of knowledge (*elm*), the characteristics of the believer, and the need to lead a life of renunciation (*zohd*); it is interspersed with speeches and supplications of 'Alī and other imams, as well as poetry and hortatory traditions. All the sources cited and identified by the author were Imami Shi'ite. One of the cited works was *Ketāb al-borhān 'alā tobūt al-īmān* by Abu'l-Šālāḥ Ḥalabī (d. 447/1055-56), which is quoted in its entirety (pp. 44-58); it is not known to have survived independently (cf. Qomī, I, p. 97).

Gorar al-aḵbār wa dorar al-āṭār fī manāqeb al-aṭḥār consists of fifty chapters on the virtues of 'Alī and the defects of his opponents. It is fully preserved in



manuscript form in the Tehran University library (*Fehrest-e . . . Meškāt*, pp. 1437-39 no. 1273; for another, incomplete manuscript, see *al-Ḍarī'a* XVI, p. 36 no. 156). According to Rudolf Mach and Eric L. Ormsby (p. 60 no. 258), there is also a manuscript in the Princeton University library, but the text in question is a much later work.

The only evidence that Deylamī composed *al-Arba'ūna ḥadīṭan* appears to be Āqā Bozorg's statement (*al-Ḍarī'a*, I, p. 414 no. 2144) that a manuscript was in the possession of 'Alī Akbar Bojnūrdī and was later damaged. As *Ġorar* opens with a version of the tradition about the *arba'ūna ḥadīṭan*, it is not inconceivable that the text in question was in fact the *Ġorar*. The fifth work, *Ketāb al-tafsīr*, is not known to be extant. A passage from it is cited in Najafī Ḥelli's *Kanz jāme' al-fawā'id* (pp. 798-99); other fragments, cited in the same work either as simply from Deylamī (pp. 77, 93, 144, 197, 256-57, 261, 422, 511-12, 552, 563, 595, 609, 689-90, 710-11) or as from his *Ketāb* (p. 116), were probably also taken from his work on koranic exegesis.

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