



GOLESTĀNA, 'ALĀ'-AL-DIN MIRZĀ MOḤAMMAD

GOLESTĀNA, 'Alā'-al-Din Mirzā MOḤAMMAD, b. Šāh Abu Torāb Moḥammad-'Alī (d. 1110/1698-99), prominent religious scholar of the Safavid period, a scion of the Golestāna family of Ḥosayni *sayyeds* in Isfahan. Proficient in both the rational and the transmitted sciences, he was particularly renowned for his mastery of Hadith and for a pious and single-minded erudition that is said to have dissuaded him from accepting the post of *šadr* (head of the state-affiliated religious hierarchy) on the two occasions it was offered to him. His principal works were two commentaries on the *Nahj al-balāḡa*. The first, brief but complete and entitled *Bahjat al-ḥadā'eq*, is often found printed in the margins of copies of the *Nahj al-balāḡa* published in Persia. The other, infinitely more detailed although it stops short a little beyond the *koṭbat al-šaqšaqiya*, to which it devotes the entirety of the second of its three volumes, bears the correspondingly prolix title of *Ḥadā'eq al-ḥaqā'eq fi šarḥ kalemāt Kalām-Allāh al-nāṭeq*. Golestāna also wrote *Rawzat al-šohadā'* on the travails of the [Ahl al-Bayt](#); *Rawzat al-'orafā' wa dawḥat al-'olamā' fi šarḥ al-Asmā' al-ḥosnā* on the meaning of the divine names; *Manhaj al-yaqin*, a commentary on a treatise by Imam Ja'far al-Šādeq known as the *Resāla-ye ahwāziya*; and *Tartib mašyaka man lā yaḥzoroho'l-faqih*, an examination of the chains of transmission cited by [Ebn Bābawayh](#) in his celebrated collection of Hadith. Foremost among those to whom he transmitted Hadith was Ḥājj Moḥammad-Zamān Kāšāni Ešfahāni. Golestāna was closely acquainted with Abu Ṭāleb Gilāni, father of the well-known poet



and historian 'Ali Ḥazin, who recalls having met him in Isfahan in his childhood, and related to the celebrated Moḥammad-Bāqer Majlesi by marriage (he was either the brother or the maternal uncle of Majlesi's wife).

BIBLIOGRAPHY

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