

Sheikh Muflih al-Saymari (a prominent figure of the 9th century AH/15th century CE) : His Personal and Scholarly Biography

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Abstract:

The city of Basra held a distinguished position, renowned for its scholars, particularly those of Basra. It was a center of learning, producing eminent scholars of various disciplines, renowned for their writings. Among these scholars was the eminent jurist, Muflih ibn Hasan al-Saymari, who became famous for his works in diverse fields, establishing himself as a prominent Basran scholar. Given his scholarly stature and the diversity of his writings, which encompassed jurisprudence, theology, hadith studies, history, linguistics, and literature, we undertook a study of his personal and scholarly life.

Key word: Sheikh Muflih al-Saymari, Basra, Bahrain, Sheikh Zayn al-Din Ali al-Karaki, the scholar Jamal al-Din Sheikh Abu al-Abbas Ahmad ibn Muhammad ibn Fahd al-Hilli.

Introduction:

Basra has enriched the Islamic world in general, and the Arabian Gulf in particular, with numerous scholars and writers who have contributed significantly to Arab-Islamic civilization in various fields. Among the regions that benefited from Basra's scholars was Bahrain, resulting in the emergence of the Bahrain School. This school, over many centuries, produced scholarly contributions in various arts and fields—both scientific and religious—making it a distinguished center of learning and a significant contributor to the Islamic world in general, and to Shi'a Islam in particular, in various areas of religious knowledge and scholarship. Among these scholarly figures was Sheikh Muflih bin Hassan bin Rashid bin Salah al-Saymari—named after Saymarah, one of the cities of Basra—who is considered one of the most eminent scholars in Bahrain during the 9th century AH/15th century CE. He was a leading scholar in jurisprudence and independent legal reasoning (ijtihad), a master of hadith and its principles, and a master of both transmitted and rational sciences. He was also a literary figure and poet, possessing exceptional poetic talent and refined literary skills. He has poems and a collection of diwans (collected poems), and his poetry is frequently cited. His poetry is predominantly devoted to praising the Ahl al-Bayt (the Prophet's family) and recounting their virtues and the calamities that befell them.

Those who wrote about him did not specify his birth or death dates. The sources and biographies that mention Sheikh Muflih do not provide a definitive year for either his birth or death. However, it is agreed that he was a prominent figure of the ninth century AH (15th century CE) and a contemporary of the scholar Sheikh Zayn al-Din Ali al-Karaki (d. 940 AH), a prominent promoter of the Imamiyyah school of thought in the ninth century AH. He was a student of the renowned scholar Jamal al-Din Sheikh Abu al-Abbas Ahmad ibn Muhammad ibn Fahd al-Hilli (757-841 AH). However, there is disagreement regarding the date of his death and his burial place. To shed light on this remarkable figure, whose life has been obscured by history due to abhorrent sectarian and doctrinal policies, we have chosen the following title for this research:

"Sheikh Muflih al-Saymari (A Prominent Figure of the 9th Century AH/15th Century CE): His Personal and Scholarly Life." The research is divided into four sections.

The first section addresses his name and lineage: the discrepancies in his name, including the variations found among biographers and authors. His lineage is traced back to Saymarah. The second section focuses on his teachers and students, highlighting the teachers from whom Sheikh Muflih al-Saymari acquired his knowledge, as well as the students who studied under him and received his authorization.

The third section examines his scholarly standing, exploring his academic stature, the opinions of scholars

regarding him, and his published works, commentaries, and treatises. The fourth section addresses his death, examining the year of his passing and the location of his grave. While sources are uncertain about the exact year of his death, there is some disagreement between his death and that of his son, Hussein.

Section One: His Name and Lineage:

Sheikh Muflih ibn Hassan ibn Rashid ibn Muflih al-Saymari al-Bahrani. In order to attribute this manuscript to Sheikh Muflih ibn Hasan, it is necessary to clarify that there is some disagreement regarding the name of the author of this manuscript, whose study we are presenting. It is essential to mention the discrepancies in his name, as it appears in the works of various authors and biographers.

The first discrepancy concerns his father's name, as mentioned by al-Tahrani, who states: "What we found in all the copies is Ibn al-Hasan." This appears in the introduction to his book, **Talkhis al-Khilaf wa Khulasat al-Ikhtilaf*, where he identifies him as: "Sheikh Muflih ibn Hasan ibn Rashid ibn Salah al-Saymari al-Bahrani¹."

As also mentioned in the introduction to the book (*Unveiling the Ambiguity of Abu al-Abbas's Summary*), it is one of the works of ((as written by the translator in his own handwriting in his authorization to Nasir al-Din ibn Ibrahim al-Buwayhi, he is: Muflih ibn al-Hasan ibn Rashid ibn Salah al-Saymari²)). This is what we observed in al-Tahrani's work when he gave a brief introduction to the book (*Kashf al-Itibas 'an Mujaz Abi al-'Abbas*) ((The name of a commentary on "al-Mujaz," which contains legal opinions and obligations for people, authored by Abu al-'Abbas Ahmad ibn Fahd al-Hilli. The commentary is by Sheikh Muflih ibn al-Hasan al-Saymari, a student of Ahmad ibn Fahd, the author of "al-Mujaz," mentioned in (9:1086). It is a commentary on everything that appeared from the original, meaning up to the end of the Book of Zakat. He stated at the beginning that the author was his sheikh and prayed for him, may his secret be sanctified. It was mentioned under the title "Sharh al-Mujaz." Or, he said: [Praise be to God for the abundance and succession of His blessings and generosity...] Its headings (His saying - I say): I saw it with Sheikh Hadi Kashf al-Ghita', and a copy in the books of Sheikh Jawad Muhyi al-Din in the handwriting of Sheikh Ali ibn Khamis ibn Juma'a ibn Shihab al-Basri, who finished writing it on Friday, the 25th of Dhu al-Qa'dah 996. And a copy with Sayyid Muhsin al-Qazwini in the handwriting of Ali ibn Muhammad al-Hilli, who wrote it in Hilla and finished it in Thursday, 15 Muharram, 1005 AH. At the end is a copy of the author's handwriting, titled Muflih ibn Hasan al-Saymari, and he completed the work on the 28th of Ramadan, 878 AH³.

Regarding the introduction of his son, the learned jurist Husayn al-Saymari, al-Karaki (d. 940 AH) states, in describing his father: "Hasan ibn Rashid ibn Salah al-Saymari al-Bahrani⁴."

Another opinion regarding the discrepancy in his father's name is found in the writings of Sulayman ibn Abdullah al-Mahuzi al-Bahrani (d. 1121 AH) in his treatise on some of the scholars of Bahrain, where he asserts that his name was "Sheikh Muflih ibn Hasan ibn Rashid al-Saymari⁵."

Given the information presented, it is clear that his father's name (al-Hasan) is the most accurate, as evidenced by the numerous biographies of his distinguished scholarly career among the scholars and jurists of Basra. This suffices to establish his name. Another definition of his name, mentioned by al-Tabataba'i (d. 1212 AH), is found in his analysis of his son al-Husayn's biography, where he states: "Al-Husayn ibn Muflih ibn Hasan al-Saymari, possessor of vast knowledge and radiant generosity... He authored the book: **Mahasin al-Kalimat fi Ma'rifat al-Niyyat** (The Finest Words in Understanding Intentions), a truly excellent work. In it, he recounts many of the insights of his father, Shaykh Muflih ibn Hasan, in his commentaries on al-Mujaz and al-Shara'i'. As for *Jawahir al-Kalimat** (Gems of Words), it belongs to his aforementioned father, Shaykh Muflih⁶."

Al-Bahrani (d. 1340 AH) also adopted this name for the jurist and scholar, stating: "Shaykh Muflih ibn Hasan al-Saymari⁷."

Al-Saymari: Vol. 1, p. 3; see Al-Dhari'ah: Vol. 18, pp. 20-21. ¹

Al-Saymari: Vol. 1, p. 9, Editor's Introduction. ²

³Al-Dhari'ah, vol. 8, p.21-20

Al-Karaki: Al-Karaki's Letters, vol. 2, p. 19 ⁴

Index of Bahraini Scholars, pp. 76-79. ⁵

Al-Fawa'id al-Rijaliyyah, vol. 2, pp. 312-315. ⁶

Anwar al-Badrayn, p. 74. ⁷

Then al-Tehrani states what was reported about Sheikh Muflih, that his father's name was "al-Husayn" confirming that his name was "al-Hasan" This confirmation is based on an authorization (ijazah) written in his own hand on the back of the book "al-Qawa'id" by al-Allamah, which he wrote to one of his students in the year 873 AH: "Muflih ibn Hasan ibn Rashid ibn Salah al-Saymari⁸"

Among those historians who differed in their opinions regarding his father's name being "al-Husayn," we mention: al⁹-Hurr al-'Amili, al-Isfahani¹⁰, al-Kanturi¹¹, al-Baghdadi¹², al-Tehrani¹³, and al-Khu'i¹⁴.

Al-Amin points out that Sheikh al-Mahuzi al-Bahrani did not mention his father when he wrote the biography of Sheikh Muflih and his son al-Husayn ibn Muflih, and he did not mention his father because he was not among the scholars, or perhaps his pen slipped, or he omitted him, as is the case with many famous Bahrainis¹⁵.

The second discrepancy concerns the name of Sheikh Muflih al-Saymari. This discrepancy lies in the name of his grandfather. In al-Dhari'ah, it is mentioned as Ibn (Rashid), or (Rashid), or (Rushd). There was no explanation for this discrepancy, but through continuous research into his grandfather's name, we concluded that the correct name is (Rashid¹⁶).

This is what al-Tahrani stated in the conclusion of his book, *Jawahir al-Kalimat fi Sigh al-'Uqud wa al-Iqa'at* (Gems of Words in the Forms of Contracts and Rhythms), where he wrote: "...Its author and compiler, the one in need of God, the Rich, Muflih ibn Hasan ibn Rashid al-Saymari¹⁷, has completed its commentary."

(And in the license of Sheikh Muflih to Nasir ibn Ibrahim al-Buwayhi, written in the year 873 AH, it reads: "Muflih ibn Hasan ibn Rashid ibn Salah al-Saymari¹⁸.")

As for his lineage: Our author is known by the name al-Saymari, derived from Saymarah, with a fatha on the letter S,

a sukun on the letter Ya with two dots below it, a fatha on the letter Mim, and a ra ¹⁹at the end. As Yaqut al-Hamawi mentioned in his dictionary, it is a foreign word, referring to two places: one in Basra at the mouth of the Ma'qal River, where several villages bearing this name are located²⁰.

It is also a town between the lands of the mountains and the lands of Khuzestan, a city in Mahraj Qadhf, located on the left side of the road from Hamadan to Baghdad²¹.

The word (□aymar) appears in Arabic language books as follows: "Like Haydar, and its mim may be pronounced with a damma, though the fatha is more pronounced. □aymar is a river in Basra with thriving villages along its banks... and □aymarah is a district in Basra at the mouth of the Ma' qal River²²."

Further support for the claim that Sheikh Muflih was from □aymarah in Basra is the statement of Sheikh al-Ma□uzi: that Muflih resided in Bahrain towards the end of his life in the village of Salmabad. As Sheikh al-Ma□uzi stated in his biography: "A resident of the village of Salmabad, which is one of the ancient villages of Bahrain, still inhabited to this day. It is located in the north-central part of Bahrain Island, north of the village of 'A' le, and to its east lies the village of Tubli²³."

Among the things attributed to Sheikh Muflih is that he was from Saymar of Bahrain, the author of "Anwar al-Badrain fi Tarajim Ulama' al-Qatif wal-Ahsa' wal-Bahrain" (Lights of the Two Full Moons in the Biographies of the

Al-Dhari'ah, vol. 1, p. 251; see further: Al-'Aydani: The Basran Jurist, pp. 32-33. ⁸

Amal al-Amal, vol. 2, p.324 ⁹

Commentary on Amal al-Amal, p. 319. ¹⁰

Kashf al-Hujub wa al-Astar, 168. ¹¹

Idah al-Maknun, vol. 1, p. 326. ¹²

¹³ al-Dhari'ah, vol.20 p.200

Mu'jam Rijal al-Hadith, vol. 19, p. 336. ¹⁴

A'yan al-Shi'ah, vol. 5, p. 70. ¹⁵

al-Tahrani: vol. 3, p. 335, vol. 4, p.4228 ¹⁶

al-Tahrani: vol. 5, p.280-279 ¹⁷

al-Amin: A'yan al-Shi'ah, vol. 10, p. 133 ¹⁸

Ibn al-Athir: Al-Lubab fi Tahdhib al-Ansab, vol. 2, p. 255; see al-Sam'ani: Al-Ansab, vol. 3, p. 576. ¹⁹

Ibn al-Athir: Al-Lubab fi Tahdhib al-Ansab, vol. 2, p. 255; see Yaqut al-Hamawi: Mu'jam al-Buldan, vol. 3, p. 439 ²⁰

Yaqut al-Hamawi: Mu'jam al-Buldan, vol. 3, p. 439; see al-Amin: A'yan al-Shi'a, vol. 10, p. 133. ²¹

Al-Fayruzabadi: Al-Qamus al-Muhit, vol. 2, p. 72; see al-Zubaydi: Taj al-'Arus, vol. 7, p. 106. ²²

Al-Saymari: Al-Tanbih 'ala Ghara'ib Man La Yahduruhu al-Faqih, in the biography of the author, p. 24; Fihrist 'Ulama' al-Bahrain, pp. 77-79. ²³

Scholars of Qatif, al-Ahsa', and Bahrain), namely Ali al-Biladi al-Bahrani. This is because there is a region in Bahrain called Saymar called Salmabad, and it is possible that al-Saymari is named after it, and that it is the village where he was buried²⁴.

However, the correct view is that Sheikh al-Saymari was from Saymar of Basra, because he has clear poetry, which was transmitted by Sayyid al-Amin, indicating that he was not originally from Bahrain but rather moved there and settled there. He says:

"My sorrow is not for Bahrain, but for my brothers there who are believers. We entered it unwillingly, and when we grew accustomed to it, we left unwillingly²⁵."

Therefore, his lineage traces back to the city of Basra, which is supported by the eminent scholar Agha Buzurg al-Tehrani. In introducing his books, **Sharh al-Shara'i'*, **Sharh al-Mujaz al-Hawi*, and **Ghayat al-Maram fi Sharh Shara'i' al-Islam**, he states: "He was from Saymar in Basra, then he moved to Bahrain and settled in the village of Salmabad²⁶."

Second Section: His Teachers and Students:

His Teachers:

We must highlight the teachers of Sheikh Muflih al-Saymari. He studied under the renowned scholar, the devout and ascetic Sheikh Jamal al-Askin Abu al-Abbas, Ahmad ibn Muhammad ibn Fahd al-Hilli (d. 841 AH). Research in biographical sources does not mention any teachers other than Abu al-Abbas. What confirms that Abu al-Abbas was one of Muflih al-Saymari's teachers is what is stated in the introduction to his book **Kashf al-Iltibas**. Its beginning reads: "And after that, the one in need of his rich Lord, Muflih ibn Hasan al-Saymari, says: The book '*Al-Mujaz al-Hawi li-Tahrir al-Fatawa*' is one of the works of our great sheikh and our most learned imam, Abu ²⁷al-Abbas Ahmad ibn Fahd al-Hilli, may his pure soul be sanctified and may divine mercy be bestowed upon his grave." The editor of the book "*Al-Rasa'il al-'Ashr*" indicated in the introduction that Sheikh Muflih was one of Ibn Fahd al-Hilli's students and a narrator ²⁸from him.

His Students:

Sheikh Muflih al-Saymari had many students due to his scholarly standing among scholars. Despite searching the available sources, we found no information that fully satisfied our curiosity about his students, except for his son, the learned Sheikh Hussein ibn Sheikh Muflih, a pious and ascetic man, considered the best of his time. He was known for his abundant worship and charity, and his prayers were answered. He never went a year without performing Hajj, and he never stumbled in his life. He was also the most intelligent man of his time. He received an ijaza (license to teach) from Sheikh Ali ibn Abd al-Aal al-Karaki, who granted it to him after meeting him during one of his travels. This Sheikh al-Karaki was one of the promoters of the Imamiyyah school of thought in the ninth century AH. Sheikh Hussein ibn Muflih authored distinguished scholarly works. He passed away in 933 AH, and his grave, along with that of his father, is in the village of Salmabad in Bahrain²⁹. As mentioned in the book *al-Dhari'ah*, Sheikh Yahya al-Bahrani was one of Sheikh Muflih al-Saymari's students, stating: "Abridged version of the book *al-Shifa'* (on the virtues of the family of the Prophet), by Sheikh Yahya al-Bahrani, a student of Sheikh Muflih ibn al-Hasan al-Saymari³⁰."

Third Section: His Scholarly Stature

The sources discuss the scholarly life of the author, highlighting his valuable scholarly and cultural standing.

Al-Bahrani: Anwar al-Badrayn, pp. 74–76. ²⁴

Al-Bahrani: Anwar al-Badrayn, pp. 74-76; Al-Amin: A'yan al-Shi'a, vol. 10, p. 133. ²⁵

Al-Dhari'a, vol. 13, p. 329, vol. 14, p. 95, vol. 16, p. 20. See more. Al-Eidani: The learned Basran jurist, ²⁶

p. 35-36

; Al-Saymari: Kashf al-Iltibas, vol. 1, p. 3, introduction to the book. See Al-Amin, A'yan al-Shi'a, vol. 5, p. 70 ²⁷

.Al-Tahrani: Al-Dhari'a, vol. 18, p. 20 and vol. 3, p. 335

Ibn Fahd al-Hilli: Al-Rasa'il al-'Ashr, p. 16; see Al-Muhadhdhab al-Bari', p. 25, introduction to the book ²⁸

Al-Bahrani: Anwar Al-Badrayn, p. 76 ²⁹

Agha Buzurg Al-Tehrani: Vol. 20, p. 199. ³⁰

This is due to the fruitful scholarly efforts of our scholars and thinkers, particularly the valuable works they left behind to clarify all that is obscure in existence. Their desire to seek knowledge and understanding, following in the footsteps of their righteous scholarly predecessors, led them to this point. Sheikh Muflih was one of these prominent figures from Basra. We mention the words of praise and commendation from those who wrote about him:

- Al-Hurr al-'Amili (d. 1104 AH) said: "Sheikh Muflih ibn al-Husayn al-Saymari was a learned scholar and jurist. He authored several books³¹."

- Al-Mahouzi: This is what Sheikh Ali Al-Bahrani quoted when mentioning the biography of Sheikh Muflih Al-Saymari, written by Al-Mahouzi: "Among the scholars of Bahrain is the learned and pious Sheikh Muflih bin Hassan Al-Saymari. His origins are from Basra, and he moved to Bahrain, settling in the village of Salmabad. He has outstanding works³²...etc."

- Al-Afandi (d. 1067-1131 AH): He said: "He is one of the eminent scholars of his time. He wrote a commentary on Ibn Fahd Al-Hilli's Al-Mujaz. This commentary was praised by a group of scholars of his time³³."

- Sheikh Al-Ansari (d. 1281 AH): He said: "A learned, pious, and jurist³⁴."

- Sheikh Ali Al-Bahrani (d. 1340 AH): He said: "The learned, pious, and eloquent Sheikh Muflih bin Hassan Al-Saymari Al-Bahrani³⁵."

- 1371. Sayyid Muhsin al-Amin quoted al-Hurr al-'Amili, who said, regarding the scholars' statements about him, what was said about Sheikh Muflih al-Saymari in the book Amal al-Amal: "A learned, eminent, and jurist contemporary of Sheikh Ali ibn Abd al-Aali al-Karaki." Sayyid Muhsin al-Amin emphasized this by saying, "His sayings and legal opinions are well-known and mentioned in the comprehensive books of the jurists³⁶."

- As for al-Tahrani, he said, "Sheikh Sulayman al-Mahuzi mentioned him among the scholars of Bahrain³⁷." This is what we observed in al-Mahuzi's biography of Sheikh Muflih when he referred to him as the learned jurist.

- Al-Khu'i also quoted al-Hurr al-'Amili, who said, "Sheikh Muflih ibn al-Husayn: a learned, eminent, and jurist. He authored books, including: Sharh al-Shara'i, Sharh al-Mujaz, Mukhtasar al-Sahih, and Muntakhab al-Khilaf. He also wrote a treatise called Jawahir al-Kalimat fi al-Uqud wa al-Iqa'at, which demonstrates his knowledge, virtue, and caution. He was a contemporary of Sheikh Ali ibn Abd al-Aali al-Karaki³⁸."

His

Works:

Given the scholarly stature of our author and his role in that era, Sheikh al-Saymari authored numerous scholarly books in various fields. He was a renowned jurist, a man of letters, and a poet. He composed poems praising the virtues of the family of Muhammad al-Mustafa (peace be upon them) and elegies for them, as well as works on jurisprudence and theology. To benefit from these works, we will present what the sources indicate about his scholarly contributions, which are:

1- A Summary of Disagreements and a Summary of Differences. This is a summary of the book "Disagreements" by the Sheikh of the Sect (may God sanctify his soul), in which he selected the authoritative opinion on each issue. The book is in three parts:

He completed the first part on the eighth of Dhu al-Hijjah, 862 AH.

He completed the second part on the twenty-third of Rabi' al-Awwal, 863 AH.

He completed the third part on the seventeenth of Jumada al-Akhir, 863 AH. This book of ours was collated with the unique manuscript copy in the library of Grand Ayatollah Mar'ashi Najafi, a complete copy from the beginning of the book to the end of the third part, excluding the first page of the first part, which contains the

Amal Al-Amal, Vol. 2, p. 324 ³¹
Fihrist Ulama Al-Bahrain, pp. 77-80 ³²
Al-Fawa'id Al-Tarifa, p. 572. ³³
Fiqh Treatises, p. 377. ³⁴
Anwar Al-Badrayn, p. 74. ³⁵
A'yan Al-Shi'a, vol. 10, p. ³⁶
Al-Dhari'a, vol. 16, p.20 ³⁷
Mu'jam Rijal Al-Hadith, vol. 19, p. 336 ³⁸

book's

introduction³⁹.

This book of ours was collated with the unique manuscript copy in the library of Grand Ayatollah Mar'ashi Najafi, a complete copy from the beginning of the book to the end of the third part, excluding the first page of the first part, which contains the book's introduction⁴⁰.

It was edited by Sayyid Mahdi al-Raja'i and printed and published by the Mar'ashi Public Library in Qom in the year 1408 ⁴¹AH.

This book is known to some authors as "Muntakhab al-Khilaf", such as al-Kanturi⁴², al-Baghdadi⁴³, al-Amin⁴⁴, and al-Tehrani⁴⁵.

2- "Ilzam al-Nawasib bi-Imamat Ali ibn Abi Talib" (The Obligation of the Nasibis to the Imamate of Ali ibn Abi Talib).

This is one of the books whose authorship was considered unknown ⁴⁶by al-Hurr al-'Amili. As al-Kanturi pointed out, some people attribute it to Sayyid Radi al-Din Abu al-Qasim Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ahmad ibn Muhammad ibn Tawus al-Husseini, the author of the book al-Tara'if ⁴⁷. Al-Tahrani said about it: "However, Sheikh Sulayman ibn Abdullah al-Mahuzi, who died in 1121 AH, explicitly stated in his treatise on the biographies of some scholars of Bahrain that it belongs to Sheikh Muflih ibn al-Hasan al-Saymari⁴⁸".

3- Jawahir al-Kalimat fi al-Uqud wa al-Iqa'at (Gems of Words on Contracts and Rhythms), written in 870 ⁴⁹AH

"It is a treatise he named Jawahir al-Kalimat fi al-Uqud wa al-Iqa'at, demonstrating his knowledge, virtue, and prudence⁵⁰". He referred to the book in Anwar al-Badrayn as: "Excellent, with many discussions and abundant knowledge⁵¹".

"I had a copy in the author's handwriting. He finished it on the tenth of Jumada al-Ula in 870 AH. It is arranged with an introduction and two chapters, the first of which is on contracts requiring offer and acceptance, and he arranged them into nineteen books." The second chapter, on rhythms, is arranged in eleven books. At the end, he wrote: "Its commentary has been completed by its author, the one in need of God, the Rich, Muflih ibn Hasan ibn Rashid al-Saymari⁵²." Some biographers and lexicographers have attributed the book "Jawahir al-Kalimat" (Gems of Words) to the Second Martyr, namely al-Isfahani⁵³, al-Baghdadi⁵⁴, and al-Tehrani⁵⁵. However, some scholars of this field have pointed out the error in this attribution, as mentioned in the introduction to "Munyat al-Murid" (The Seeker's Desire), stating: "It is well-established that the great scholar, the late al-Saymari, wrote a book with the same title. The late Sheikh Agha Buzurg al-Tehrani knew of several manuscript copies of it and saw a copy in the author's own handwriting. Among these are manuscript copies in the library of the Grand Mosque in Qom, number 3812, and in the public library of Ayatollah al-Najafi al-Mar'ashi⁵⁶."

Al-Muhaqqiq Al-Hilli: The Nine Treatises, p. 6; Al-Tahrani: Al-Dhari'ah, vol. 4, p. 22; Al-Lankarani: Detailing the Shari'ah in Sharh Tahrir Al-³⁹ Wasilah, p. 733

Al-Saymari: Summary of Disagreement and Conclusion of Difference, vol. 1, pp. 11-12. ⁴⁰

Al-Saymari: Summary of Disagreement and Conclusion of Difference, vol. 1, pp. 11-12 ⁴¹

Al-Saymari: Summary of Disagreement and Conclusion of Difference, vol. 1, p. 1. ⁴²

Kashf al-Hujub wa al-Astar, p. 559 ⁴³

Hadiyat Al-Arifin, vol. 2, p. 469 ⁴⁴

A'yan Al-Shi'a, vol. 10, p. 133 ⁴⁵

Al-Dhari'a, vol. 22, p. 400 ⁴⁶

Al-Saymari: Al-Zam Al-Nawasib; Al-Bahrani: Anwar Al-Badrayn, p. 75 ⁴⁷

Amal al-Amal, vol. 2, p. 364 ⁴⁸

Kashf al-Hujub wa al-Astar, p. 58. ⁴⁹

Al-Dhari'ah: vol. 2, p. 290 ⁵⁰

Al-Saymari: Al-Zam al-Nawasib, p. 50; see, Ibn Tayy, Al-Durr al-Manthud fi Ma'rifat Sigh al-Niyyat wa al-Iqa'at wa al-Uqud, p. 4, ⁵¹

introduction by the editor; Al-Kazimi: Maqabis al-Anwar wa Nafais al-Asrar fi Ahkam al-Nabi al-Mukhtar wa Alihi al-Athar, p. 21; Al-Tabataba'i: Al-Manahil, 145; Al-Baghdadi: Idah al-Maknun, vol. 1, p. 379; Al-Tahrani: Al-Dhari'ah, vol. 3, p. 335; Al-Zarkali: Al-A'lam, vol. 7, p. 281

Al-Hurr al-'Amili: Amal al-Amal, p. 324; Sheikh al-Ansari: Rasa'il Fiqhiyyah, p. 377; Al-Kanturi: Kashf al-Hujub wa al-Astar, p. 168 ⁵²

Al-Bahrani, p. 75; Al-Amin: A'yan al-Shi'a, vol. 10, p. 133. ⁵³

Al-Saymari: Ghayat al-Maram fi Sharh Shara'i' al-Islam, vol. 1, p. 14. See also: Al-Tahrani: Al-Dhari'ah, vol. 5, p. 279. ⁵⁴

Ta'liqat Amal al-Amal, pp. 53, 319 ⁵⁵

Idah al-Maknun, vol. 1, p. 378; Hadiyat al-Arifin, vol. 1, p. 378 ⁵⁶

4- Al-Tanbih fi Ghara'ib Man La Yahduruhu al-Faqih ⁵⁷(The Admonition on the Rarities of One Who Has No Jurist Present).

It is a beautiful book in which the author compiled the fatwas of Sheikh al-Saduq that contradict the consensus, and issues rejected by our earlier jurists. He stated at the beginning that it contains matters that gladden the mind, and strange and insightful points that delight the reader⁵⁸.

5- A treatise on the excommunication of Ibn Qarqur: A short treatise in which the author ruled Ibn Qarqur, a prominent figure from Bahrain, an unbeliever due to his manipulation of sacred law. It was attributed to him by Sheikh Sulayman al-Mahuzi, and Sheikh al-Tahrani⁵⁹.

6- A treatise on circumambulation. This is mentioned in the treatise of the scholar al-Mahuzi⁶⁰.

7- An explanation of the repetitions of the Shari'ah, as mentioned in the aforementioned authorization of Sayyid Husayn.

8- (Qod aljuman on the Events of Time): An abridgment of the history of al-Yafi'i. It was copied by Sheikh Muflih al-Saymari from the library of Hajj Muhtasham al-Saltanah in Tehran⁶¹.

9- Ghayat al-Maram fi Sharh Shara'i' al-Islam ⁶²(The Ultimate Goal in Explaining the Laws of Islam). This book is considered one of the earliest and most important commentaries, given the scholarly stature of its author and the wealth of branches, investigations, benefits, and insights it contains for that period. It is a commentary on the book "Shara'i' al-Islam fi Masa'il al-Halal wa al-Haram" (The Laws of Islam Concerning Matters of Permissibility and Prohibition) by the eminent jurist and learned scholar, Sheikh Najm al-Din Ja'far ibn al-Hasan al-Hilli, known as al-Muhaqqiq al-Awwal (The First Investigator), who had a profound impact on the development, refinement, and organization of Islamic jurisprudence. This is acknowledged by all who came after him, and it is evident in his works, the most important of which is:

"Shara'i' al-Islam fi Masa'il al-Halal wa al-Haram" (The Laws of Islam Concerning Matters of Permissibility and Prohibition). It has achieved a level of fame and popularity unmatched by any other book on jurisprudence, before or since, and has been widely circulated from the time of its author, who passed away in 676 AH, to the present day.

In the introduction to his commentary, after praising the book "Sharai' al-Islam" and its author, Sheikh Muflih al-Saymari said: "I desired to write a commentary that would clarify its ambiguities, explain its obscurities and problems, and highlight its symbols and subtleties, so that the seeker's interest would increase and the student's benefit would be greatly enhanced by its addition. I sought guidance from God and wrote the book, hoping for a generous reward from Him. I named it 'Ghayat al-Maram fi Sharh Shara'i' al-Islam' (The Ultimate Goal in Explaining the Laws of Islam), focusing on establishing the ambiguities and clarifying the points of disagreement, without elaborating on the proofs and narrations, while adding relevant branches and clarifications."

In the conclusion of the book, he said: "The superiority of this book over others lies in its unprecedented conciseness of expression and comprehensiveness of meaning." It is consulted when needed and relied upon in important matters because it includes detailed explanations of generalities, clarifications of problems, unraveling of complexities, and branches and annotations that lengthy works have not covered, nor have concise ones.

There are several copies of the book for verification, as follows:

1- The copy preserved in the library of Grand Ayatollah Sayyid al-Gulpaygani within a collection under number (33-129). This copy covers the section from the beginning of the chapter on marriage to the end of the chapter on blood money, i.e., the second part of the book. At the beginning of this copy, it states: "From a copy written in the handwriting of the commentator's son, Husayn ibn Muflih, transcribed by Musa'id ibn Badi' on Saturday,

Al-Dhari'ah, vol. 5, p.278 ⁵⁷

Al-Saymari: Ghayat al-Maram fi Sharh Shara'i' al-Islam, vol. 1, p. 14; Al-Shahid al-Thani, p. 25 ⁵⁸

Al-Baghdadi: Idah al-Maknun, vol. 1326; see Hadiyah al-Arifin, vol. 2, p. 469 ⁵⁹

Al-Saymari: Kashf al-Iltibas, vol. 1, p. 15, introduction to the investigation; see Al-Tahrani: Al-Dhari'ah, vol. 4, p. 438; Al-Zarkali, Al-A'lam, ⁶⁰
vol. 7, p.281

Al-Saymari: Kashf al-Iltibas, vol. 1, p. 14. Editor's introduction. See: Al-Bahrani: Anwar al-Badrayn, p. 75; Al-Tahrani: Al-Dhari'ah, vol. 11, ⁶¹
p.155

Al-Saymari: Talkhis al-Khilaf wa Khulasat al-Ikhtilaf, vol. 1, p. 9. Editor's introduction. ⁶²

the 27th of Rabi' al-Awwal, in the year 1075 AH," as mentioned at the end. We will denote this copy with the letter "Y."

2- Another copy in the same aforementioned library, numbered (18-84), is a complete copy of the book, from beginning to end, in two parts. The author is unknown, and the date of writing of the first part—as stated at the end—is Tuesday, in the month of Ramadan, 956 AH. It is written in good script and contains some annotations and a Persian translation of some words. We will denote it as "Y1".

3- A copy in the Central Library of Tehran University, numbered (8215), was written in Rabi' al-Awwal 966 AH by Diya' al-Din Ali ibn al-Husayn ibn al-Murtada al-Husayni. It is complete, from the chapter on purification to the chapter on blood money. It is distinguished by the quality of its script and the rarity of errors. We will denote it as "N".

4- A copy in the library of the Grand Mosque in Qom, numbered (23), is complete, from the chapter on purification to the chapter on blood money. It was copied on Wednesday, the 7th of Sha'ban, 1074 AH, by Talib ibn Haji Rabi'. The script is of poor quality and contains some errors. We will denote it as "M".

5. The copy in the Razavi Library in the holy city of Mashhad, under number (2790), is of unknown date and scribe. It is complete in two parts and is clear; we will designate it as "R1".

6. Another copy in the aforementioned library, under number (13123), was copied on the 7th of Rabi' al-Thani, 1084 AH, by Abd Muhammad ibn al-Shaykh Musa'id ibn Badi'. Only the first part (from the Book of Purification to the Book of Marriage) survives. It is written in clear script and we will designate it as "R2"⁶³. 10. Kashf al-Iltilbas fi Sharh Mujaz Abi al-'Abbas⁶⁴. The editor of the book stated in the introduction to his edition: "This book, which its author titled 'Unveiling the Ambiguity of Abu al-Abbas's Concise Treatise,' is an explanation of a concise treatise, replete with scientific puzzles and artistic anecdotes, written by another of our great scholars in the first half of the ninth century, Ibn Fahd al-Hilli. We have placed the text of the book, 'The Concise and Comprehensive Treatise,' at the top of the pages, and the corresponding text below it.

With this work, we have presented to the Islamic library two meticulously edited books, sparing no effort in ensuring their accuracy and freedom from errors, God ⁶⁵willing."

As described by al-Tahrani, he said: "It is the name of a commentary on al-Mujaz, which contains legal opinions and obligations for people, authored by Abu al-Abbas Ahmad ibn Fahd al-Hilli. The commentary is by Sheikh Muflih ibn al-Hasan al-Saymari, a student of Ahmad ibn Fahd, the author of al-Mujaz mentioned in (9:1086). It is a commentary on everything that emerged from its original, meaning up to the end of the Book of Zakat. He explicitly stated at the beginning that the author was his sheikh and prayed for him, may his secret be sanctified. It was mentioned under the title 'Commentary on al-Mujaz.' Or, he said: [Praise be to God for the abundance and succession of His blessings and generosity...] Its headings (His saying - I say): I saw it with Sheikh Hadi Kashf al-Ghita', and a copy in the books of Sheikh Jawad Muhyi al-Din in the handwriting of Sheikh Ali ibn Khamis ibn Juma'ah ibn Shihab al-Basri, who finished writing it on Friday, the 25th of Dhu al-Qa'dah, 996. And a copy with Sayyid Muhsin al-Qazwini in the handwriting of Ali ibn Muhammad al-Hilli, who wrote it in Hilla and finished it on Thursday, the 15th of Muharram, 1005. At the end of it is a picture of the author's handwriting entitled Muflih ibn Hasan al-Saymari, and he completed the work on the 28th of Ramadan⁶⁶, 878 AH.

11- Mukhtasar al-Sahih, or as some call it, Mukhtar al-Sahih, which is attributed to Sheikh Muflih al-Saymari⁶⁷.

12- Usul al-Din (Principles of Religion), by Sheikh Muflih al-Saymari. This is a treatise on creed, entitled: The Question of God's Existence. It is presented in the form of questions, such as the question of God's Necessity. The first question is the obligation to know God. It is extremely concise, with brief proofs, and is contained in several pages. It is included in a collection of books by al-Samawi⁶⁸.

13- Khabar al-Bay'ah (The Story of the Pledge of Allegiance), mentioned in the Dictionary of Iraqi Manuscripts

Al-Amin: A'yan al-Shi'ah, vol. 1, p. 214; see: Al-Tahrani: Al-Dhari'ah, vol. 15, p. 287 ⁶³

Al-Janaji: Sharh al-Qawa'id (Book of Trades), vol. 1, p. 418; see Al-Amin: A'yan al-Shi'a, vol. 10, p.133 ⁶⁴

Al-Tahrani: Al-Dhari'a, vol. 16, p. 20; Al-Lankarani: Tafdil al-Shari'a fi Sharh Tahrir al-Wasila (al-Hudud), p. 738

- Al-Saymari: Ghayat al-Maram fi Sharh Shara'i' al-Islam, vol. 1, pp. 6, 18, 21 ⁶⁵

Al-Kashani: Al-Nukhba fi al-Hikma al-'Amaliyya wa al-Ahkam al-Shariyya, p. 14; see Al-Hamdani: Misbah al-Faqih (T.q), vol. 2, p. 766; Al- ⁶⁶

Amin: A'yan al-Shi'a, vol. 10, p.133

Al-Saymari: Kashf al-Iltilbas 'an Mujaz Abi al-'Abbas, vol. 1, p. 6, introduction to the investigation. ⁶⁷

Al-Dhari'ah, Vol. 18, p.21-20 ⁶⁸

(Index of Authors), vol. 6, p. 881. This is the manuscript that has come into our possession and is being studied and published in its valuable scholarly form. We mention that there are many works attributed to our Sheikh Al-Saymari that were not mentioned in the sources or the biographies that translated him, but we find that there are huge libraries that included many indexes and manuscripts to reveal to us the lost works of our scholars, and this shows us the importance of preserving our Islamic heritage.

His Poems: Sheikh Fakhr al-Din al-Turaihi mentioned in his gatherings that Sheikh Muflih al-Saymari had fine poems. He then said: "He has much poetry in elegies for al-Husayn, peace be upon him, and in denunciations of the enemies of the family of Muhammad, may God bless him and his family and grant them peace⁶⁹." I came across some verses of his when he left Bahrain because of some oppressors, lamenting it and some of his brothers there, saying:

"Who will inform my brothers that I have accepted the way of the wicked among us?

So do as I have done, and I am like Jundub, banished from the fold of the community.

My sorrow is not for Bahrain, but for my brothers there who are believers.

We entered it unwillingly, and when we grew accustomed to it, we left unwillingly⁷⁰."

Section Four / His Death:

The sources and biographies that mention Sheikh Muflih, the author of the manuscript that is the focus of our study, do not provide us with a definitive account of his birth year or even his death year. However, it is generally agreed that he was a prominent figure of the ninth ⁷¹century AH. This is confirmed by what the author of al-Dhari'ah stated: that in the year 870 AH he authored a treatise, "Jawahir al-Kalimat" (Gems of Words), and also in the year 878 AH he authored another book called "Kashf al-Iltibas"⁷² (Unveiling the Ambiguity).

Furthermore, he was a student of the scholar Ibn Fahd al-Hilli, who died in 841 ⁷³AH, and also a contemporary of the scholar Sheikh Ali ibn Abd al-Ali al-Karaki, who died in 940 ⁷⁴AH.

This is evidence that our author is considered one of the most famous figures of the aforementioned century. As for his death: al-Amin stated that he died in 900 ⁷⁵AH, and al-Baghdadi also mentioned that his death was around 900 ⁷⁶AH. This, according to them, is closer to the truth⁷⁷.

As for his grave, the correct location is in the village of Salmabad in Bahrain, as mentioned in Anwar al-Badrain. He stated, "His grave is in the village of Salmabad in Bahrain, and the grave of his righteous son, Sheikh Hussein, is beside it." He also quoted Sheikh Sulaiman al-Mahouzi in his biography of Sheikh Hussein ibn Sheikh Muflih, saying, "His grave and the grave of his father are in the village of Salmabad, and I visited them once." Therefore, any claims to the contrary should be disregarded⁷⁸.

Conclusion:

The research entitled: Sheikh Muflih al-Saymari (A Notable Figure of the 9th/15th Century CE): His Personal and Scholarly Life, concludes with a number of important points:

Al-Hurr Al-Amili: Amal Al-Amal, Vol. 2, p. 324; see Al-Kanturi: Kashf Al-Hujub wa Al-Astar, p. 496; Al-Baghdadi: Gift of the Learned, vol. ⁶⁹
2, p. 496; Al-Amin: A'yan al-Shi'a, vol. 10, p. 133; Al-Tehrani: Al-Dhari'a, vol. 20, p. 200
Al-Tehrani: Al-Dhari'ah, Vol. 11, p. 88 ⁷⁰
My knowledge: Vol. 17, p. ⁷¹
Al-Bahrani: Anwar al-Badrain, p. 75. See: Shubbar: Adab al-Taff'aw Shu'ara' al-Husayn (a.s.), pp. 13-19; Al-Nuwaydiri The flags of Islamic ⁷²
culture in Bahrain during 14 centuries, p. 158
Al-Bahrani: Anwar al-Badrain, p. 76. ⁷³
Al-Janaji: Sharh al-Qawa'id (Kitab al-Mutajir), vol. 1, p. 418; see Al-Lankarani: Tafdil al-Shari'ah fi Sharh Tahrir al-Wasilah, p. 733 ⁷⁴
Al-Tahrani: Al-Dhari'ah, vol. 3, p. 335; see Al-Zarkali: Al-A'lam, vol. 7, p. 281 ⁷⁵
Ibn Fahd: The Ten Epistles, p. 15; see, Al-Mukhtasar min Sharh al-Mukhtasar, p. 16, editor's introduction; Al-Amin: A'yan al-Shi'a, vol. 5, p. ⁷⁶
70; Al-Tahrani: Al-Dhari'a, vol. 18, pp. 20-21, vol. 22, p. 400; Al-Subhani: Encyclopedia of the Classes of Jurists, vol. 2, p. 348
Al-Amili: Amal al-Amal, vol. 2, pp. 324-325; see, Al-Kanturi: Kashf al-Hujub wa al-Astar, p. 168; Al-Tahrani: Al-Dhari'a, vol. 22, p. 400 ⁷⁷
Idah al-Maknun, vol. 1, p. 326 ⁷⁸

First: The study definitively established, with clear evidence, the correctness of the author's name and his father's name, thus ending the ongoing debate. Through study, investigation, and historical evidence, we were able to ascertain the clear and complete name of the author and his father as Sheikh Muflih ibn Hassan ibn Rashid ibn Salah al-Saymari, not as mentioned in some sources, Sheikh Muflih ibn Hussein ibn Rashid.

Second: The study revealed that al-Saymari's original hometown was the city of Saymar, one of the cities of Basra, located at the mouth of the Ma'qal River. Several villages within the city bear this name, and it is from this city that he acquired his surname.

Third: Sources do not mention his birth year, and historians differ on the year of his death. Some say he died in 900 AH, while others say 933 AH. The first date is more accurate because the second is the date of death of his son, al-Husayn ibn Muflih ibn al-Hasan al-Saymari.

Fourth: The study established that the author, al-Saymari, was a prominent figure of the ninth century AH. Most sources that mention him place his death in 900 AH. Further evidence of his death in that year is that he was alive at the time, as stated by the author of al-Dhari'ah, who said that in 870 AH he authored the treatise "Jawahir al-Kalimat" (Gems of Words).

Fifth: He studied under the scholar Sheikh Al-Abid Jamal Al-Nasikin Abu Al-Abbas, Ahmad bin Muhammad bin Fahd Al-Hilli (d. 841 AH), who was a contemporary of the scholar Sheikh Zain Al-Din Ali Al-Karaki (d. 940 AH), but he did not study under him.

The writings of Sheikh Muflih bin Al-Hasan Al-Saymari varied between topics of jurisprudence, beliefs, hadith sciences, history, language and literature.

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