

## Works<sup>1</sup> by Bahā' al-Dīn Al-Āmilī

### Books

(Chronological Thematical Order)

#### ➤ Literature

1. **Al-Kashkūl (The Beggar's Bowl)**, in Arabic, anthology, published

Al-Kashkūl is literally the translation of the bowl or bag of the poor. It is one of the most renowned works of al-Bahā'i in the field of literature and contains, apart from literature, a medley of sciences and arts: geometry, algebra, *al-Nujūm* (astrology), medicine, and statistics. Add to that history, poetry, proverbs, Islamic sciences, philosophical studies, Sufism, *Ālm al-kalām* (the study of discourse or Islamic scholastic theology), and so on. It is not divided into sections, which makes having recourse to this anthology, in all sciences or topics, difficult for researchers and readers alike. It was reprinted several times in Tehran (1266 AH / 1850 AD), Egypt (Bulaq 1288 AH / 1871 AD), India and Beirut. The most recent reprint is that by Dar al-Kutub al-Ālmiyyah in 1998 in two volumes: the first volume includes the first and second parts (pp. 3-354), the second volume includes the third part (pp. 3-246) as well as the fourth (pp. 247- 286) and the fifth (pp. 287-317). These last two parts were discovered by the publisher and had not

---

<sup>1</sup> We have relied primarily, in putting together this index of al-Bahā'i's works, on the following two books: Dalāl 'Abbās, *Bahā' ud-Dīn al-Āmilī: Adīban wa-Faqīhan wa-Āliman*, 1<sup>st</sup> ed. (Beirut: Dar al-Mu'arrikh al-'Arabi, 2010). This includes what she has mentioned about some of his works with detailed commentary in the second chapter, *al-Bahā'i al-'Adīb (Al-Bahā'i the Littérateur)*, with its three sections; and the third chapter, *al-Bahā'i al-Faqīh (Al-Bahā'i the Jurisprudent)*; and the fourth chapter, *al-Bahā'i al-Ālim (Al-Bahā'i the Scholar)*; And also the following book corrected and edited by His Eminence al-Sayyid Muḥammad al-Sayyid Ḥusayn: Bahā' ud-Din al-'Amilī, *al-Kashkul*, ed. al-Sayyid Muḥammad al-Sayyid Ḥusayn, vol. 1 (Qum, Iran, 2006). In addition to references by other authors to be mentioned in the subsequent footnotes.

- been previously printed<sup>1</sup>; and the edition of as-Sayyid Muḥammad as-Sayyid Husayn al-Mu‘allim (verification and introduction) was published in its first edition in 2006 in Qom, Iran. The researcher Dalāl ‘Abbās mentions that the editions of the anthology that includes only Arabic texts are the 1911 and 1968 Bulaq editions, amongst other editions; as for other editions that contain both Arabic and Persian texts, these include the Beirut edition of as-Sayyid Mahdi al-Khurasan, which was published in three parts in 1931, and the edition of Mu‘assasat al-‘A‘lami li-l-Matbu‘āt published in its sixth edition in three parts in 1983.
2. **Lughz az-Zubdah (Riddle of the Cream)**, in Arabic, anthology, published  
It is considered an exposition of the author’s diverse background in *al-hay’ah* (astronomy), geometry, history, philosophy, *al-kalām* (science of discourse or Islamic scholastic theology), and *fiqh* (jurisprudence). It was published in Tehran in 1283 AH / 1867 AD, along with some of his short treatises grouped in one book entitled **Lughziyyah (The Riddle)**.
  3. **Jawab Lughz al-Shaykh Lutf-al-Lah al-‘Āmilī (The Answer to the Riddle of al-Shaykh Lutf-al-Lah al-‘Āmilī)**, in Arabic, literary discourse, published  
It is al-Bahā’ī’s response with a riddle in prose (*lughz nathrī*) to ash-Shaykh Lutf-al-Lah’s riddle in poetry on Imam Ja‘far al-Sadiq. It is published in **Al-Kashkūl (The Beggar’s Bowl)**, edition of Dār al-Kutub, p. 342.
  4. **Lughz ila Wālidih (Riddle for his Father)**, in Arabic, literary discourse, published  
It is mentioned by Muhammad Amin bin Fadl-al-Lah al-Muḥibbi in his book, **Khulāṣat al-‘Athār fī ‘A‘yān al-Qarn al-Ḥādī ‘Ashar (Summary of the Impact of the Notables of the Eleventh Century)**, volume 3, Beirut, Dar al-

---

<sup>1</sup> Bahā’ī ‘ūd-Dīn al-‘Āmilī, *al-Kashkul*, ed. ‘Abd al-Karīm an-Nimrī, vol. 1, part 1 (3–161); vol.1, part 2 (162–350); vol. 2, part 3 (3–246); vol.2, part 4 (247–286); vol.2, part 5 (287–317); 1st ed. (Beirut: Dar al-Kutub al-‘Ilmiyyah, Manshūrāt Muḥammad ‘Alī Bayḍūn, 1998)

- Khayyāt, [n.d.], pp. 446–449. It is a response in prose to a riddle, his father, Husayn, had sent to him.
5. **Lughz fi ‘Aī (Riddle on ‘Alī)**, in Arabic, literary discourse, manuscript
  6. **Lughz Shi‘rī fi Madīnat al-Quḍs (Riddle Poem on the City of Jerusalem)**, in Arabic, classical poetry, manuscript  
It is published in **al-Kashkūl (The Beggar’s Bowl)**, edition of Dār al-Kutub, pp. 54–55.
  7. **Lughz (Riddle)**, in Arabic, literary discourse, manuscript  
It is mentioned by Muhammad Amīn bin Fadl-al-Lah al-Muḥibbī in his book, **Khulasat al-‘Athar fi ‘A‘yan al-Qarn al-Hadi ‘Ashar (Summary of the Impact of the Notables of the Eleventh Century)**, volume 3, Beirut, Dar al-Khayyāt, [n.d.], pp. 444–446.
  8. **Tawdiḥ al-Maqāṣid (The Clarification of Purposes)**, in Arabic, literary biography, published  
Here al-Bahā’ī writes about what had been agreed upon in the days of the Sunna (the corpus of Islamic traditions and practices based on Muḥammad’s words and deeds) and the deaths of some scholars. It was published in Egypt in 1313 AH / 1895 AD and in Iran in 1315 AH / 1897 AD.
  9. **Al-Mikhlāt (The Nosebag)**, in Arabic, anthology, missing  
This was written in his youth before **al-Kashkūl (The Beggar’s Bowl)**. He mentions **al-Mikhlāt** in the introduction to **al-Kashkūl**, and it also appears in the body of the book. There is a book entitled **al-Mikhlāt**, which was published in Egypt and Beirut and attributed to al-Bahā’ī, that seems to be spurious. Dalāl ‘Abbās has elaborated at length on the evidence that disprove the incorrect attribution of this particular edition of **al-Mikhlāt** to al-Bahā’ī (Dalāl ‘Abbās, pp. 267-277).

10. **Tuti Namah (Book of the Parrot)**, in Persian, classical poetry, published  
It contains 1434 verses of *rubāʿiyyāt* (plural of *rubāʿi* or quatrain), and various poetry, and *takhmīs* (pentastich or quintuple)<sup>1</sup>, all set in the book: **Kulliyāt Ashʿār wa Athār Shaykh Bahāʿī (Complete Poems and Masterpieces of Shaykh Bahāʿī)**, with an introduction by Saʿīd Nafīsī, Tehran, 1361 AH /1982 AD; and the book: **Kulliyāt Athār wa Ashʿar Shaykh Bahāʿī (Complete Masterpieces and Poems of Shaykh Bahāʿī)**, edited by Ghulām Ḥusayn Jawahirī, Jab Dum 1363 AH / 1984 AD, Kata Bafrushi Maḥmudi, Tehran.
11. **Wasilat al-Fawz wa-l-Aman fi Madḥ Saḥib az-Zamān (The Means to Victory and Security in Praise of the Lord of the Age)**, in Arabic, classical poetry, published  
It is a *rāʿiyyah* (poem rhyming with the letter *r*) poem in praise of Imam Mahdi, “the promised one to emerge at the end of time.” The poem has received a good number of commentary, most notably the commentary of Aḥmad bin ʿAlī al-Mannīnī, who passed away in 1172 AH / 1758 AD, and is included at the end of **al-Kashkūl (The Beggar’s Bowl)**, the edition of Dār al-Kutub al-ʿIlmiyyah, Beirut, 1998, pp. 319-368.
12. **Al-Mathnāwiyyah<sup>2</sup> al-Shiʿriyyah (The Poetic Distiches)**, in Persian, classical poetry, published  
It includes: Nan va Halwa (Bread and Sweets), Shir va Shakar (Milk and Sugar), Nan va Panir (Bread and Cheese).
13. **Gurbah va Mush (The Cat and the Mouse)**, in Persian, fable (religious criticism), published

---

<sup>1</sup> *Takhmīs* (quintupling) for poets is the practice of the poet adding three hemistiches of his own to the distich/verse of another poet’s poem turning them into five hemistiches or a penta-stich.

<sup>2</sup> “*Al-Mathnāwī* (the distich poem) is a poetic composition based on one meter of differing rhymes, except for the distichs of the same verse. This type of composition is common amongst the Iranians and has been adopted in various poetic fields.” Dalāl ʿAbbās, *Bahāʿ ud-Dīn al-ʿĀmīnī: Adīban wa-Faqīhan wa-ʿĀliman*, 1st ed. (Beirut: Dar al-Muʿarrikh al-ʿArabī, 2010), 443.

Here he criticizes those who pretend to practice *jurisprudence*, whom he refers to as *mutafaqqihīn* (imposters on the science of *fiqh*), as well as imposters on Sufism, and he puts the speech in the mouths of the cat and the mouse, in the manner of Ibn al-Muqaffa' in *Kalila wa Dimna*.

14. **Riyāḍ al-Arwāḥ (The Garden of the Souls)**, poem, in Arabic, classical poetry, manuscript
15. **Al-Zāhirah (fi Mā'at Bayt) (The Lustrous [in One Hundred Verses])**, in Arabic, classical poetry, manuscript
16. **Qaṣīdah fi Madḥ al-Nabī (Poem in Praise of the Prophet)**, in Arabic, classical poetry, manuscript
17. **Fa'idah (Benefit)**, in Arabic, likely literary commentary, manuscript
18. **Maḥāsin Shi'r Sayf ad-Dawlah (The Beauty in the Poetry of Sayf ad-Dawla or the Sword of the Dynasty)**, in Arabic, literary criticism, manuscript
19. **Maktūb ila Sayyid Mirza Ibrahim al-Ḥamadānī (Letter to Sayyid Mirza Ibrahim al-Ḥamadānī)**, in Arabic, letters (individual), manuscript
20. **Maktūb Ākhar ila Sayyid Mirza Ibrahim al-Ḥamadānī (Another Letter to Sayyid Mirza Ibrahim al-Ḥamadānī)**, in Arabic, letters (individual), manuscript
21. **Takhmis Ghazal al-Khayyālī al-Bukhara'ī (Penta-stich Expansion of the Ode of al-Khayyālī al-Bukhara'ī)**, in Persian, classical poetry, manuscript
22. **Ta'ziyat Nama [Kitāb al-Ta'azi] (Book of Condolences)**, in Persian, likely classical poetry, manuscript

23. **Hashiyat al-Muṭawwal (li-l-Taftazani) (Annotated Edition of the Extended Commentary (by al-Taftazani))**, in Arabic, literary commentary, manuscript
  24. **Diwan al-Ashʿar (Diwan of Poetry)**, in Arabic and Persian, classical poetry, manuscript
  25. **Sharḥ as-Safiḥah (Commentary on the Plate)**, (annotations on the original work of the author), in Arabic, literary commentary, manuscript
  26. **Al-Qawsiyyah (The Arc-like)**, written in correspondence with **al-Qalamiyyah (The Pen)** by Mullah Jalal ud-Din ad-Dawani, in Arabic, likely literary criticism, manuscript
  27. **Ḥashiyat al-Kashshaf liz-Zamakhshari (Annotated Edition of The Unveiler by az-Zamakhshari)**, in Arabic, literary commentary, manuscript
  28. **Jawab Thalath Masaʿil ʿAjība (The Answer to Three Strange Questions)**, in Arabic, likely anthology, missing
  29. **Khitāb Sawaniḥ Safarihi ilal-Hijaz (Book of Reflections on his Travel to Hijaz)**, in Persian and Arabic, classical poetry, missing
- **Religion**
30. **Ḥadaʿiq as-Ṣalihīn fi Sharḥ Sahīfat Sayyid as-Sajjadīn (The Gardens of the Righteous, Commentary on the Scripture of the Prostrating Sayyid)**, in Arabic, religious commentary, some parts published  
This is the Bahāʿi's attempt to explain the supplications in **as-Ṣaḥīfah as-Sajjadiyya (The Prostrating Scripture)** by the Imam Zayn al-ʿAbidin Ali bin al-Husayn bin Ali bin Abi Talib. He distributed it along sections, naming each as *hadīqa* (garden). It seems that he did not complete this book and only managed to produce three *hadāʿiq* (gardens) as follows:
    - a. Commentary on *Duʿāʿ as-Sabāḥ* (Morning Supplication): This commentary is in manuscript format, mentioned by his disciple al-Husain bin as-Sayyid

Ḥaydar al-Karaki, and none of the catalogues in public libraries indicate the existence of a copy.

- b. *Al-Ḥadīqa al-Akhlāqiyyah* (The Moral Garden): It is a commentary on *Du‘ā’ Makārim al-Akhlāq* (Supplication of Noble Morals), the twentieth *du‘ā’* (supplication) in *al-Ṣahifah as-Sajjadiyyah*, in manuscript format, mentioned by Muhammad Baqir Ḥujjati in the *al-Thaqafah al-Islamiyyah* magazine, issue 5, p. 20, and none of the catalogues in public libraries indicate the existence of a copy.
  - c. *Al-Ḥadīqa al-Hilāliyyah* (The Crescent Garden): It is a commentary on the forty-third supplication in *as-Ṣahifah al-Sajjadiyyah*, which is recited upon observing the crescent moon. It was published and completed in 1003 AH / 1595 AD and it is the only printed commentary (printed on stone, along with commentaries by other scholars on *as-Ṣahifah*), 1898.
31. **Hashiyat as-Ṣahifah as-Sajjadiyyah (Annotated Edition of The Prostrating Scripture)**, in Arabic, religious commentary, manuscript
  32. **Mashriq-ush-Shamsayn wa Iksir-us-Sa<sup>c</sup>adatayn (The Dawn of the Two Suns and the Elixir of the Two Happinesses)**, in Arabic, jurisprudence, published  
Al-Bahā’ī collected the *aḥkām* (ordinances) of the Holy Quran and the Sunna (the Prophet’s words and deeds) in this book, which was completed in 1015 AH / 1607 AD in the city of Qom and printed along with the previous two books.
  33. **Al-<sup>c</sup>Urwa-l-Wuthqa (The Most Firm Button Handle)**, in Arabic, religious commentary, published  
Written by al-Bahā’ī in the last quarter of his life, it is a summary of his opinion and style of exegesis. It was printed along with the two books, **al-Ḥabl-ul-Matīn (The Durable Rope)** and **Mashriq-ush-Shamsayn (The Dawn of the Two Suns)**, in al-Najaf al-Ashraf in 1303 AH / 1885 AD and in 1377 AH / 1925.

34. **Zubdat-ul-‘Usūl (The Cream of the Principles of Jurisprudence)**, in Arabic, jurisprudence (‘*usūl-ul-fiqh* or the principles of jurisprudence), published  
It includes most of the principles of jurisprudence and has remained one of the backbones of this science in Qom and Najaf up until not long ago. It was printed in Egypt in 1302 AH / 1885 AD.
  
35. **Sharḥ-ul-‘Arba‘in Ḥadīthan (Commentary on the Forty Narrations)**, in Arabic, jurisprudence, published  
It contains commentary on the forty narrations established as common amongst all Islamic schools of thought and was printed in Iran in 1344 AH / 1892 AD.
  
36. **Al-Risa-lal-I‘tiqadiyyah (Letter of Belief)** in Arabic, jurisprudence, published  
It deals with the doctrinal disparity between the Twelver Shiites and the other Shiite subjects. It was printed in the year 1326 AH / 1908 AD with the composition **Mawahib-ul-Mushahid (Talents of the Viewer)** by Hibat-ud-Din Shahrastani. It was reviewed and republished by Shaykh Ja‘far al-Muhajir in the *ath-Thaqafal-Islamiyyah* magazine, issue of 12 April 1407 AH / 1987 AD, pp. 269- 305.
  
37. **Al-Ḥabl-ul-Matīn fi Iḥkām Aḥkām ad-Din (The Durable Rope in Perfecting the Ordinances of Religion)**<sup>1</sup>, in Arabic, jurisprudence, published  
It amounts to one thousand and five hundred and eighty narrations, after the deletion of redundancies. It was printed along with **Mashriq ash-Shamsayn (The Dawn of the Two Suns)** and **al-‘Urwa-l-Wuthqa (The Most Firm Button Handle)**, 263 pages. The introduction of **al-Ḥabl al-Matīn** was published more than once in a separate booklet (four pages) entitled **al-Wajiza fil-Diraya (The Abridged Know-How)**, the best of which is the edition with an introduction

---

<sup>1</sup> The title of the book appears in Butrus al-Bustani, *Da‘irat al-Ma‘ārif*, vol. 11, n.d., 462. It goes as follows: **al-Ḥabl-ul-Matīn fi Mazaya-l-Furqan al-Mubin (The Durable Rope on the Virtues of the Exposing Criterion)**.

written by scholar Muḥammad Hadi Ma<sup>ʿ</sup>rifa (19 pages), new edition, 1396 AH / 1976 AD.

38. **Ar-Risāla-l-Ḥaririyyah (The Silken Letter)** (2 pages), in Arabic, jurisprudence, published

It deals with “what is not acceptable clothing for prayers,” and proves that “prayers are considered invalid if the worshiper wore a skullcap (*al-qalansuwa*) and waistband (*tikkah*)<sup>1</sup> woven from pure silk.” It is published in **Kalimat al-Muḥaqqiqīn (The Words of the editors)** [an anthology containing thirty letters by luminaries of *fiqh* (jurisprudence), *ʿaqāʿid* (creed) and philosophy], new edition, Qom, Iran, Maktabat al-Mufid, 1402 AH / 1982 AD, pp. 443-444.

39. **Risalat-ul-Kurr (The Treatise of Kurr Water)**, in Arabic, jurisprudence, published

It was written before the year 984 AH, published in **Kalimāt al-Muḥaqqiqīn (The Words of the Verifiers)** in its new edition and printed in Qom, Iran, Maktabat al-Mufid, 1402 AH / 1982 AD.

40. **Risala fi Tahrim Dhabaʿih Ahl al-KitābKitāb(Treatise on the Prohibition of Animals Slaughtered by the People of the Book)** (4 pages), in Arabic, jurisprudence, published

He wrote it at the request of Shah Abbas, in which he responds to critics of the Shiites who prohibit consumption of animals slaughtered by the people of the book. It was published in **Kalimāt al-Muḥaqqiqīn (The Words of the editors)**, new edition, Qom, Iran, Maktabat al-Mufid, 1402 AH / 1982 AD, pp. 526- 530.

41. **Miftaḥ-ul-Falaḥ fi ʿA<sup>ʿ</sup>māl-ul-Yawm wa-l-Laylah min-al-Wajibāt wa-l-Mustahabbāt (The Key to Prosperity in the Work of Day and Night from the**

---

<sup>1</sup> Al-Tikka is a cord, string, or rope for tightening shoes or clothing.

- Necessary to the Desirable Deeds**), in Arabic, spirituality (deeds and supplications), published  
First Edition, Beirut, Dar al-<sup>c</sup>Adwah, 1985, 388 pages.
42. **Ḥashiyat-un <sup>c</sup>Ala Kitāb man la Yaḥduruhu-l-Faqih fil-Ḥadīth (li ‘Ibni Babawayh) (Annotations to the Book of That Who is Not in the Presence of a Jurisprudent) [by Ibn Babawayh]**, in Arabic, religious commentary, published  
First edition, 2003, 201 pages.
43. **Risalat-un fi Ghara’ibi Suwar-il-Qur’an (Treatise on the Marvels of the Suras of the Qur’an)** (12 pages), in Arabic, jurisprudence, published  
It was published in **al-Kashkūl (The Beggar’s Bowl)**, Dar al-Kitāb, from page 376 onwards.
44. **Al-Ithna <sup>c</sup>Ashariyyāt-ul-Khams (The Five Twelvers)**, in Arabic, jurisprudence, manuscript  
These are five treatises on *fiqh* (jurisprudence) with each treatise consisting of twelve sections, hence the title. The first treatise, or rather the first *ithnā <sup>c</sup>ashariyyah* (twelver), is on *tahāra* (purity), the second on *ṣalāt* (prayer), the third on *zakāt* (alms tax) and *khums* (literally one fifth tax applied to spoils of war, booty and other resources), the fourth on *ṣawm* (fasting), and the fifth on *Hajj* (pilgrimage). There exist several manuscripts of these treatises in libraries in Iran.
45. **Risalah fi Qisar aṣ-Ṣalāt fi [Ghayr] al-Amakin al-Arba<sup>c</sup>a (Treatise on the Shortened Prayers in [Locations Other Than] the Four Locations)**, or **al-Qisar wa-t-Takhyīr fis-Safar (Shortened Prayers and the Provision of Choice During Travel)**, in Arabic, jurisprudence, manuscript  
He comments on the necessity of shortening prayers during travel in all locations except for the following four: the Grand Mosque of Mecca , the Prophet’s

Mosque in Medina, the Great Mosque of Kufa, and al-Ḥa'ir al-Ḥusayni (confine within the Maqam or mosque and burial site of al-Ḥusayn) in Karbala.

46. **Risālah fi Istiḥbab Qira'āt al-Sura ba'd-al-Ḥamd fiṣ-Ṣalāt (Treatise on the Preference of Reciting a Surah after the Praise Surah in Prayer)**, in Arabic, jurisprudence, manuscript
47. **Al-Jami<sup>c</sup>-ul-<sup>c</sup>Abbasi (The <sup>c</sup>Abbasi Manual)**, in Persian, jurisprudence (practical), incomplete  
The title is in Persian, *Jami<sup>c</sup> Abbasi*, and has not been translated into Arabic. It is the last of al-Bahā'ī's works, which he had begun drafting at the behest of the Safavid Shah <sup>c</sup>Abbas but passed away before he could complete it.
48. **Ithbāt-ul-Anwar al-Ilahiyyah (Proof of the Divine Lights)**, in Arabic, likely on spirituality, manuscript<sup>1</sup>
49. **<sup>c</sup>Ayn-ul-Ḥayat (Spring of Life)**, in Arabic, religious commentary, published  
What remains is the beginning, which commences with *Surat-ul-Fātiḥa*, then *Surat-ul-Baqara* until verse 37, and *Surat-u Āl-<sup>c</sup>Imran* until verse 35.
50. **Al-Fawa'id-uṣ-Ṣamadiyyah (The Ṣamadiyyah Benefits)**, in Arabic, religious commentary, published  
Written for his brother ash-Shaykh <sup>c</sup>Abd-uṣ-Ṣamad, it is an extensive commentary on some of the Quranic verses.<sup>2</sup>

<sup>1</sup> <sup>c</sup>Abdullah Ni<sup>c</sup>mah, *Falāsifat ush-Shī'a: Hayātuhum wa-'Athāruhum*, n.d., 411.

<sup>2</sup> Bahā'ī-ud-Dīn al-<sup>c</sup>Āmilī, "*Mu'alliātuhu [al-Bahā'ī] al-Maṭbū'a*" *fil-Mikhlāt*, written by al-Shaykh Bahā'ī-ud-Dīn al-<sup>c</sup>Āmilī who passed away in 1030 AH, corrected, edited and annotated by 'Abd al-Karim al-Nimri, 1st ed. (Beirut, Lebanon: Dar al-Kutub al-<sup>c</sup>Ilmiyyah, ManshūrātManshūrāt Muḥammad AbbāsAbbāsBaydūn, 1998), 5.

51. **Al-Dhabīha – Tahrim Dhaba’ih Kul al-Kuffar (Ritual Slaughter – Prohibition of Animals Slaughtered by All Disbelievers)** in Arabic, jurisprudence, manuscript
52. **Al-Fatāwa fil-Ghisl (Religious Edict on Full Ablution)**, in Arabic, jurisprudence, manuscript
53. **Al-Fara’id al-Bahā’iyyah, fil-Mawarīth min Ḥabl al-Matīn (The Bahā’ī Ordained Quotas, on Inheritance in The Durable Rope)**, in Arabic, jurisprudence, manuscript
54. **Aḥkām Sujūd al-Tilawah (Provisions on Prostration for the Ritual Recitation)**, in Arabic, jurisprudence, manuscript
55. **Ajwibat As’ilat ash-Shaykh Salih al-Jaza’iri al-Baḥrāni fi Mas’alat az-Zina (Answers to the Questions of al-Shaykh Sālih al-Jaza’iri al-Baḥrāni on the Matter of Zina)**, in Arabic, jurisprudence, manuscript
56. **Jawab Masa’il al-Shaykh Jābir (Answer to the Questions of al-Shaykh Jabir)**, in Arabic, jurisprudence, manuscript
57. **Jawabāt Masā’il Ba’ḍ al-Nās (Answers to the Questions of Some People)**, close to sixty questions, in Persian, jurisprudence, manuscript
58. **Ḥāshiyat-ul-Ithnay ‘Asharyyah: Sharḥ-ul-Ithnay ‘Ashariyyah fiṣ-Ṣalāt (Annotated Edition of the Twelvers: Commentary on the Twelvers in Prayer)**, in Arabic, jurisprudence, manuscript
59. **Ḥāshiyat-u-Qawa’id al-Aḥkām lil-‘Allama-l-Ḥilli (Annotated Edition of the Principles of Ordinances by al-‘Allama al-Ḥilli)**, in Arabic, jurisprudence, manuscript

60. **Ḥāshiyat al-Qawaʿid (Annotated Edition of the Principles)**, known as “**al-Qawaʿid wal-Fawaʿid**” (**Principles and Benefits**) by al-Shahīd al-ʿAwwal (the First Martyr), in Arabic, jurisprudence, manuscript
61. **Hidayat-ul-ʿUmmah ila Aḥkām al-ʿAʿimmah (Guiding the Nation to the Ordinances of the Imams)**, in Arabic, jurisprudence, manuscript
62. **Ḥāshiyat Mabadiʿ al-ʿUsul (ilil-ʿAllamah al-Ḥilli) (Annotated Edition to the Principles of the Fundamentals of Jurisprudence [by al-Allamah al-Ḥilli])**, in Arabic, jurisprudence, manuscript
63. **Sharḥ Ḥashiyat al-Khattaʿi ʿala Mukhtasar al-ʿUṣul li Ibn al-Ḥajib (Commentary on the Annotated Edition of al-Khattaʿi on The Epitome of Principles by Ibn al-Ḥajib)**, in Arabic, jurisprudence, manuscript
64. **Misbaḥ al-ʿĀbidīn (Lantern of the Worshippers)**, in Arabic, spirituality, manuscript
65. **Wujūb Shukr-un-Niʿam (The Necessity of Giving Thanks for Blessings)**, Arabic, Spirituality, Manuscript
66. **Al-Qibla (The Qibla)**, in Arabic, religious commentary, manuscript
67. **Aṣ-Ṣirāt al-Mustaqīm (The Straight Path)**, in Arabic, religious commentary, manuscript
68. **Sharḥ Ḥaq al-Mubīn (Commentary on The Manifest Truth)**, in Arabic, religious commentary, manuscript
69. **Ajwibat Asʿilat al-Khawajāʿi (Answers to the Questions of al-Khawajāʿi)**, in Arabic, religious commentary, manuscript
70. **Ajwibat Masaʿil ash-Shāh Fadl-al-Lah (Answers to the Questions of the Shah Fadl-al-Lah)**, in Arabic, religious commentary, manuscript

It is written by the author in answer to the three questions raised by ash-Shah Fadl-al-Lah regarding statements made by some exegetes in their interpretations of verses from the Holy Quran.

71. **Tafsir Ayat (Fa Suḥqan li ‘Ashab-is-Sa‘ir), (Interpretation of the Verse [the Inhabitants of the Blaze])**, in Arabic, religious commentary, manuscript

72. **Ta’wīl-ul-‘Āyāt (Esoteric Interpretation of the Verses)**, [containing an interpretation of the whole Qur’an], in Persian, religious commentary, manuscript

73. **Tafsir Surat al-Fātihah (Interpretation of the Fātihah Chapter)**, in Arabic, religious commentary, published

It is printed at the end of the book *Muftāḥ-ul-Falāḥ* (The Key to Prosperity) by the author, and according to his own words, it is a brief interpretation of his featured interpretations of **al-‘Urwa-l-Wuthqa (The Most Firm button Handle)**.

74. **Jawāb al-Masa’il al-Madaniyyah (Answer to the Madani Questions)**, in Arabic, religious commentary, missing

It answers the questions of as-Sayyid Zayn-ud-Din ‘Ali bin al-Ḥasan bin Shadqam al-Husayni al-Madani. The Shaykh answered six questions in relation to the Holy Qur’an, the superiority of the infallible imam, the prophet’s and imam’s immunity to sin, the return of the Mahdi and Jesus (al-Kashkūl, al-Mu‘allim edition, part 1, p. 34).

75. **Jawāb Masa’il al-Shaykh Salih al-Jaza’iri (The Answer to the Questions of al-Shaykh Salih al-Jaza’iri)**, in Arabic, religious commentary, missing

It is comprised of twenty-two treatises.

76. **Hāshiyah ‘ala Sharh al-‘Aḍudi ‘ala Mukhtasar al-Usul (Annotation on the Commentary of al-‘Aḍudi on The Epitome of Principles by Ibn al-Ḥajib)**, in Arabic, religious commentary, missing

77. **Sharḥ ʿala Ithnay ʿAshariyyat ash-Shaykh Ḥasan Ibn ash-Shahīd ath-Thani (Commentary on The Twelver of ash-Shaykh Ḥasan Ibn ash-Shahīd ath-Thani [The Second Martyr])**, in Arabic, religious commentary, missing
78. **Ḥawāshi ʿala KitābKitābMukhtalaf al-Shiʿa (Annotations on the Diverging Views Amongst Shiites)**, in Arabic, religious commentary, missing
79. **Ḥāshiyah ʿala Tafsir al-Bayḍāwi (Annotation on The Interpretation of al-Bayḍāwi)**, in Arabic, religious commentary, missing
- The Shaykh wrote several annotations on *Anwar at-Tanzil wa Asrar al-Taʿwīl* (The Lights of Revelation and the Secrets of Esoteric Interpretation) by Judge al-Bayḍāwi (al-Kashkūl [The Beggar’s Bowl], al-Muʿallim edition, part 1, p. 37)
- *Al-Hāshiyah al-Mukhtasarah* (The Abridged Annotation) mentioned in the interpretation of *Sūrat al-Mulk* (Kingdom Chapter)
  - The small annotation that was written on the introduction to *Anwar at-Tanzīl* (The Lights of Revelation) and the interpretation of *Sūrat al-Fatiḥah* and *Sūrat al-Baqara* to the verse: “And if you are in doubt concerning that We have sent down on Our servant, then bring a sūra like it, and call your witnesses, apart from God, if you are truthful.” (Arberry)
  - The large annotation that is called in some catalogues *Sharḥ Anwar at-Tanzīl* (Commentary on The Lights of Revelation) or *al-Hashiyah al-Kabira* (The Long Annotation).
80. **Sharḥ Anwar at-Tanzīl lil-Bayḍāwi (Commentary on The Lights of Revelation by al-Bayḍāwi)**, in Arabic, religious commentary, manuscript
81. **Lughz-ul-Kashshāf (Riddle of the Unveiler)**, in Arabic, religious commentary, manuscript
- It is a *tafsīr* (interpretation) of al-Zamakhshari’s work.

82. **Ḥal-ul-Ḥurūf al-Qur’aniyyah (Solving the Letters of the Qur’an)**, in Arabic, religious commentary, manuscript
83. **Risālat Tahqiq Jihat al-Qiblah (Treatise on the Verification of the Direction of the Qiblah)**, in Arabic, jurisprudence, manuscript  
This study looks into determining the direction of the qiblah based on scientific and geographical facts, and interpretations based on the Holy Qur’an and the Prophetic Ḥadīths.<sup>1</sup>
84. **Sharḥ al-Fara’id al-Nusayryyah lil-Muḥaqqiq Nasir-ud-Din al-Ṭusi, (Commentary on the Nusayryyah Ordained Quotas by the editor Nasir-ud-Din aṭ-Ṭusi)**, in Arabic, jurisprudence, missing
85. **Ḥawāshi ‘ala-z-Zubdal lil-Muḥaqqiq Nasir-ud-Din aṭ-Ṭusi (Annotations on the Cream by the editor Nasir-ud-Din aṭ-Ṭusi)**, in Arabic, religious commentary, missing

➤ **Philosophy**

86. **Risālat al-Jawhar al-Fard (Treatise on the Single Atom)**, in Arabic, philosophy, published  
It is on “invalidating the concept of the body being composed of particles that cannot be divided,” by which he presents nine proofs that deny the concept of *al-juz’ al-ladhī lā yatajazza’* (the particle that cannot be divided). He then retransmitted these proofs in **al-Kashkūl (The Beggar’s Bowl)**, edition of Dar al-Kutub, where he is quoted: “From my letter marked as *al-Jawhar al-Fard*.”<sup>2</sup>

<sup>1</sup> ‘Abdul-Majīd al-Ḥurr, “Ma‘ālim al-Adab al-‘Āmilī Min Bidayat al-Qarn al-Rabi‘ AH / Al-‘Āshir AD Hatta Nihāyat al-Qarn ath-Thānī ‘Ashar AH / al-Thāmin ‘Ashar AD” (Université Saint Joseph, n.d.), 248; ‘Abd al-Lah Ni‘mah, *Falāsifat-ush-Shī‘ah: Hayatuhum wa-Ātharuhum*, n.d., 408.

<sup>2</sup> Ni‘mah, *Falāsifat -ush-Shi‘a: Hayatuhum wa-Ātharuhum*, 414.

87. **Ithbat Wujud al-Qa'im (Proving the Existence of The Riser)**, in Arabic, philosophy, manuscript

➤ **Linguistics**

88. **Lughz-ul-Kafiyah (Riddle of the Sufficient)**, in Arabic, linguistics, published  
In **al-Kashkūl (The Beggar's Bowl)**, edition of Dar al-Kutub, pp. 181- 183.

89. **Lughz-ul-Fawa'id aṣ-Ṣamadiyyah (Riddle of the Samadiyyah Benefits)**, in Arabic, linguistics (syntax), published  
In **al-Kashkūl (The Beggar's Bowl)**, edition of Dar al-Kutub, p. 408.

90. **Tahdhib al-Bayan (The Refining of Eloquence)**, in Arabic, linguistics, published  
It includes research on some syntactical issues.<sup>1</sup>

91. **Aṣ-Ṣamadiyyah fin-Naḥu (The Ṣamadiyyah on Syntax)**, in Arabic, linguistics, manuscript  
It is a book on simplified syntax discussing the splendid benefits of the rules of grammar, and while we find in it what we would usually find in recent modern shortened syntactical books, the distribution of its themes is innovative. Al-Bahā'ī divided his book along chapters, labelling each chapter by *ḥadīqa* (garden), and it consists of five chapters or gardens.

92. **Al-Kāfiyah (The Sufficient)**, in Arabic, linguistics, manuscript

---

<sup>1</sup> Bahā'-ud-Din Al-Āmilī, "*Mu'allafatuhu [al-Bahā'ī] al-Maṭbū'a*" *fi al-Mikhlāt*, written by al-Shaykh Bahā'-ud-Din al-Āmilī who passed away in 1030 AH, corrected, edited and annotated by 'Abd-ul-Karim Al-Nimri, 1st ed. (Beirut, Lebanon: Dar al-Kutub al-'Ilmiyyah, Manshūrāt Muhammad Ali Baydūn, 1997), 5.

➤ **Social Sciences**

93. **Tabaqāt ar-Rijāl (The Classes of Men)**, in Arabic, social sciences, manuscript
94. **Al-Fawa'id al-Rijaliyyah (The Benefits of Men)**, in Arabic, social sciences, manuscript
95. **Ḥashiyatu Rijal-in-Najashi (Annotated Edition of the Men of an-Najashi)**, in Arabic, social sciences, manuscript
96. **Ḥashiyatu Khulāsāt-il-'Aqwāl (li-l-'Allamah al-Ḥilli) (Annotated Edition of the Summary of Statements [by al-'Allamah al-Ḥilli])**, in Arabic, social sciences, manuscript
97. **Ḥashiyat Ma'alim al-'Ulama' (li Ibn Shahr 'Āshub) (Annotated Edition of the Milestones of Scholars [by Ibn Shahr 'Āshub])**, in Arabic, social sciences, manuscript
98. **Al-'Ijazāt (Authorizations)**, in Arabic, social sciences, manuscript
99. **'Ijazatu-ash-Shaykh li-l-Amir Muḥammad Baqir al-Ḥusaini (The Shaykh's Authorization for Amir Muḥammad Baqir al-Ḥusaini)**, known as Mirdamad, in Arabic, social sciences, manuscript
100. **'Ijazatu-ash-Shaykh li Muḥammad Ḥusain bin Majd-id-Dīn (The Shaykh's Authorization for Muḥammad Husain bin Majd-id-Dīn)**, in Arabic, social sciences, manuscript

➤ **Applied and Natural Sciences**

101. **Baḥr-ul-Ḥisab (The Sea of Arithmetic)**, in Arabic, applied sciences (arithmetic), manuscript

It is a large arithmetical book. While Dalāl 'Abbās (in her book **Bahā' -ud-Dīn al-'Āmilī, Adiban, Faqihan wa 'Aliman [Bahā' -ud-Dīn al-'Āmilī, Litterateur, Jurist and Scholar]**, p. 629) states that no researcher on al-Bahā'ī

had ever claimed to have seen the book or a commentary or even a remark on it, Muḥammad ʿAbd-ul-Karīm an-Nimri (who had verified and corrected **al-Mikhlāt** – attributed to al-Bahāʿī – and **al-Kashkūl**, both of which issued by Dar al-Kutub al-ʿIlmiyyah) claims that there exists a copy in the author's handwriting at the library of Qom, Iran.<sup>1</sup>

102. **Khulāsāt-ul-Ḥisab (Summary of Arithmetic)**, in Arabic, applied sciences (arithmetic), published

It is a summary of his previous book **Baḥr-ul-Ḥisab (The Sea of Arithmetic)**, and contains an introduction, ten chapters and a conclusion. It is considered one of al-Bahāʿī's most important works and contains nearly forty explanations, ten of which were listed by ash-Shaykh ʿAbd-allah Niʿmah.<sup>2</sup> It was translated into Persian and printed in Calcutta in 1812; and translated into German (by the orientalist Georg Heinrich Ferdinand Nesselmann [1811-1881]) and printed in Berlin in 1843; and translated into French and printed in Rome in 1864.

103. **Kitāb-ul-Asturlab (Book of Astrolabe)**, in Arabic, applied sciences, manuscript

104. **At-Tuḥfat-ul-Ḥātimiyyah (The Masterpiece of al-Ḥatimi)**, in Persian, applied sciences, published

It is an abridged version of the book **Bist Bab (The Twenty Chapters)** by Nasir ud-Dīn al-Ṭusi. It was printed in Iran in 1316 AH / 1899 AD.<sup>3</sup>

105. **Jabr-ul-Ḥisāb (The Algebra of Arithmetic)** in Arabic, applied sciences, incomplete

“He passed away before he could complete it, in which he details many proofs to geometrical theorems, the rules of areas and volumes, and a number of

<sup>1</sup> Bahāʿī-ud-Dīn Al-ʿĀmilī, “*Muʿallaḡātuhu [al-Bahāʿī] al-Maṭbuʿa*” *fil-Mikhlāt*, ed. ʿAbd-ul-Karīm an-Nimrī, 1st ed. (Beirut, Lebanon: Dar al-Kutub al-ʿIlmiyyah, Manshurāt Muḥammad Ali Bayḡūn, 1997), 6.

<sup>2</sup> ʿAbd-Allah Niʿmah, *Falāsifatu-sh-Shīʿa: Hayatuhum wa-ʿĀtharuhum*, n.d., 408–9.

<sup>3</sup> Niʿmah, *Falāsifatu-sh-Shīʿa*, 411.

arithmetical principles, and also introduces new ways to solve various difficult issues.”<sup>1</sup>

**106. Risālatu Tashriḥ-il-‘Aflāk (Letter on the Anatomy of Celestial Orbs),** in Arabic, applied sciences, manuscript

It includes an introduction, five chapters, and a conclusion. Many commentaries have been written on it, twelve of which were listed by ash-Shaykh ‘Abd-allah Ni‘mah (**Falāsifat-ush-Shī‘a, Ḥayatum wa ‘Ara’uhum**, p. 410) [**Shiite Philosophers, their Lives and Views**, p. 410]. It was printed several times in India and there are many duplicate manuscripts in the libraries of Iran and Iraq amongst others.

**107. Sharḥ-uj-Jaghmini fil-Hay’a (Commentary of al-Jaghmini on Astronomy),** in Arabic, natural sciences (astronomy), published

It is a study on the Arab sciences of configuration and physiognomy.<sup>2</sup>

**108. Risālah fi an-Najami‘ Anwar al-Kawakib Mustamaddah min ash-Shams (A Treatise on Planets Deriving All Their Light from the Sun),** in Arabic, natural sciences, published

He responds to those who claim that the lights of all other planets are inherent. This treatise appears in **al-Kashkūl (The Beggar’s Bowl)**, the ‘A‘lām edition, volume 1, pages 71-76, and in the edition of Dar al-Kutub on pages 57-61.

**109. Aṣ-Ṣafiḥah fil-Asturlab (The Plate in the Astrolabe),** in Arabic, applied sciences, manuscript

<sup>1</sup> ‘Abd -Allah Ni‘mah, *Falāsifatu-sh-Shī‘a*, 410–11.

<sup>2</sup> Bahā‘ud-Dīn Al-‘Āmilī, “*Mu‘allifatuḥu [al-Bahā‘i] al-Maṭbu‘a*” *fi al-Mikhlāt*, written by ash-Shaykh Bahā‘ud-Dīn al-‘Āmilī who passed away in 1030 AH, corrected, edited and annotated by ‘Abd-ul-Karīm an-Nimri, 1st ed. (Beirut, Lebanon: Dar al-Kutub al-‘Ilmiyyah, Manshurāt Muḥammad Ali Bayḍūn, 1997), 5; See also: ‘Abd-ul-Majid al-Ḥurr, “Ma‘alim-ul-‘Adab al-‘Āmilī min Bidayāt al-Qarn al-Rabi‘ AH / al-‘Ashir AD ḥatta Nihayat al-Qarn ath-Thānī ‘Ashar AH / ath-Thāmin‘Ashar AD,” PhD Dissertation (Third Round), Beirut, (Université Saint Joseph, n.d.), 245.

- A manuscript copy in its six volumes is held in the National Museum of Iraq. There are several commentaries on **Aṣ-Ṣafīḥah (The Plate)**, three of which were reported by ʿAbd-ul-Majīd al-Ḥurr: two of them by as-Sayyid ʿAbd-allah al-Fakhri al-Mawsili and the third by Aḥmad bin Muḥammad bin Khidr al-Baghdadi.<sup>1</sup>
110. **Risālah fi Nisbat Aʿdham al-Jibal ila Qutr-il-ʿArd (Letter on the Ratio of the Greatest Mountains in Relation to the Earth’s Diameter)**, in Arabic, natural sciences (astronomy), missing
111. **Risālah fi ʿIlm-idh-Dhurriyyah (Letter on the Science of Lineage)**, in Arabic, natural sciences (genealogy), published  
It looks into some issues related to procreation with regard to inheritance law and is included towards the end of the book, **Āmal-ul-Āmāl (The Hope of Hopes)**.<sup>2</sup>
112. **Hāshiyat Tashriḥ al-Aflak (Annotated Edition of the Anatomy of the Celestial Orbs)**, in Arabic, natural sciences, manuscript
113. **Hāshiyatu-t-Takmilah, fi Sharḥi-t-Tadhkirah an-Nasīryyah (fil-Hay’a) (Annotated Addendum, on the Commentary of The Nasiryyah Memorandum [on Astronomy])**, in Arabic, natural sciences, manuscript
114. **Maʿrifat-ul-Taqwīm (Knowledge of the Almanac)**, in Arabic, applied sciences, manuscript

<sup>1</sup> ʿAbd-ul-Majīd al-Ḥurr, “Maʿalim-ul-ʿAdab al-ʿĀmilī min Bidāyāt al-Qarn al-Rābiʿ AH / al-ʿAshir AD ḥatta Nihāyāt al-Qarn al-Thāni ʿAshar AH / al-Thāmin ʿAshar AD” (Université Saint Joseph, n.d.), 249.

<sup>2</sup> ʿAbd-ul-Majīd al-Ḥurr, “Maʿalim al-ʿAdab al-ʿĀmilī min Bidāyat al-Qarn al-Rabiʿ AH / al-ʿAshir AD ḥatta Nihayat al-Qarn al-Thāni ʿAshar AH / al-Thāmin ʿAshar AD” (Université Saint Joseph, n.d.), 245; ʿAbd al-Lah Niʿmah, *Falāsīfatu-sh-Shīʿa Ḥayātuhum wa-Āthāruhūm*, n.d., 412.

115. **Ṭarīqat Istiʿlam Taqwim ash-Shams bil-Asturlab (The Method of Examining the Solar Alamanac through the Astrolabe)**, in Arabic, natural sciences, manuscript
116. **At-Tuḥfa – Awzan Sharʿi (The Masterpiece – Legal Meters)**, in Persian, applied sciences, manuscript
117. **Taḥqiq Jihat al-Qiblah (Verifying the Direction of the Qiblah)**, in Arabic, likely applied sciences, manuscript
118. **Ḥashiyatu Sharh-il-Mulakhas fil-Hayʿa (lil Qadi Zadah ar-Rumi) (Annotated Edition of the Commentary on the Compendium of Astronomy [by Qadi Zadah ar-Rumi])**, in Arabic, applied sciences, manuscript
119. **Al-Kurr [Taqdir al-Kurr] (Reservoir Water [Estimating Reservoir Water])**, in Arabic, applied sciences, manuscript
120. **Risālah fi Ḥall Ishkal ʿUtarid wa-l-Qamar (Treatise on Solving the Movements of Mercury and the Moon)**, Arabic, natural sciences (astronomy), missing
121. **Ḥawashi ʿala al-Tadhkara fil-Hayʿa (Annotated Edition on the Memorandum on Astronomy)** by Nasir-ad-Din al-Ṭusi, in Arabic, applied sciences, missing
122. **Al-Jabr wa-l-Muqābalah (Restoration and Simplification)**, in Arabic, applied sciences, missing
123. **Lughz-ul-Qānun (The Riddle of the Law)**, in Arabic, natural sciences (medicine), published  
It is published in **al-Kashkūl (The Beggar’s Bowl)**, edition of Dar al-Kutub, p. 186.

## List of works attributed to him<sup>1</sup>

### ➤ Literature

1. **Tarjamat Galchin-i Az Kashkul Shaykh Bahā'ī (Translation of the Anthology of The Beggar's Bowl by Shaykh al-Bahā'ī)**, in Persian, anthology, published

It is a translation of a selection of texts, which the translator (Hashim Najafi Yazdi, Intisharat Gali, 5<sup>th</sup> edition, 1382 AH, 240 pages) claims to have been taken from al-Bahā'ī's **al-Kashkūl (The Beggar's Bowl)**, while in reality it is a selection of texts taken from several books. And of these selections, whatever is attributed to al-Bahā'ī's **al-Kashkūl** does not exceed five pages (p. 283).

2. **Mathnawi "Rumuz 'A<sup>c</sup>dham" (The Distich of "The Great Symbols")**, in Persian, classical poetry, published

It is a talisman of more than one hundred verses in Persian that was written by "some sorcerer" about the Beautiful Names of God and attributed to al-Bahā'ī.

### ➤ Religion

3. **Risālat-ul-Imtina<sup>c</sup> 'an-il-Istimta<sup>c</sup> Qabla Qabḍ-il-Mahr (Treatise on Abstinence from Pleasures before Receipt of Dowry)**, in Persian, jurisprudence, manuscript

4. **Ḥashiyatu Irshād-il-Adhhan ila Aḥkām-il-Imān lil-<sup>c</sup>Allamah al-Ḥilli (Annotated Edition of Guiding the Minds to the Provisions of Faith by al-Allamah al-Ḥilli)**, in Persian, jurisprudence, manuscript

---

<sup>1</sup> This list is taken from Dalal Abbas, *Bahā'ī-ud-Din al-<sup>c</sup>Āmilī: Adīban wa-Faqīhan wa-<sup>c</sup>Āliman*, 1st ed. (Beirut: Dar al-Mu'arrikh al-'Arabī, 2010). We will, in the body of the text and within paranthesis, refer only to the page numbers of Dalāl 'Abbās's book.

5. **Tanbih al-Ghafilīn bi-Ni<sup>ʿ</sup>mat Rabb-il-<sup>ʿ</sup>Alamīn (Alerting the Negligents to the Blessings of the Lord of all Beings)**, in Persian, jurisprudence, manuscript
6. **Risālah fi Masʿalat-il-Mash<sup>ʿ</sup>ala-l-Qadamayn (Treatise on the Question of Wiping of the Feet)**, likely in Persian, jurisprudence, manuscript
- **Applied and Natural Sciences**
7. **Risālat Taḥqiq al-Kurr (Treatise on Verifying Reservoir Water)**, in Arabic, applied sciences, published  

It was printed several times in Iran and attributed to al-Bahāʿī, the most recent print of which was in the year 1390 AH / 1970 AD, along with **al-Ḥabl-ul-Matīn (The Durable Rope)**, **Mashriq ush-Shamshayn (The Dawn of the Two Suns)** and **al-<sup>ʿ</sup>Urwa al-Wuthqa (The Most Firm Button Handle)**. However, it is different in both method and style to the treatise of al-Bahāʿī on the same subject, which was also published in the same book (p. 283).
8. **Falnama Shaykh Bahāʿī (The Shaykh Bahāʿī Book of Omens)**, in Persian, natural sciences (astrology), published  

It is an explanatory book on determining omen and fortune telling, comprising twenty-six tables, each of which dealing with a specific topic: how to determine a need, relocation, marriage, good or bad deeds, and other topics. The book is printed in Iran, where it is widely circulated (**Falnama Shaykh Bahāʿī Bakushsh Mahdi <sup>ʿ</sup>ala Nia**, published by KitābKitābFarush-i Farzan in 1364 AH, 72 pages) with the first four pages containing a biography on al-Bahāʿī, the following pages defining the method adopted in the book of asking questions and answering them in determining omens, and the rest of the pages contains the main body of text in the book.
9. **Kitāb-ul-Asrār al-Qāsimi (The Book of al-Qāsimi Secrets) or Kitāb-ul-Asrar (The Book of Secrets)**, in Arabic, natural sciences (astrology), published

It is called “al-Qāsimi” because its author claims that al-Bahā’ī dictated it to a man named Qāsim. It includes “the secrets of the great work called by sorcerers as *al-nāmūs ul-akbar* (the great spirit)”. And of the oddities featured in this book is the permitting of the great sins, which makes it impossible to have been authored by al-Bahā’ī (p. 285).

10. **Al-Jafr (The Cipher)**<sup>1</sup>, in Persian, natural sciences (astrology), manuscript  
Two treatises on the science of numerology attributed to al-Bahā’ī.

➤ **Philosophy**

11. **Risalat-un fi Waḥdat-il-Wujūd (Treatise on the Oneness of Being)**, in Arabic, philosophy, published

It is a long treatise, in which its author attempted to explain the doctrine of *Waḥdat-il-Wujūd* (oneness of being) in a way that would make it acceptable within Shiite circles and *muhaddithīn* (traditionist scholars; specialists in the ḥadith). The real name of the author is Muhyi-d-Dīn bin Bahā’-id-Dīn, who passed away on 953 AH / 1546 AD. It was printed in Egypt and attributed to al-Bahā’ī (p. 284).

➤ **Language**

12. **Asrar al-Balāghah (Secrets of Rhetoric)**, in Arabic, linguistics (eloquence), published

It was printed in Egypt for the first time and published along with **al-Mikhlāt (The Nosebag)** in 1317 AH / 1899 AD in attribution to al-Bahā’ī. It is only mentioned in catalogues devoted to al-Bahā’ī’s literature after this date (pp. 277-284).

<sup>1</sup> “*‘Ilm-ul-Jafr* (the science of numerology) is a science where letters are studied in terms of a structure that is independent of meaning, and it is also called *‘ilm-ul-ḥurūf* (the science of letters) and also *‘ilm-ul-taksīr* (the science of permutation):” Butrus al-Bustānī, *Muḥīṭ al-Muḥīṭ: Qāmūs Muṭawwal li-l-Lughat-il-‘Arabiyyah* (Beirut: Maktabat Lubnān, 1987), 113; and in al-Munjid it is “a science whose practitioners claim to be able, through this science, to divine the future until the end of time:” *al-Munjid fil -Lughati wal-‘A‘lām*, 21st ed. (Beirut: Dār al-Mashriq, 2005), 94.

13. **Risālatu Aḥkām-in-Nazar ‘ila Katif-ish-Shāt (Treatise on the Ordinances of Reflective Reasoning on the Lamb’s Shoulder)**, in Persian, likely natural sciences (astrology), manuscript