



Biography of Allāmah Sayed Abdullah Bilādī Bushehrī and Introducing the Commentary of "Āyāt al-Takwīn"

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<http://dx.doi.org/10.18415/ijmmu.v11i4.5571>

Abstract

Allāmah Sayed Abdullah Bilādī Bushehrī was one of the jurists (faqh) of Bushehr in the 14th century AH, whose student Ayatollah al-'Uzmā Mar'ashī Najafī had permission of narration by him in 1256 AH. Great sheikhs such as Muhaddith Nourī, Sheikh Muhammad Tahā Najaf, Sheikh Muhammad Hassan Najafī Sāhib Jawāhir, and Kulainī are seen within his narrative ways. Allāmah Bilādī had more than eighty works, of which Āghā Buzurq Tehrani has mentioned forty-one titles in *Al-Zar'ā ilā Tasānīf al-Shī'a*. Based on library sources and descriptive-analytical method, this research has dealt with a comprehensive introduction of the character of Allāmah Bilādī Bushehrī, his biography, as well as, the commentary of "Āyāt al-Takwīn". Findings indicate the abundance of his writings in different fields, showing the extent of his knowledge, his involvement in various sciences, his high scientific status, and his attention to day issues, so that he has writings on most Islamic subjects and even experimental sciences. Study of his commentary of "Āyāt al-Takwīn" also shows that Allāmah Bilādī's method in the thematic interpretation of the Qur'anic verses is a combination of the methods of the Qur'an to the Qur'an, traditional and scientific interpretations. He has also used Imams' supplications, especially *Al-Sahīfah al-Sajjādīyyah* and poems of poets such as Movlavi. In fact, this commentary discusses scientific issues and expresses day points in various scientific fields such as chemistry, physics, biology, geology, and medicine, which shows his mastery of modern sciences.

Keywords: *Scholars of Bushehr; Commentary of Āyāt al-Takwīn; Allāmah Bilādī; Persian Gulf*

Introduction

Bushehr province is one of the historical and ancient centers of Iran on the northern shores of the Persian Gulf. This region has a long history and has always been the cradle of science, literature, education and learning. The establishment of the first schools and educational centers such as scientific centers of "Lian" city, "Siniz" University, scientific schools of "Siraf", "Najrom" and "Toz" and educational areas of Bardkhon, Khormouj, Miankhera and other areas, as well as Saadat school in Bushehr Jamalgi all show the growth and prosperity of this ancient land and the civilization of its people.

This region of Iran has cultivated many thinkers such as Abu Saeed Sārāfī, the master of Sayyed Radī (the compiler of Nahj al-Balaghah), Ibn Noh Sūrāfī, the master of Najāshī (in rijāl science) to the later scholars such as scholars of Āl-i Usfour, Haj Mirza Ahmad Dashtī, 'Alam Al-Hudā Ahromī, Mojtahed Burāzjānī, and other intellectuals who are among the scientific and religious leaders of Iran and Bushehr province. This research includes the biography of Allāmah Bilādī Bushehrī, one of these scholars and thinkers, and the introduction of his commentary called as "Tafsīr Āyāt al-Takwīn."

Research Questions

This study, in addition to the biography of Allāmah Bilādī Bushehrī, will answer these questions: "What scientific, cultural and social status did Allāmah Bilādī have in his era?" "What topics does his commentary of Āyāt al-Takin include?" "Which verses do he explain?" "What is his interpretative method?" and "What style do he use to interpret the Qur'anic verses?"

Research Background

There is no comprehensive research in domestic and foreign journals, that introduces Allāmah Bilādī, except an article titled "Analysis of the Theory of the Necessity of the Caliphate and its Application to Imam Mahdī (as) from the point of view of Ayatollah Bilādī Bushehrī" which was published in Mashreq Mow'ud journal, in which only one paragraph is about him. In the book *A Look at Bushehr* written by Iraj Afshar Sistani, in the chapter of "jurists, scholars and writers of Bushehr province", there is a summary of Allāmah Bilādī's biography in two pages. In the encyclopedia of Bushehr province, published in 1391 AH, the text of the book "Al-Abrār", which was the manuscript and autobiography of Allāmah, was edited and revived by Dr. Mashayekhi. "Bills and Incidents" written by Allāmah himself and the book "Looking at the Struggles and Thoughts of Sayed Abdullah Bilādī Bushehrī" written by Sayed Qasim Yahosseini also contain other parts of his biography, thoughts and political struggles. The distinguishing feature of this research is its comprehensiveness, so that the scientific activities and cultural and social actions of this great scientist are examined and researched with regard to the historical period of his life and through introducing one of his most important works, i.e. Āyāt al-Takwīn in three volumes; It shows his scientific character more and more.

Biography of Allāmah Bilādī

Ayatollah Sayed Abdullah Bilādī, nicknamed Mujtahid Bilādī Behbahānī Bushehrī, a mujāhid scholar with many writings, was a mujtahid of Bushehr in the 14th century. His lineage, as given by Āghābuzurg Tehrani (Āghābuzurg Tehrani, nd, vol. 1, p. 1189) quoting from "Al-Ghosan al-Thālith min al-Ghaith al-Zābid fī Zurriyah Muhammad al-'Ābid" (Mousavi Bahrani Ghuraifi, 2002, p. 54), through Ibrahim Mojab (Qomi, 2000, Vol. 3, p. 1566), reaches to Muhammad al-'Ābid, the son of Imam Musa al-Kazem (AS) (Afshar Sistani, 1990, vol. 2, pp. 561-563 and Yahosseini, 1992, vol. 1, p. 13). Sayed Abdallah has given his lineage in the book "Tazkirat al-Albāb fī 'Ilm al-Ansāb"¹. He was born in 1291 in Najaf Ashraf in a famous family who were originally from Bahrain (Afshar Sistani, 1990, vol. 2, p. 562; Yahosseini, 1992, vol. 1, p. 13).

He first learned the Qur'an from a virtuous and learned lady named "Mula Masoumeh"² and the introductory lessons from his father Sayed Abul Qasim Mujtahed Bilādī, who was one of the students of Sheikh Ansari. He moved from Najaf to Qom at the age of 9 (1300 AH) with his father (Afshar Sistani, 1990, vol. 2, p. 562).

¹. Tadhkirat al-Albāb fī 'ilm al-Ansāb is one of the precious works of the late Bilādī, who started mentioning genealogy from Prophet Adam (AS) until his own time. In this book, he has fully expressed his lineage. The manuscript of the book is available in the Bushehr Foundation Library, Bushehr city, Iran.

². Bilādī Bushehrī, Lawāyih wa Sawānih, p. 10; This book is a collection of letters, announcements, telegrams, articles and political memoirs of the late Ayatollah Bilādī, which he completed in 1338 AH in Shiraz.

In 1303 AH, during Sayed Jamal al-Din Asadabadi's trip to Bushehr and the meetings he had with Sayed Jamal al-Din with his father, he got acquainted with his thoughts (Wathiqi, 1976, p. 562) and was strongly influenced by his revolutionary and freedom thoughts (Bilādī Bushehrī, 1994, p. 10)

Bilādī Bushehrī praised Sayed Jamal in his book *Lawā'ih wa Sawānih* and expressed his regret that his contemporaries did not understand his thoughts (Yahosseini, 1992, p. 21).

Sayed Abdullah learned jurisprudence, principles, hadith and rijāl from prominent scholars such as "Sheikh Ismail Al-Jabbar", "Ayatollah 'Alam al-Hudā Bilādī", "Sayyed Suleiman Sadrul Islam" and "Mohammed Ali Behbahani". He also studied medicine and English language under "Sayed Abdolreza Hāfiz al-Sihha" and geometry and modern astronomy under "Sheikh Habibullah Zulfunoun Sultānābādī" (Bilādī Bushehrī, 1994, pp. 10-11). He went to Najaf in 1311 AH and studied there for three years. Then he went to Bushehr and from there to Shiraz and continued his studies with some professors of that country. He returned to Najaf again in 1319 AH and visited mujtahids such as "Ākhund Mulla Kazem Khorāsānī" Sāhib al-Kifāyah, "Āyatollah Sayed Kāzim Yazdī" Sāhib 'Urwat al-Wuthqā, "Ayatollah Agha Mulla Fathullah Sharī'at Isfahani," and "Ayatollah Allāmah Sayed Muhammad Bahrul 'Uloom" and passed the highest degrees of ijihad (Bilādī Bushehrī, 1994, p. 11 and Bilādī Bushehrī, 2011, 38-39 or Yahosseini, 1992, p. 23, Afshar Sistani, 1990, vol. 2, p. 562 and Āghā Bozor Tehrani, nd, vol. 1, p. 1189).

The duration of his education in the preliminary and external levels is approximately twenty-four years, from 1302 AH to 1326 AH (Bilādī Bushehrī, 2011, p. 25).

Grand Ayatollah Mar'ashī Najafī was one of his students, and Allāmah Bilādī gave him permission to narrate in 1256 AH. Among his other students, we can mention Sayed Mahdī bin Ali Ghuraifī Bahrānī and Sheikh Mohammad Javad Ayatollahi Shirazi (Mousavi Bahrānī Ghuraifī, 2001, p. 140).

Allāmah Bilādī wrote some of his narration ways in "Al-Zalāl Al-Mu'īn fī Ahādīth al-Arba'īn" in which the names of scholars such as Muhaddith Noori, Sheikh Muhammad Taha Najaf, Sheikh Muhammad Hassan Najafī Sāhib Jawāhir and Kulainī are seen (Āghābuzur Tehrani, 1403 AH, vol. 12, p. 46).

Bilādī's learning in modern astronomy became the basis of his scientific debates with Sayed Hebatuddīn Shahrīstānī and the authorship of Shahrīstānī's "Al-Islam wal-Hai'a" for which Allāmah Bilādī wrote an introduction (Shahrīstani, 2008, p. 55).

Allāmah Bilādī wrote many and varied works of more than eighty titles in various fields such as commentary, hadith, jurisprudence, principles, theology, logic, philosophy, rulings, acts of worship, prayer, astrology, medicine, Islamic history, contemporary political history of Iran and the world, Prophet's and Imāms' biography, answers to misconceptions, genealogy, and even children's education, indicating his breadth of knowledge and attention to the issues of his time (Āghābozurg Tehrani, nd, vol. 1, p. 1190 and Yahosseini, 1992, pp. 55-65). The titles of these works are mentioned at the end of this section.

The multiplicity of his writings and their variety show his involvement in various sciences and his high scientific status. Grand Ayatollah Mar'ashī Najafī says the following about him:

"He was a faqih, 'usulist, muhaddith, genealogist, mathematician, poet, writer and from the family of knowledge and virtue. He was allowed to read and recite narrations from a group of Sheikhs.... He was one of the good people of his time, whose example we rarely see, and he was a comprehensive scholar. He was well versed in English. He was one of the wonders of his age and has mastered most of the sciences. It is not possible to understand the full personality of this Sayed except by reading his works and compositions. May God surround him with his pure ancestors!" (Mar'ashī Najafī, 1994, vol. 1, p. 17).

Allāmah Sayed Mohsen Amin Jabal Ameli writes in the book *A'yān al-Shī'a*: "He was an Allāmah in many sciences, especially in Hadith, Fiqh, Tafsīr, Kalam, Wisdom and Literature. Ayatollah Mar'ashī Najafī narrated from him...." (Amin, nd, vol. 8, p. 49).

Āghā Bozurg Tehrani writes in *Tabaqāt Al-Shi'a*: "... A great scholar, jurist and pious. He was a grand, jurist, and pious scholar, from the family of knowledge, jurisprudence, honor, virtue and majesty. Many of his ancestors were scholars and religious leaders" (Āghā Bozurg Tehrani, Nd, vol. 15, p. 1189).

Ayatollah Bilādī returned to Bushehr in 1326 AH during the peak of the constitutional movement and after years of studying and researching in Najaf Ashraf (Bilādī Bushehrī, 1994, p. 12). The presence of this pious scholar in Bushehr brought many blessings to the southern region and even the entire country. By teaching and propagating the rules of Islam, he gained an important position among the general public and became their reference point in religious and social issues. With the spirit of seeking justice and freedom, which he inherited from the Shiite school, he cooperated with the Muslim constitutionalists and opposed the tyranny of Muhammad Ali Shah Qajar and the anti-religious and national actions of him and his followers (Fooladi, 2009, p. 8).

In the south of the country and in Bushehr, the excitement of the constitutional revolution had breathed a new soul into the dead bodies of the people, and the revolutionaries and freedom fighters of Bushehr, led by the mujahid cleric Ayatollah Sayed Mortaza Ahromi, nicknamed 'Alam Al-Huda, and the assistance of Mirza Ali Kazirouni and "Ra'is Ali Delwari", had started a tough battle against tyranny. Ayatollah Bilādī was soon attracted to this movement and enthusiastically joined the ranks of the revolutionaries (Bilādī Bushehrī, 1994, p. 12).

Analyzing the history of that period and examining the documents show that there was a close relationship between Ayatollah Bilādī and Martyr Ra'īs Ali Delwari (see Bayat, Iran and First World War, p. 129), and he organized a strong intelligence system in Bushehr and collected all the important news and information about the provocations of the British in this city, and very soon, he would send it to Delwar to Ra'īs Ali by a secret courier. This information was very fruitful in the war tactics and political decisions of Ra'īs Ali against the Britain (Bilādī Bushehrī, 1994, p. 13).

Since Ayatollah Bilādī wanted to follow the events of the Islamic world directly and receive the necessary information from a direct source, in addition to reading Iranian newspapers published outside Iran such as Soraya, Habal al-Matin and Akhtar, he subscribed to the English Times Newspaper and read them regularly. He used these newspapers and their contents a lot in his speeches and writings (Bilādī Bushehrī, 1994, pp. 14-15).

Ayatollah Bilādī wrote in a part of his jihadi fatwa against British aggression:

"The tyrannical and brutal government of England is planning to attack our land and it is our duty to defend our land" (Islamic Republic Newspaper, No. 3649).

These actions caused the British to attempt to assassinate him (Yahosseini, 1992, vol. 1, pp. 29-32). Despite the imminent threat of assassination, Bilādī stayed in Bushehr until he received disappointing news of the expanding presence of the Britain in Bushehr. When he saw that he could not stay in Bushehr and continue his religious and political activities, he emigrated from Bushehr and went with the mujahid cleric of Bushehr, Sheikh Ali Al Abdul Jabbar (Davani, 2011, vol. 1, p. 277), to Shiraz and joined the freedom fighters (Bamdad, 2011, vol. 6, p. 144).

After migrating to Shiraz, which was widely welcomed by the people and scholars, the late Allāmah Bilādī did not stop fighting. He wrote several books in Shiraz. He wrote his most important and

sharpest book against England, i.e. "Lawāyih wa Sawānih"³, which contains military-political views and jihadi fatwas as we all his letters in Shiraz during his exile.

In order to arouse the religious and spiritual sense of Iranian Muslims and to strengthen the spirit of jihad and fight against the British in the Mujahideen, Allāmah Bilādī discussed and analyzed the contents of the prayer of "Ahl al-Thughour" or "Border Guards" of Al-Sahīfat al-Sajjādīya in an article. He analyzed the importance and sensitivity of this prayer. This article was widely printed and sent all over Iran. Also, several local Shiraz newspapers published the full text of that article (Bilādī Bushehrī, 1994, p. 21).

Expressing the political positions and actions of Ayatollah Bilādī Bushehrī in this field requires an independent research, which cannot be included here.

However, after the end of the First World War and the evacuation of Bushehr from the British forces, and due to the fact that the British forces prevented them from entering Bushehr, after seven years he entered the port of Bushehr and guided the people and stayed there until the end of his life (Roknzadeh, 1961, vol. 3, pp. 559-600).

Allāmah Bilādī did not forget the scientific jihad in the chaos of political mujahideen; he wrote a book, titled "Useful Brief in Evidences of Monotheism" in refutation of materialist ideas.

"Al-Shams al-Tāli'a fī Sharh al-Jāmi'ah" in explaining "Ziyārat Jāmi'ah", the translation treatise, "Al-Basar Al-Hadīd" which is a new course of astronomy, and the treatise on the introduction of "al-Hai'at", entitled "Najmīya Muthallatha (Triangular Astronomy)", the second volume of Kashkoul, the treatise "Fifty Questions of Teaching Children's Education," and "Lawāyih and Sawānih" are his other works during his exile in Shiraz (Bilādī Bushehrī, 1994, p. 32-33 and p. 111-113).

Cultural Struggle

Allāmah Bilādī also stood in the cultural stronghold against the enemy's attacks on religious sanctuaries. He responded to the insults and accusations of foreign agents against the clergy with language and words. For example, when Mokhber al-Saltanah, the prime minister of the Shah, gave a speech against the clergy and introduced them as old-fashioned and the cause of Iran's decline and backwardness, Ayatollah Bilādī in a well-argued treatise, entitled "Hadid's Position or Zajir of the New People", opposed this movement and answered de-Islamization conspiracy. In a part of this article, it is stated as follows:

"... In fairness, has any scholar ever said that material and spiritual progress is forbidden in Islam?"
Are schools forbidden? Are industries forbidden? Mining is haram? Is it forbidden to multiply wealth and treasure?... Scholars are preventing you from expressing obscenities so that you don't make your denials public... " (Bilādī Bushehrī, 1346 AH, vol. 1, pp. 9-10).

This treatise was widely printed and published several times.

In the uproar of removing the hijab, in the book "Sodoul al-Jilbāb fī Wujoub al-Hijāb"⁴, he examined the various dimensions of hijab based on the verses and traditions and the opinions of the jurists and according to the time conditions (Yahosseini, 2013, vol. 1, pp. 40-46). In the case of the murder of

³. Lawāyih wa Sawānih is a book that, in addition to Ayatollah Bilādī's views and letters, is a detailed diary of the events of the Second World War in Bushehr and the south of Iran. His sensitivity to record events has made this book one of the most reliable research sources of that era. This book has a chapter called Principles of War and one hundred and ten bills for how to fight against aggressors.

⁴. This book was published in the collection of "Rasā'il Hijābīyah," sixty years of scientific efforts against the heresy of removing the hijab. Hijābīyah treatises include 33 treatises and books that were written about hijab from 1290 to 1348 Solar calendar and compiled by Rasool Ja'farian.

several Iranian pilgrims to the House of God, he wrote the treatise "Encouraging the Brave or the Movement of Iran" and called for the internationalization of Mecca and Medina. He also wrote the treatise "Urgent Treatment" on the occasion of the destruction of Baqī's graves, condemning the perpetrators of this incident.

Compilations

More than eighty-three books and treatises, written and printed, have been left from Ayatollah Bilādī. Āghā Bozorg Tehrani has mentioned forty-one titles of his works in al-Dharī'a 'ilā al-Tasānūf al-Shī'a (Āghā Bozorg Tehrani, 1403 AH, vol. 15, p. 1190). "Al-Zilāl al-Mu'een fī Ahādīth al-'Arba'n" is a selection and jurisprudential and theological explanation of forty hadiths from the book Kāfī in two volumes, which shows the jurisprudential and theological tendency of Bilādī. He usually comments on Allāmah Majlisī's commentary of Mir'āt al-'Uqool, and he also explains the hadiths and the materials used from it (Bilādī, 1351, vol. 1, pp. 224-251).

Commentary

- Āyāt Takwīn (Persian, 3 volumes).
- Treatise of "The Collection of Recommendations" (Persian, compiled in 1348 AH)

Hadith

- Al-Shams al-Tāli'a fī Sharh al-Jāmi'a (a commentary on Ziyārat Jāmi'a in Persian, compiled in 1336 AH)
- Mahfazat al-Anwār fihā Ba'd Kalimāt al-Qisār (contains translations of some words from Imam Ali (AS) written in Persian in 1343 AH and at the request of the academic staff of Bushehr including the late Saadat, Sheikh Muhammad Ali Āl-Usfour and some other scholarly men of Bushehr, led by Sheikh Mohammad Hossein Saadat.
- Sirāj al-Sirāt (Ahadith in the virtues of Mullah Ali (AS), Persian to Arabic, 1343 AH)
- Risālat Khutub al-Arba'a (Eid al-Fitr and Qurban sermons in Arabic, 1341 AH)
- Risālat Hubb Allah (hadiths and some situations of believers in Persian, 1355 AH)
- Zilāl al-Mu'n fī Sharh al-Arbaeen (Arabic 1326 AH)

Fiqh

- Milāk al-Qadā' (in Arabic, 1355 AH)
- Risālah Fī al-Sayd wal-Dhibāha (Persian, 1358 AH)
- Hukm al-Salāt Fī al-'Arafāt (Arabic, 1343 AH)
- Rahlah al-Haramain fī al-Ahkām al-Hajj (Persian, 1345 AH)
- Tawdhīh al-Ma'ārib Fī Ahkām al-Lahy wal-Shawārib (Persian, 1343 AH- He wrote this book because of his opposition to Reza Khan's plan for employees to shave beard).
- Rahlah al-Jinān fī Ahkām al-Milwān (in order of Nawāfil, Arabic, compiled in 1331 AH)

- Al-Fawā'id al-Mawā'id (health-jurisprudence on eating and drinking habits in Persian language, compiled in 1346 AH)
- The treatise of Sudoul Al-Jilbāb fī Wujoub al-Hijāb (on Reza Khan's plan of removing hijab, Persian, written in 1330 AH - this book was also corrected and rewritten by the respected historian Dr. Rasool Ja'farian)
- Risālah al-Ma'thour min al-Din fī Tahdhūr Nisā' al-Muslimūn (against the discovery of Rezakhani's hijab, Arabic, 1342 AH)
- Treatise on Obligation with Evidence in Feminine Hijab (against Reza Khan's order, Persian, 1344 AH)
- Treatise on hijab and medical questions (forbidding the discovery of hijab, Persian, 1352 AH)
- Treatise on the Law of Permitting Polygamy (Persian, 1342 AH)
- A small treatise on the translation of issues of retribution and diet (Persian, 1344 AH)
- The treatise of 'Izā' al-Mustazīn fī Salawāt al-Hājāt (on the number of nawāfl and prayers, Persian, 1388 AH)
- Fifty questions in children's exercises (Persian, 1334 AH - this book was corrected and rewritten by the respected professor Mr. Yahosseini)

'Usoul

- Madīnat al-Borouj wa Burj al-Fuhoul (1358 AH, Arabic)
- Kalamun Wajīz fī Tamrīn al-Mustajīz (Question and answer in the principles of jurisprudence. As the author mentioned at the beginning of the book, some students used to go to Sayed for permission to narrate or ijtehad, but Ayatollah Bilādī realized their lack of knowledge after the question and answer. So, he decided to write a book in the form of questions and answers in the science of Usoul (compiled in 1351 AH)

History

- Al-Maqālāt al-'Ashar fī Tamaddun al-Islāmī (Persian, 1331 AH)
- 'Iqāz al-Habīb fī Mazālim al-Salīb (In this book, he has discussed the wars that have been going on between Christians and Muslims since the beginning of Islam until the time of the author. This book is one of the important historical sources in this field and was written in Persian in 1336 AH)⁵
- Mazhar al-'Anwār fī Ahwāl al-'A'immat al-Athār (on the Prophet and Imam (AS), Persian, 1319 AH)
- The treatise on the translation of Jabir's hadith in Malāhim (the hardships of the Prophet) (Persian, 1346 AH)

Ethics and Prayer

- Turuq al-Wu'āz (30 Majlis in Farsi, 1317 AH, It was written before the age of 30)

⁵. The manuscript of 'Iqāz al-Habīb fī Mazālim al-Salīb, Bushehrology Foundation Archive.

- Nawādir al-Ma'āthir wa Masādir al-Mafākhir (in various issues, Persian, 1354 AH)
- Al-Sahāb al-Li'ālī Fī al-Matālib al-Awālī (two volumes, Arabic, 1339 AH)
- Treatise on Da'awāt Fuwriyāt (Supplications in Arabic, 1342 AH)
- Thubāt al-Qadam fī Shukr al-Mun'im (Persian, 1364 AH)
- Usul al-Thalōtha (on worship and knowledge and study of science, Persian, 1340 AH)

Answers to Misconceptions, Refutations

- Al-Rudoud al-Sitta fī Radd Ibn Taymīyyah (a critique of Wahhabi school and Ibn Taymiyyah, Arabic, compiled in 1361 AH)
- Urgent Treatment (on the destruction of Baqi in Persian. He mentioned in this book that the maintenance of the Holy Mosques should be in the hands of the International Islamic Police, 1345 AH)

Genealogy ('Ilm al-Ansāb)

- Tadhkira al-Albāb fī 'Ilm al-Ansāb (he examined the genealogy of Hazrat Adam until his time, Arabic, 1322 AH)
- Al-Ghaith al-Zābid fī Dhurriyat Muhammad al-'Ābid (in the lineage of Muhammad Ābid, the son of Imam Musa al-Kazem (AS), Arabic, 1326 AH)
- Al-Ghosn al-Thālith min Ghaith Al-Zābid (an abstract of the book Al-Ghaith Al-Zābid, which only deals with its lineage up to Imam Musa al-Kazem (AS). This book was published in Arabic by Ayatollah Mar'ashi Najafi Library Publications in 1326 AH)

Theology and Beliefs

- Rouh al-Nour fī Ma'rifat Rabb al-Ghafour (Knowing God, Arabic, 1342 AH)
- Al-Kahf al-Hasīn Fī al-Dīn al-Mubīn (three volumes, the first volume on the knowledge of God and Monotheism, the second volume on Prophethood and the life of the Prophet, and the third volume on Imamate and situations of Imam Ali (AS), 1350 AH)
- Risōlah al-Masō'il al-Arba' al-Kalāmīya (knowing God, Persian, 1345 AH)
- Al-Fusoul al-Khamsa (knowledge of God and worship, Persian, 1341 AH)

Political and Critical

- Lawāyih wa Sawānih (in this book, he has given fatwas of jihad and wrote it when he was exiled to Shiraz, 1338 AH, Persian)
- Position of Iron or disturber of the new people (reply to Mokhber al-Saltanah's article, Persian, 1346 AH)
- The Merchant and Dervish novel (this book is a political, social and critical novel. The interesting thing is that a mujtahid wrote a novel to criticize the contemporary situation; this type of writing is less common among scholars. In this book, he is a conversation between a merchant and Darvish, who during their conversation discuss the economic and political situation, Persian, 1350 AH)

- A bill on Islamic government and division of affairs (a political and practical treatise for the administration of society, 1342 AH. Persian)
- The bill on the praise of the Prophet (PBUH) and the progress of Islam (in this book, he invited Muslims to follow the example of the Prophet (PBUH). It is an issue that today's Islamic societies are in dire need of the Prophet (PBUH). Arabic, 1327 AH)
- Bill on Conflict and Persistence (on Development of Islamic Society, Persian, 1341 AH)
- Articles in newspapers and magazines (most of which were written when he was in Shiraz and the newspapers of the time quoted him in both Arabic and Persian)

Astronomy

- Al-Basar Al-Hadīd fī Al-Hai'at Al-Jadīd (Arabic, 1327 AH)
- Risālat al-Najmīyat al-Muthallatha, an introduction to astronomy (Persian, 1334 AH)
- Risālat Ajwibat Jawādīya (a person named Sheikh Javad from Fars asks Ayatollah Bilādī questions related to astronomical issues and some jurisprudential issues. He answered them in a treatise, Persian, 1356 AH)

Poetry and Literature

- Salwat Al-Hazin or Manzoomah Hodhodīyya (Persian, 1328 AH, Ayatollah Bilādī loses his young wife during his studies in Najaf. As shown by the poems and descriptions that Ayatollah wrote for her in Al-Ghosan al-Thālith, he loved his wife very much. He had such a way that he remembered her with the expression "She was my beloved and I was in mad with her". He wrote that he could not leave his mind even for a single day. Sayed Abdullah himself was 35 years old, and his wife, Bibi Zahra, who was his cousin's daughter, was 30 years old. At the end of his book Al-Ghosn al-Thalātha, he has dedicated a chapter to her biography.
- Manzouma Lashkoul al-Ash'ūr wa Tarīq al-'Ushāq (verses that Sayed wrote in his youth. Compiled in 1313 AH - before he was thirty)
- A treatise of advice to children (Sayed Abdullah wrote this book before the age of 30 so that it would be a guide for his children in the future. It was written in Persian language in 1312 AH)

Rijāl

- Kashf al-Asrār (on Sheikhs and those who had permission of narrating, Persian, 1348 AH)
- Al-Abrār (Ayatollah Bilādī wrote his biography in the form of a complete book. He even said that after him, his son Ayatollah Abul Ma'ālī would continue to tell how he passed away, where he was buried and in what quality. The book was written in Persian language in 1349 AH).
- Al-Khalwātīyah
- Brief and Useful
- Roman

Death

This great scholar and tireless mujahid died after a lifetime of scientific and theoretical defense of Islam and mujahidat against colonialism and tireless efforts in the field of Shiite culture and service to the people on 23 Muharram al-Haram 1372 AH equal to November 1952 in Bushehr. His body was entrusted to Imamzadeh Abdol Mohaiman in Bushehr after a magnificent funeral. In 1374 AH his body was transferred to Najaf Ashraf and buried in Wādi al-Salam next to the grave of his father, Ayatollah Sayed Abul Qasem Bilādī. "And greetings on the day of his birth, the day of his death, and the day of his resurrection alive".

Introducing the Commentary of "Āyāt al-Takwīn"

Allāmah Bilādī Bushehrī wrote his thematic commentary in three volumes and entitled it "Āyāt al-Takwīn". In this commentary, the manuscript of which is kept in the library of Āstan-e Quds Razawī in Mashhad and its third volume is kept in the library of the Bushehr Foundation of Bushehr province, he examines the verses of the Qur'an about various topics such as the creation of the sky, the earth, the sun, and other stars and planets, astronomy, and other beings.

In terms of the time period, this commentary was written before Ayatollah Javadi Amoli's thematic commentary, Ayatollah Sobhani's Thematic Commentary of Manshoor-e Javid, and Ayatollah Makarem Shirazi's thematic commentary of Payam-e Qur'an. So, it can be said that it is one of the first contemporary thematic commentaries. Allāmah Bilādī's method of interpretation is a synthesis of different methods and like Allāmah Tabataba'i in the Commentary of al-Mizan by using the method of Qur'an to Qur'an and similar to narrative interpretations by using narrations as well as philosophical discussions, he has described and explained various topics in the words of God Almighty. The point that distinguishes this commentary from others is that in this commentary, Allamah has used the supplications of the Imams (AS), especially Al-Sahīfah Al-Sajjādīyya, and the poems of poets such as Mavlavi to explain the topic discussed in the Qur'an. One of the unique features of this commentary is presenting scientific topics and expressing points of the day in various scientific fields such as chemistry, physics, biology, geology and medicine, which shows his mastery of modern sciences. Accordingly, we may say that this thematic commentary is actually a combination of the Qur'an to the Qur'an method, narration and scientific interpretation. There is a long gap between the date of creation of volume 1 and volumes 2 and 3. Allāmah writes about this:

"Anyone who sees the date of completion of the first, second, and third volumes of this book, will understand that between these two and three volumes there has been a gap of many years, and the purpose was that I was busy with writing many other books in the meantime. I have been dealing with various issues, and this second and third volumes have been delayed until at this time when I was finished with those books and my compositions, God Almighty remained and made it possible for me to finish these volumes 2 and 3."

Now let's introduce the three volumes separately:

Volume I

The date of writing the first volume was 10 Jamadi al-Awwal 1343 Hijri. Its font type is Nastaliq Tahriri, the number of lines is 23 lines, and the number of pages is 96 pages. In the first volume, the author describes the purpose of compiling this commentary as follows:

"In general, because our main purpose of writing this book is only to compile the verses and hadiths included in the creation and as much as possible, together with the new discoveries of the later scholars, who have seen and understood with the power of powerful glasses that show objects six thousand times larger than their size, as well as what they have felt through the laws of

decomposition and chemistry, and what they have felt through the power of Arithmetic science has known that, God willing, the Mukawwanāt will appear in the book and Sunnah in total."

The first volume of *Āyāt al-Takwīn* can be divided into six chapters: The first chapter begins with the first sermon of Nahj al-Balagha, which is about the creation of the heavens and the earth. Allāmah writes:

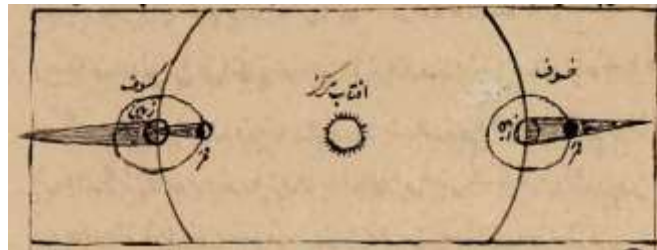
"It is better to first record the sermon of Hazrat Moulā, at the beginning of which he said about the creation of the heavens and the earth; Because it is under the word of the Creator and above the word of the creation. And let's keep it as the basis of the intention and the principle, so that the honor of our book will be increased due to these words of miracles."

The title of the second chapter is "Sending Prophets to Guide Mankind" and in this chapter the first verse of Surah Fātir is explained.

The subject of the third chapter is: "In the Kingdom of God Almighty". In this chapter, using scientific materials such as the speed of light, enumerating the planets and stars, their distance from the sun, the number of their moons, how eclipses occur; verses 23 of Surah Farqān, 17 and 18 of Surah Rum, 36 and 37 of Surah Rum, 36 and 37 of Surah Jāthīyah, 39 and 40 of Surah Yāsīn, and 18 of Surah An'ām have been interpreted. In the rest of this chapter, according to verses 30, 45 of Surah 'Anbīyā', 45 of Surah Noor and 18 of Surah Hajj, the beginning of the creation of the earth and the sky and the creation of other creatures are explained.

In various places, the author has used pictures that he has drawn to clarify the matter, such as these pictures that Allāmah writes:

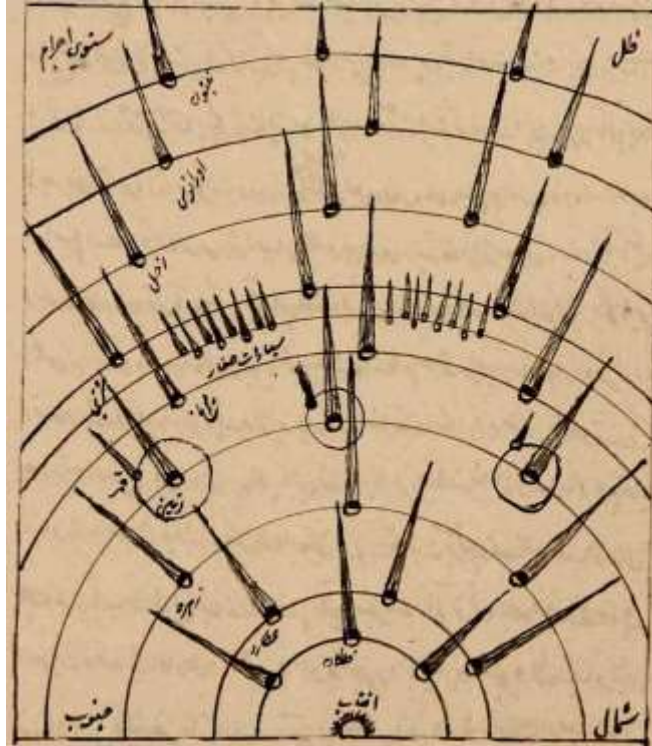
In this table, the face of the eclipse, the shadow, the earth and the moon can be well depicted:



And in this table, imagine the eastern shadow and the western shadow of the objects on the surface of the earth and their shadows that are like prostrators:



And in this table, you can clearly see the silhouette of all the planets in the three directions of their orbits, height and declination:



Allāmah writes in the fourth chapter under verse 20 of Surah Luqmān:

"Shiite and Sunni exegetes have sayings and examples in the interpretation of apparent and inward blessings, whose comprehensive value is the same as the tangible and the unknown; But we want to express some of the blessings that they have neglected in order to gain more insight and knowledge."

Then he explains the inward blessings that other exegetes did not indicate. This part contains full of scientific content so that it can be said that the scientific trend prevails in this season.

Allāmah continues to write about outward blessings:

"But outward blessings are often noticeable and everyone understands them to the extent of his understanding. So, its expression will be taking time and space."

In this section, some of the virtues of outward blessings have been mentioned in general and by headings, such as: the combination of human body parts, the sense of appearance, the sense of interiority, and all material and spiritual powers, and actual and potential actions. Allāmah Bilādī goes on to state that among the external and internal blessings that God has given to Muslims and their special ones, and the infidels do not benefit from it, being a deceased person is due to the honor of the Seal of the Prophets, his religion, Shari'ah and morals, and the imamate and guardianship of Hazrat Amir al-Mu'minūn (AS) and his holy children, and also the Holy Qur'an; these are some great blessings reserved for Muslims and nothing else.

At the end of the fourth chapter, verses 8 of Surah Āl-e 'Imrān, 29 of Surah Luqmān and 29 of Surah Ahqāf are interpreted. This part also contains subtle and precise scientific, philosophical and theological points and has used other verses of the Qur'an, narrations, supplications and poems to express and explain the verses.

The title of the fifth chapter is "In the power of his knowledge and power"; which interprets the relevant verses in the same way as the previous sections.

In the sixth chapter, he returns to the topic of the third chapter and adds some explanations to the topic of "scope of the majesty of God Almighty". In the following, topics such as "whether celestial objects have creatures," "people going to the heavens in the end of time," and "traveling to celestial objects" are discussed and explained with verses, narrations and scientific points.

Volume II

The authoring of the second volume was completed on 14 Jamādī al-Awwal 1362 AH. Its type of writing is Nastaliq Tahriri, 18 lines in 112 pages, and its writer is Sayed Abdullah Bilādī Bushehrī. This volume is organized in four chapters as follows:

The first chapter is the interpretation of verses 95 to 103 of Surah An'ām, the subject of which is the introduction of the Creator. These honorable verses prove the existence of the All-Mighty, All-Knowing, and All-Wise from the reason of "Innī"; That is, from the effect to the cause so that people know their Creator as good and worship Him. This chapter deals with the points contained in these verses in the same way as the first volume in ten titles. Allāmāh uses other verses, hadiths, supplications and poems to explain these verses.

The second chapter is the interpretation of verses 2 to 6 of Surah al-Hadīd. Allāmāh Bilādī writes at the beginning of this chapter:

"And so, it is in the first verses of Surah al-Hadīd that to some extent it shows His (God's) knowledge, power, encirclement, influence and creativity".

In the second chapter, verses 1 to 22 of Surah al-Nahl are interpreted, which are the introduction of the Creator, Hakim and 'Alīm and the number of His blessings is exalted. Allāmāh writes:

"Now, firstly, I write the verses in their entirety so that it is easy for the readers; Then, in each of the paragraphs and expressions of those verses, I will speak separately, with the help of Allah Almighty, success and confirmation, so that the contents will be clear and clear, and my religious brothers will better remember the points of the verses, God willing."

He explains these verses in twenty-two parts.

The third chapter is about the basics of the prophets' sciences. Allāmāh writes:

"The basis of the sciences of the Prophets (PBUH) is not only the opinion on the existences of lineage and wombs; Rather, they have many sources, from the revelation of Gabriel and the news of others about angels and inspirations, to true dreams, and the opinion in the preserved tablet, the knowledge of signs and disasters, and the news of animals and inanimate objects, and the like, one of which is their opinion in the existence of Entiwāyī beings".

Fourth Season is arranged in three parts: At the beginning, the beginning and the end of this world have been mentioned, which is called the first order, and in the second order, the meaning of the resurrection is explained from small, middle, and large, and the third order is about the existence of hell and heaven, about the greatness and extent of heaven and hell. In the second part of this chapter, he discusses the Prophet's (PBUH) mission to all the people of the world and the issue of testifying on the Day of "Alastu Birabbikum." He answers the problems and explains them in a formal way. Allāmāh in the last section, i.e. the third section, has interpreted verses 26 to 46 of Surah al-Hijr

Volume III

The writing of the third volume of *Tafsīr Āyāt al-Takwīn* was completed in the month of Safar, 1368 AH. This manuscript, which contains 150 pages with 11 lines and is currently in the possession of the Iranology Foundation library, Bushehr Branch, contains five topics: The first topic is about the knowledge of God Almighty, which Allamah has explained the verses related to this topic using the traditions of the Prophet (PBUH) and the Imams (AS). Philosophical expression, mention of scientific points in different places according to the topic, use of supplications of *Al-Sahīfāt al-Sajjādīyah* and other supplications such as *Kumail* and supplications quoted from *'Alawīyah* scriptures, and the use of *Mathnavī* poems of Rumi and other poets, are some of the creative features of this chapter.

The second topic of the third volume of *Āyāt al-Takwīn* is about the creation of mankind and the eternal covenant and the first world, which is written in the same way as the first topic and contains verses, traditions, supplications, poems and philosophical discussions.

The third topic is to explain the meaning of *Ism al-'A'zam*, which first deals with a basic topic and then interprets the related verses in the same way as in the previous chapters.

The fourth topic is the creativity of Almighty God and the principles of creation, and the fifth topic is physical Resurrection. In these two topics, Allamah used Qur'anic verses, hadiths, supplications, and poems, and scientific points were also included to enrich the discussion.

Conclusion

- 1- Allamah Bilādī had significant differences with the scholars of his period for several reasons: Among these reasons are his extensive writings, familiarity with different languages and the use of modern techniques, such as the printing industry, being influenced by the thoughts of Ākhond Khorāsānī and the experience of the constitutional movement, extensive communication with other scholars and freedom fighters, fiery speeches in mosques and public places, turning his home into a circle of fighters, writing jihadi treatises and the principles of battle in the form of books and articles, writing letters, creating strong intelligence and counter-intelligence organizations, and most importantly, his presence in various sciences and combining scientific jihad with political struggle.
- 2- These factors made Allamah Bilādī an outstanding mujtahid and open-minded Shiite mujtahid. Also, these differences had caused him to find a high position among the people, so that he was highly respected and loved by the people of Fars and Bushehr provinces. Therefore, his influence was more than other scholars of the region.
- 3- Commentary of *Āyāt al-Takwīn* is one of the first contemporary commentaries. Allamah Bilādī's method in this commentary is a synthesis of different methods; he has used the method of the Qur'an to the Qur'an and narration, as well as philosophical discussions on various topics. In this interpretation, various scientific topics such as natural sciences, heaven, earth, astronomy, the origin and end of existence, the creation of man, Heavens and Hell, the small, middle, and great Resurrection, bodily Resurrection, medical issues, and the power of Divine knowledge are mentioned. In fact, this commentary has discussed scientific issues and expressed points of the day in various scientific fields such as chemistry, physics, biology, geology and medicine, showing his mastery of modern sciences.
- 4- Another difference of this commentary is that Allamah has used the supplications of Imams (AS), especially *Al-Sahīfat al-Sajjādīyah*, and the poems of poets such as *Movlavi* to explain the topic discussed in the Qur'an.

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