



QOM

Short Accounts of the Lives
of Various Ulema buried in
the Holy City of Qom

(In the Name of Allah, the Beneficent, the Merciful)

Foreword

The Holy Prophet – said: "There are two groups of my Ummah that when they are pious, my Ummah will be upright, and when they are immoral, my Ummah will be corrupt."

The Messenger of Allah – was asked who they were, and he answered: "The religious scholars and rulers."¹

It is one of Allah's countless bounties that there has never been a time that mankind has been without guidance. This guidance has appeared in many forms, including Prophets, Imams, and in their absence, the Ulemas and Marajas.

'Ulema' are defined as being Muslim scholars trained in Islam and Islamic law; in this day and age of the Ghayba (occultation) of the 12th Imam, Imam Mahdi B, they are the main source of external guidance that people turn to for answers to questions, doubts, and simply as overall role-models.

The Holy City of Qom, Iran, has been the epicentre of Islamic knowledge due to the presence and blessings of Bibi Ma'sooma ؓ, the sister of the 8th Imam, Imam Radha B) Ulema of all backgrounds and all levels have been drawn to Bibi and this city, both benefiting from and contributing to the fountain of Islamic knowledge that flows here in the Hawzas (Islamic Seminaries) of Qom.

A large number of prominent Ulema who migrated to Qom lived the remainder of their lives here, and are now buried in this Holy city; some in the blessed haram of Bibi Ma'sooma

¹ Bihar-ul-Anwar, Vol 2, Pg. 49

ؑ, and others in the surrounding area. All of them have been a shining light in the history of Islam, and their works and lives are lessons and examples for us.

In order to enable us to profit from their noble lives, an attempt has been made to translate and compile a short summary of some of the main Ulema who are buried in this Holy city, including their life history as well as some interesting stories from their lives. It is hoped that this will be a guide to both, residents of Qom and zawwar (pilgrims) who come to pay their respects to Bibi Ma'sooma ؑ.

We humbly pray to Allah to accept this effort, and if accepted, we dedicate it to our beloved parents.

Compiled by Abbas & Shaheen Merali
June 2005
Holy City of Qom

*Imam Amir ul Mu'mineen Aliؑ told Kumayl: "O' Kumayl! Those who compile wealth are dead even though they may be living, while the sages (who are endowed with knowledge) will remain as long as the world remains. Their bodies perish but their depictions will exist in the hearts."*²

² Nahjul Balagha, Saying No. 147

Ulema buried in the Haram of Bibi Ma'sooma ؓ :

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Ulema buried in the Haram of Bibi Ma'sooma ؓ:

No. 1: Ayatullah Al-Uzama Haeri Yazdi ؒ

Date of birth: 1850 AD

Date of death: 1936 AD

Location of grave: See Key 1



Ayatullah Abdul Karim Haeri was born in a village called Mohrjarad in Yazd, to a pious family by the name of Muhammad Jaffer.

His introduction to the life in Hawza (Islamic Seminary):

When Abdul Karim reached the age of six years, it was time for him to join a school but there was none available in the village of Mohrjarad. Thus the children that used to grow up, joined their father's trade and spent their lives on this path. However, Abdul Karim Haeri was always destined to tread the path of education, and with Allah's help the doors opened up for him within no time.

One day, a family member by the name Mohammed Jaffer (famously known as Mir Abu Jaffer) who was an aalim (religious scholar), came to Mohrjarad and met the young child Abdul Karim Haeri. Mir Abu Jaffer was taken aback by the potential and talent in this child; he saw a genius in the making and thus took the responsibility for his education. With the permission of his parents, he took Abdul Haeri back to Urdakan and placed him in a traditional religious school (maktab) there. Abdul Karim stayed in Urdakan for a few years and used to go and visit his parents on a Friday evening, when possible.

After the passing away of his father, Abdul Karim took a break from his studies; however, due to the love he had for the Qur'an, he returned back and joined the Hawza in Yazd within no time. Towards the end of the 13th century (lunar), this Hawza was flourishing and the students of Ayatullah Mirza Shirazi and Shaykh Ansari were amongst the teachers of the madressa there.

His migration to Iraq:

Abdul Karim had barely reached the age of 18 years when he had an intense yearning and love in his heart to go and visit the Holy Shrines of Iraq. He, together with his mother, joined a caravan and left for the four holy cities of Kerbala, Najaf, Kadhmain and Samarra. When he reached Iraq, he immediately got in touch with the circle of Ulema and spent a few of his early years in the Hawza in Kerbala. His teacher in Kerbala was Ayatullah Fadhil Urdakani and with his guidance, Abdul Karim moved to Samarra and became a student of Ayatullah Mirza Shirazi. During that period, Mirza Shirazi was the Marja and the head of the Hawza of Samarra. It is said that when Mirza Shirazi read the letter from Abdul Karim's former teacher, Ayatullah Fadhil Urdakani, he turned to Abdul Karim and said that 'I have found sincerity in you'; on this basis, Mirza Shirazi accommodated this youthful hardworking student in his own house.

When Ayatullah Haeri reached the station of Ijtihad, he used to fondly remember his time in Samarra and used to narrate: 'The cellar of the house of Mirza Shirazi was a place for my studying and resting. In the Holy Month of Ramadhan, I used to eat my sehri in the same place, but for iftaar, instead of returning home, due to the draining heat I used to go to the Euphrates and drink a lot of water and then go for a swim.'

All in all, Ayatullah Haeri spent 12 years in total in the Hawza of Samarra. During this time he obtained his knowledge from Ayatullah Syed Muhammad Fisharky, Ayatullah Muhammad Taqi Shirazi and Ayatullah Fadlullah Nuri.

After the passing away of Mirza Shirazi, Ayatullah Haeri made his way to Najaf. Although he had an intention to stay there, he realised that the Hawza in Kerbala needed his services, and thus immediately made his way to the city of Imam Hussein **B**. Once upon a time Kerbala had a renowned and well respected Hawza, but then lost this status. It was for this reason that Ayatullah Haeri chose Kabala, in order to revive the hawza once again. Within no time after the arrival of Ayatullah Haeri, the haram of Imam Hussein **B** was again buzzing with the hum of students engaged in religious discussions. Ayatullah Haeri during this time taught two subjects in Usul Fiqh at the Dars-e-Kharij level³, and was referred to the same position as Ayatullah Mirza Muhammad Taqi Shirazi (Marja-e-Taqlaad) and undertook the responsibility of giving verdicts to religious questions.

Towards the end of 1913, the riots and the problems relating to the British invasion had intensified all over Iraq including Kerbala, and hence, after receiving an invitation from the people of Arak, Abdul Karim made his way there. He served in the Hawza of Arak for 8 years before leaving for Qom in the year 1921. He had trained and guided hundreds of students towards Islam. It is said that during this period Imam Khomeini was 20 years old, and after hearing about the reputation of the Hawza in Arak, he abandoned his decision to go to Isfahan and instead made his way there, where he used to attend and benefit from the lessons of Ayatullah Haeri.

In the year 1921, Ayatullah Haeri accepted the invitation of the people of Qom and came to Qom with his older son, Hajj

³ The final stage of classes before one reaches the level of Ijtihad

Shaykh Murtadha Haeri and Ayatullah Muhammad Taqi Khonsari.

The formation of the Hawza in Qom:

The formation of the Hawza in Qom was narrated in the hadith of Imam Jaffer Sadiq **B**: *'It will be soon that there will be a time in Kufa that it will be empty of Mu'minin and learning there will disappear, ...and it will appear in a place by the name of 'Qom' ...'*

It was the arrival of Ayatullah Haeri to Qom that was going to bring this hadith into reality. Two months after his arrival, he attended a meeting with respect to the formation of a hawza at the house of Ayatullah Paeen Shahri. The meeting involved businessmen, learned scholars and jurists including Ayatullah Bafqi, Ayatullah Kabir and Ayatullah Faiz. This meeting lasted for hours and the final outcome was delegated to Ayatullah Haeri.

Ayatullah Haeri initially believed that the Hawza in Qom should be formed by the elders and residents of Qom. However, due to the intense persistence of the learned scholars, he accepted the responsibility on the following condition - he said: 'I will perform an Istikhara on the basis that is it feasible for me to stay in Qom and invite the students and teachers who are waiting for my return to come here or not?'

Early the next morning, before leading the salaah-e-Fajr, Ayatullah Haeri reached for a Qur'an and stood in the Haram of Bibi Ma'sooma & engaging in dua before performing the Istikhara. It is narrated that Ayatullah never used to do Istikhara by use of the Qur'an and he used to say that I don't fully understand if the verse is good or bad. However, when he performed the Istikhara with relation to whether or not he should stay in Qom, he left everything in the hands of Allah,

and when the verse of Qur'an was chosen: *'Take this shirt of mine, and cast it upon my father's face; he will regain his sight, and bring me all your folks,*⁴ it left him in no doubt as to where his future lay. He therefore immediately began the task of setting up of a Hawza and in the process wrote to all his former students in Arak to invite them to Qom.

It is because of the efforts of Ayatollah Abdul Karim Haeri that Qom today has become the epicentre of Shia learning.

An anecdote from his life:

One of the most outstanding qualities of Ayatullah Haeri was his asceticism and simple life, both before and after he became a Marja-e-taqleed. He lived the life of a 'talabe' (Hawza student) until the end of his life, and always thanked Allah that he was able to help the poor with the little that he had. Once, somebody gave his son an expensive abaa (robe) as a gift. When Ayatullah Haeri came to know about this, he told his son: 'My son, this abaa is too much for you' and urged him to sell it and buy three moderately priced ones instead, one for himself and two for his fellow students, which he did.

⁴ Yusuf [12:93]



The grave of Ayatullah Haeri

No. 2: Ayatullah Muhammad Taqi Khonsari Σ

Date of birth: 1850 AD

Date of death: 1951 AD

Location of grave: See Key 1

Ayatullah Khonsari was from the lineage of the 7th Imam, Imam Musa Kadhimi **B**, and was the son of Allamah Syed Asadullah.

Ayatullah Khonsari was introduced to the knowledge of Islam from a very young age; he had not even reached the age of 7 when he had already learnt Arabic Grammar, Introduction to Islamic Knowledge, and a section of Usul and Fiqh.

In order to take the initial studies (that he had begun with his father) to another level, Ayatullah Khonsari made his way to the Hawza in Najaf. He attended lessons in Fiqh and Usul, taught by the great scholars Ayatullah Mullah Khorasani and Ayatullah Muhammad Kadhimi Tabataba'i Yazdi. He then continued his learning in Usul under Ayatullah Na'ini and Ayatullah Agha Dhaya Iraqi. Although he had reached the station of Ijtihad, he never actually made a point to formalise this achievement, and it was only when Ayatullah Khonsari returned to Iran that Ayatullah Iraqi sent him a formal letter of proof confirming that he had obtained the qualifications of Ijtihad.

Ayatullah Iraqi used to many times comment on the status and worth of Ayatullah Khonsari.

His time in the war front during the First World War:

In the beginning of the First World War, the Ottoman empire was allied with Germany. In 1903, with the arrival of the British in Iraq and their conquest of Basra and the neighbouring areas, it was a very sensitive time indeed. The Ottoman Empire sought help from the Shia Ulema, and although the spread of despotism around Iraq was because of the Ottoman Government, the Ulema could not just sit on the sidelines and observe the Holy City of Iraq being trampled over. Thus, many of the Maraje issued a fatwa of Jihad, but because of their old age, they sent their children to the war front as their representatives. Another group of Mujtahids themselves also chose the path of Jihad. It was during the period of Muharram that this sensational fatwa was issued.

Ayatullah Khonsari left his studies and with a vanguard of scholars including Ayatullah Syed Mustafa Kashani (his study partner), made his way to the warfront in the neighbourhood of Basra, via the River Euphrates in a ship. He shared a bunker in the frontline with Ayatullah Mustafa Kashani and Agha Baktiyari Zaade. He was a soldier always full of life, even when the going used to get tough or the enemy was on the offensive. What was more surprising was a time when the enemy had placed them under intense siege and were getting closer and closer; whilst most of the soldiers were preparing for the worst, Ayatullah Khonsari was getting more and more passionate and intense about his prayers, which he used to pray with a great amount of fervour.

Being taken a prisoner:

During the war, a part of Ayatullah Khonsari's foot became wounded and he got taken prisoner. The occupiers gathered the prisoners of war in the port of Basra, and from there they were gathered in ships and sent away into captivity to one of their colonies, the island of Singapore. Ayatullah Khonsari

was one of 400 people taken captive. The journey to Singapore took four months and the captives were then held in a prison in the middle of nowhere. During his time in prison, despite the very tough and severe environment, he continued and strived to teach Logic and Wisdom and also managed to teach himself English from an Indian Raja. When the head of the prison became aware that Ayatullah Khonsari was a scholar and knew English, he requested him to translate a book meant to mislead the people; however, Ayatullah Khonsari refused and maybe it was because of this refusal that the wardens wanted to kill him. Ayatullah himself mentions that: 'One day all the prisoners had gone out, and I was behind alone. The warden brought a wild animal into the prison and let it loose at the foot of the door. He then hit the wild animal and thus the animal approached me with ferocity. It came very close to me but ended up doing nothing. It then went back to the foot of the door and then returned back towards me. It did this a number of times, but each time did nothing to me.'

Ayatullah Khonsari spent 4 years in prison and was only released because of the efforts of the Raja from India, who tried for his release as soon as he himself was released from prison.

His salaah:

Ayatullah's salaah used to be a wonderful event. Belief in Allah was so manifested in him that in salaah he used to cast aside the veils and his soul used to be in the remembrance of Heaven. He himself said: 'When I stand for salaah, it is as if I am having a conversation with Allah and facing him.' He also led salaah-e-jamaah at Faiziya Madressa, where the people who usually had many doubts about the adalat (justice) of the Imams of salaah-e-jamaah did not just follow anyone. However, they prayed behind him without any problems or objections.

Salaat for rain:

One of the most important events to show the status of Ayatollah was the event of the salaat for rain. In the city of Qom in the Iranian year 1323 (approx. 1944 AD), the rains had not arrived and the food levels had reached critical levels. The people saw the recital of 'salaat-e-Istagasa' (prayer for rain) as a solution to the drought. They approached the Ulema to lead the prayer and although a couple of the Ulema declined the offer to recite the prayer, Ayatullah Khonsari was unable to refuse the request of the people. The news spread around the city of Qom that Ayatullah Khonsari was due to lead the prayer on the Friday. 20,000 people gathered together to recite the salaat at a location known as Khak-e-Faraj. On that day the prayer for rain was not responded to.

Ayatullah Khonsari, who had perceived the beneficence of Allah many times before, knew very well that by begging from Allah, the dua would eventually be accepted. Therefore, he made a decision to go and say the prayer again; they decided to go to the garden behind the graveyard of 'Nawabpaa'. When sunset arrived on the Sunday, the sky turned red and cloudy and rain fell with such intensity that it is said rain like that had not been seen until then.

Someone narrates: 'That day, as per normal, I went to the Faiziya Madressa to say my salaat-e-jamaat behind Ayatullah Khonsari. At the moment, I cannot remember the reason why there was a lecture in the Faiziya Madressa after the evening salaat, but Marhum Hajji Muhammad Taki Ishraqi was giving a lecture when it began to rain...that evening it rained extensively.'



The grave of Ayatullah Muhammad Taqi Khonsari

No. 4: Ayatullah Muhammad Radha Gulpaygani Σ

Date of birth: 1898 AD

Date of death: 1993 AD

Location of grave: See Key 1



Ayatullah Gulpaygani was born on the wiladat of the 8th Imam and was therefore named Muhammad Radha. He lost both his parents at a very young age; his mother died when he was 3 years old and his father died when he was 9 years old. His father's name was Syed Muhammad Baqir Imam; he was a renowned aalim for his worldly detachment and Taqwa (God-Consciousness), and was very diligent on correct etiquette, performing the mustahabaat (recommended acts) of the religion, Amr-bil-Ma'ruuf and Nahi anil Munkar. His grave is still a place where people go and perform Ziyarat.

Ayatullah Gulpaygani was not much more than a teenager when he discovered intense love for learning Islamic knowledge from his teacher, Ayatullah Syed Muhammad Hassan Khonsari, and his Arabic language teacher, Syed Muhammad Taqi Gawdhi. At the age of 19 years he went to the city of Arak, and joined the Madressa of Agha Syed Zaya-uldeen where he completed his initial studies, before joining the lessons of Usul Fiqh at the Dars-e-Kharij level taught by Ayatullah Abdul Karim Haeri Yazdi for three years.

His migration to Qom:

At the age of 24 years, Ayatullah Gulpaygani followed his teacher Ayatullah Haeri (who had moved to Qom to form the Hawza) to the Holy city of Qom, and joined the Faiziya Madressa. His teacher Ayatullah Haeri saw the tremendous

potential and talent in him and became extremely fond of him. He made Ayatullah Gulpaygani one of his private disciples and placed him in the council to answer religious queries. Ayatullah Gulpaygani gained permission from Ayatullah Haeri to practice Ijtihad.

As soon as Ayatullah Gulpaygani arrived in Qom in the year 1921, he immediately became involved in teaching at the Hawza and taught well known texts such as Makasib, Rasail and Kifaye. After the death of Ayatullah Haeri, he began to teach Fiqh and Usul at the Dars-e-Kharij level and for 70 years taught the knowledge of the Ahlul Bayt (as).

Some of his well known students include: Martyr Murtadha Mutahhari, Syed Muhammad Hussein Beheshti, Ayatullah Jaffer Subhani, Ayatullah Saafi Gulpaygani and Ayatullah Hassan Zadeh Amuli.

Ayatullah Gulpaygani was a Marja-e-Taqlid for over 32 years and on a daily basis used to be busy answering questions from all over the world. He also issued fatwas on all areas of fiqh, which are currently available in a number of texts.

His political role:

From the beginning of the revolution, even though Ayatullah Gulpaygani put his own life at risk, he played a significant role during the revolution and the fight against the Shah's regime. He was one of the first Ulema to protest against a controversial bill passed in 1922, and he continued issuing statements till the fall of the regime.

Akhlaq:

Among his characteristics were: lack of worldly attachments, humility, making use of opportunities and encouragement of aalims and writers. He placed a great emphasis on reciting and memorising the Qur'an; every day/night, he would complete 2 chapters of the Qur'an, despite any pains, etc. He also placed emphasis on respect towards teachers; he would recite Sura Fateha for his teacher before every class, and paid great respect to the son of his teacher, Ayatullah Murtadha Haeri, even though he himself was his teacher.



The grave of Ayatullah Al-Uzama Gulpaygani

No. 5: Ayatullah Al-Uzama Mohammed Ali Araki Σ

Date of birth: 1894 AD

Date of death: 1994 AD

Location of grave: See Key 1



Ayatullah Araki began his Hawza studies in Arak, and was the student of many prominent scholars during this time, including Syed Jaffer Sheeshi. For many years, he attended the lessons of Ayatullah Al-Uzama Nurudin Araki and Ayatullah Haeri and gained a tremendous amount from them. Ayatullah Haeri had a great fondness for Ayatullah Araki; it was the aptitude and the genius of Ayatullah Araki that caught the late Ayatullah's attention. It was at the recommendation of Ayatullah Haeri that Ayatullah Araki became a Ruhani (this is when someone qualifies to wear the turban and the robe) and married someone from his own family.

His migration to Qom:

After studying for a number of years in the Hawza in Yazd, Ayatullah Araki followed Ayatullah Haeri to Qom, and continued his Hawza studies under Ayatullah Haeri's guidance and supervision. It was also during this very period that Ayatullah Araki got to know Ayatullah Khomeini, and had intense love for him.

After Imam Khomeini's exile in the Iranian year 1341 (approx. 1962 AD), Ayatullah Araki always used to support him and stuck picture upon picture of Imam Khomeini on Khiyaban Iram (a main road in Qom passing the haram). When Ayatullah Araki was returning from Madressa Faiziya,

and his eyes used to fall on the picture of the Imam, he used to say: ‘I swear that if the person on this picture was in Kerbala, he would have become a martyr on the lap of Imam Hussein **B.**’ When he used to go home and news of Imam Khomeini used to be given to him, he used to cry a great deal. His tears were tears of love for the late Imam Khomeini.’

Ayatullah Araki used to teach and put forth the most complex of subjects for over 35 years in the Hawza of Qom. He was known for not being repetitive and used to carefully choose his words that would be full of meaning.

After the death of Ayatullah Mohammed Taqi Khonsari, Ayatullah Araki received numerous requests from his (Ayatullah Khonsari’s) students to teach them Fiqh and Usul at the Dars-e-Kharij level to which he obliged to. Many of the outstanding and prominent teachers in the Hawza of Qom and those in charge of the movement of the Islamic Revolution were students of Ayatullah Araki for many years. During his blessed life, Ayatullah Araki was also a Marja-e-Taqlaad of the Shias and wrote many books in the field of Fiqh and Usul. He was also an Imam of the Friday Prayers.

No. 6: Ayatullah Al-Uzama Bahauddini Σ

Date of birth: 1909 AD

Date of death: 1997 AD

Location of grave: See Key 1

Ayatullah Bahauddini was born on the day of Eid-e-Ghadeer to a religious family, who named him Syed Radha. His lineage goes back to Imam Sajjad **B**. Syed Radha's father was called Syed Safiyudin, and had the distinction of being one of the humble volunteers in the haram of Bibi Ma'sooma **Θ**. Syed Safiyudin, together with having a very good memory, had a very intimate relationship with the Holy Qur'an which he used to love to read.

Ayatullah Bahudinni's mother was called Fatemah Sultani, and was famously known as 'the wife of Agha.' She was a very pious and sincere lady as well as a very kind, affectionate and clever person. She was from the offspring of Mullah Sadra Shirazi, who was a scholar of very high calibre. Her contentment, simplicity in her life and her love and attachment for her husband was what distinguished her from others. She also had a very intimate relationship with the Qur'an and a real familiarity with the duas of the Ma'sumin.

Ayatullah Bahauddini in his childhood:

During his childhood, Ayatullah Bahauddini always showed signs of an extraordinary memory, a great aptitude and was able to perceive everything around him. He himself narrated that: 'When I was one year old, I used to really like people of a pure nature, and I used to get attached to them at the level of the soul. I could distinguish between good and evil, and I was also able to distinguish between good and righteous people and those that were evil and rebellious.'

When Syed Radha reached the age of two, they had set up a school for him at home where he learnt Surah Hamd and Surah Tawheed, the Qur'an and the Adhan and Iqamah; it was also during this age that he started reading and writing. At the age of six he joined another school and began to study Arabic vocabulary and other texts.

Right from his youth, Ayatullah Bahauddini used to have great love for praying salaah-ul-layl and fasting. For years he engaged in these two forms of worship (so much) that it had a great inner effect on his soul.

On this point he narrates that: 'The first time that I connected with the souls of the great scholars from the heavenly kingdom was when I was persevering with an extremely tough fast. I also used to feel intense love and inner desire to perform the night prayer, so much so that even a sweet sleep had no value against the pleasure of reciting salaah-ul-layl. This love for salaah-ul-layl was so great that I used to automatically wake up when the time would arrive; even on nights when I was very tired, a 'hand' from the heavenly world used to wake me up. I remember that in the Iranian year 1356 (approx. 1977 AD), I was sick and the result of this illness was that I had become extremely weak. I therefore made a decision that on that evening, I will take a break from reciting the salaah-ul-layl, because of lack of strength. However, when the time of pre-dawn arrived I saw Ayatullah Khomeini in my dream and he said to me, 'Wake up and busy yourself in the prayer of the night.' That evening, because of Imam Khomeini's words, I woke up and busied myself in the night prayer.'

An anecdote from his life:

One of the devotees of Ayatullah Bahauddini narrates: 'In the summer of 1974, great economic pressure weighed me and my family down, such that I couldn't buy (even) a few fruits

for my family. Because of this, I was in a lot of pain and suffering. Even though my wife did not speak about this, my inner worry and ashamed conscience had made life hard on me.

One night at the time of Maghrib, I was on my way to the Husseiniya of the Ayatullah to pray salaah-e-jamaat behind him (Ayatullah Bahauddini). When I passed a fruit shop, without realising it, it crossed my mind that how good it would be if I had some money and could buy some fruits of the season (just) once for home!

When I entered the Husseiniya, Ayatullah's gaze fell on me. He came near me and said: 'So-and-so! There is some money, should I bring it for you?' After thinking a bit, I said: 'Ok.' After salaah he went to his house and brought 1,500 Tomans for me. It was as if he was aware of my niyyat!



*The graves of Ayatollah Al-Uzama Araki (left) &
Ayatollah Al-Uzama Bahauddini (right)*

No. 7: Allamah Tabatabai Σ

Date of birth: 1903 AD

Date of death: 1981 AD

Location of grave: See Key 2



Allamah Syed Muhammad Husayn Tabatabai was born in Tabriz to a family of descendants of the Holy Prophet, which for fourteen generations has produced outstanding Islamic scholars. He received his earliest education in his native city, mastering the elements of Arabic and the religious sciences, at about the age of twenty, he set out for the great Shiite University of Najaf-e-Ashraf to continue more advanced studies.

He was one of the greatest and the most original thinkers of the contemporary Muslim world. He was a prolific writer and an inspiring teacher who devoted the whole of his life to Islamic studies. His interests were varied and the scope of his learning was vast. His books number about forty-four, three of which are collections of his articles on various aspects of Islam and the Qur'an. His major contributions are in the fields of tafsir (Commentary of the Qur'an), philosophy and history of the Shia faith.

In addition to formal learning, or what the traditional Muslim sources call 'acquired science' ('ilm-e-husuli), Allamah Tabatabai sought after 'immediate science' ('ilm-e-hudari) or gnosis, through which knowledge turns into vision of the hidden realities. He was fortunate in finding a great master of Islamic gnosis, Mirza Al-Qadi, who initiated him into the Divine mysteries and guided him in his journey toward spiritual perfection.

His migration to Qom:

Allamah Tabatabai returned to Tabriz in 1934 and spent a few quiet years in that city teaching a small number of disciples, but he was as yet unknown to the religious circles of Iran at large. It was the devastating events of the Second World War and the Russian occupation of Iran that brought Allamah Tabatabai from Tabriz to Qom in 1945. Qom was then, and continues to be, the centre of religious studies in Iran. In his quiet and unassuming manner, Allamah Tabatabai began to teach in this holy city, concentrating on Qur'anic commentary and traditional Islamic philosophy and theosophy, which had not been taught in Qom for many years. His magnetic personality and spiritual presence soon attracted some of the most intelligent and competent of students to him, and gradually he made the teachings of Mulla Sadra a cornerstone of the traditional curriculum once again.

The activities of Allamah Tabatabai since he came to Qom also included frequent visits to Tehran. After the Second World War, when Marxism was fashionable among some of the youth in Tehran, he was the only religious scholar who took the pains to study the philosophical basis of Communism and supply a response to dialectical materialism from the traditional point of view. The fruit of this effort was one of his major works, *Usul-e-falsafah Wa rawish-i ri'alism* (The Principles of Philosophy and the Method of Realism), in which he defended realism in its traditional and medieval sense against all dialectical philosophies. He also trained a number of disciples who belong to the community of Iranians with a modern education.

Allamah Tabatabai therefore exercised a profound influence in both the traditional and modern circles in Iran. He tried to create a new intellectual elite among the modern educated classes who wished to be acquainted with Islamic intellectuality as well as with the modern world. Many

among his traditional students who belong to the class of Ulema tried to follow his example in this important endeavour. Some of his students, such as Syed Jalal al-Din Ashtiyan'i of Mashad University and Murtadha Mutahhari of Tehran University, were themselves scholars of considerable reputation. Allamah Tabatabai often spoke of others among his students who possessed great spiritual qualities but did not manifest themselves outwardly.

Among the aspects of Allamah Tabatabai's personality was his unprecedented success as a great teacher. Among his pupils are a group of such luminaries and thinkers of eminence in their own right as Martyr Murtadha Mutahhari, Martyr Beheshti, Hasan Zadeh Amuli and Husayn Nasr.

In addition to a heavy program of teaching and guidance, Allamah Tabatabai occupied himself with writing many books and articles which attest to his remarkable intellectual powers and breadth of learning within the world of the traditional Islamic sciences. If a single work is to be named as his masterpiece, *Tafsir-al-Mizan* can be mentioned without hesitation, which is the outcome of the Allamah's lifelong labour in the sphere of Qur'anic studies. His method, style and approach are uniquely different from those of all other exegetes of the Qur'an.

Allamah was also a good poet. He composed the poetry mainly in Persian, but occasionally in Arabic also.

An anecdote from his life:

His daughter narrates: ‘Occasionally Agha Quddusi and I would discuss the cause of the success and progress of my father. He would say: ‘Aptitude is a very important factor in the progress of an individual; however, perseverance is also incredibly effective.’’

Allamah had astounding perseverance. He spent many years working hard at his tafsir, but he never got tired of it. He didn’t differentiate night from day. From early morning until 12, he was occupied with researching and writing. Then after salaah, a meal, and a short rest, he would once again busy himself with work and activity. (This was) despite the difficult conditions life dealt him, the spiritual and mental blows one after the other, the unremitting emotional bereavements, the family tragedies and difficulties on top of all this; at five years of age his mother, and at nine, his father, both passed away and the dust of grief of being an orphan settled deep into his spirit and soul. (He was) left only with a younger brother. (Not to mention) the difficulties he faced in Najaf and in Tabriz...

Yet when a path is chosen and perseverance is there to help, weighty duties for man become easy and simple. (Allamah) narrates: ‘When I was in Najaf I found a math teacher who was only free to teach at 1 in the afternoon. I would walk from one side of the city to the other side in the draining afternoons of Najaf. When I would arrive at his location, my clothes would be so drenched in sweat that I would enter the fountain in that state, and after some time I would go near the teacher and study math.’

Truly heat and cold, fatigue and distress had no meaning for him. This is because he took his work very seriously, and had strong determination.



The grave of Allamah Tabatabai (on the left)

Martyr Murtadha Mutahhari Σ

Date of birth: 1920 AD

Date of death: 1978 AD

Location of grave: On the other side of the pillar opposite the grave of Allamah Tabatabai



Martyr Ayatullah Murtadha Mutahhari was born in Fariman (Iran). His father Shaykh Muhammad Hussain was a religious scholar and a pious person. Mutahhari received his elementary education in theology from his father.

When he was twelve years of age, he joined the conventional Islamic School at Mashad and pursued his studies there for five years. Then, at the age of 18, he proceeded to the Holy City of Qom. He stayed there for fifteen years and completed his education under the supervision of Allamah Tabatabai, Ayatullah Burujardi, Imam Khomeini and many other distinguished Ulema. At this time he was considered one of the most brilliant students at the theological centre of Qom and a favourite student of Imam Khomeini. As well as the philosophy lessons given by Imam Khomeini, the late Mutahhari also attended the Imam's classes on akhlaq. It seems that these lessons had a profound influence in forging his personality.

He himself recalls Imam Khomeini's lessons in these words: 'The lessons in akhlaq delivered by my beloved and favourite teacher (Imam Khomeini) every Thursday and Friday were actually exercises and training in treading the spiritual path of Gnosticism, and were not a dry lesson in lifeless akhlaq. His teachings overwhelmed me to such an extent that I found myself a great deal under their influence, which lasted until the next Monday or Tuesday. A great part of my intellectual

and spiritual personality was formed during those classes which I underwent for 12 years from that divine teacher.’

During the period of his education, Prof. Mutahhari felt that the communists wanted to destroy the very spirit of Islam by mixing their atheistic views with Islamic philosophy and interpreting the verses of the Holy Qur’an in a materialistic manner. Communism was misguiding the young generation, which prompted the professor to nip this threat in the bud. He wrote extensively against the baneful effects of communism. He also wrote on exegesis, philosophy, akhlaq, sociology, history and many other subjects. He left over twenty books that have been published in Persian, Arabic, Turkish, Urdu and English.

In 1952, he established a council of university students in Tehran and, in 1955, began teaching theology at the University of Tehran at the doctorate level, continuing until 1978. He remained faithful to his socio-political commitments. In 1963, he was arrested along with Imam Khomeini. After the exile of Imam Khomeini to Turkey, he took active part in the leadership of the Islamic movement, making decisive contributions to the mobilization of the combatant Ulema.

His martyrdom:

After the success of the Islamic Revolution in Iran, he was nominated as the President of the Constitutional Council and performed his duties in a very befitting manner. The activities of this scholar were intolerable for the followers of the atheistic schools and therefore, they decided to remove him from the scene by terrorist methods. Eventually, they assassinated this eminent scholar on May 1st, 1979. His martyrdom was a great tragedy. When the sad news was conveyed to Imam Khomeini, he could not control his tears. In his condolence message, he said: ‘In him I have lost a dear

son. I am mourning the death of one who was the fruition of my life.’ Thousands and thousands of Muslims escorted his funeral.

His meetings with the Holy Prophet – during his sleep:

Ayatullah Mutahhari’s wife narrates that:

‘When he (Ayatullah Mutahhari) was very unhappy or had been enveloped by a very big problem, he used to mostly see the Holy Prophet – in his dream and the Holy Prophet – used to solve the problems...

3 nights before he was martyred, he saw a dream on Friday early morning: It was the last part of the night when he woke up from his sleep in a state of intense love. I asked him, ‘Why did you wake up in this manner?’ He said: ‘I saw in my dream that I was standing in the Holy Kaaba and Imam Khomeini was standing to the right of me, when the Holy Prophet entered through one of the doors and rushed towards me. I told the Holy Prophet – whilst pointing to Imam Khomeini, ‘Imam is from your family’ and the Prophet replied ‘Of course!’ and began to embrace him; and thereafter he came to me and hugged, kissed and embraced me for 15 minutes...’

I said to Ayatullah Mutahhari that, ‘The Holy Prophet – has approved of your works and efforts,’ but he replied back and said ‘...One incident with relation to me is going to occur.’

3 days later, Ayatullah Mutahhari was martyred by a young man from the Furqan Terrorist group, who shot him.’



The grave of Martyr Murtadha Mutahhari

Ayatullah Al-Uzama Burujardi Σ

Date of birth: 1875 AD

Date of death: 1960 AD

Location of grave: The passage between the Holy Shrine and Masjid A'dham



Ayatullah Syed Hussain Burujardi, was born in Burujard. He was a student of masters like Akhund Khurasani and Agha Zia Iraqi. Fiqh was his special interest and in order to master it fully, he studied the fiqh of all the Islamic schools of thought. While citing the traditions of Ma'sumin to support any of his deductions, Ayatullah Burujardi is known to have brought many new aspects to light. He also had a keen insight in the science of Rijal. Martyr Mutahhari and Ayatullah Shaykh Hussain Muntadhar are among his numerous worthy students.

He revived the Hawza of Qom in 1945, after the death of its founder in 1935, Ayatullah Abdul Karim Haeri. When Syed Abul Hassan Isfahani died in 1946, the majority of Shias accepted Ayatullah Burujardi as Marja-e-Taqleed.

One of the important characteristics of Ayatullah was that he not only was an expert in the realm of fiqh, but was well-versed in the sciences as well. One day, the head of the Combat Brigade went to Ayatullah to show him his invention of a compass. Ayatullah Burujardi spoke about the sciences of the stars and mathematics. When the head of the Combat Brigade left, he said: 'I thought that Agha was only a mujtahid in the field of fiqh and usual; however, I found out that he is skilled in every technical (science) because what he spoke about today were from very precise matters that even many of the teachers are not aware of.'

He was the first Marja to look beyond Iraq and Iran. He sent Syed Muhaqqiqi to Hamburg, Agha Shariati to Karachi, Al-Faqihi to Madinah and Syed Musa Sadr to Lebanon. A firm believer in Islamic unity, he established cordial relations with Sheikh Mahmud Shaltut, the grand Sheikh of Al-Azhar (University in Cairo).

Shaykh Mahmud Shaltut and Ayatullah Burujardi established 'The house for bringing Muslim sects nearer' in Cairo. Shaykh Mahmud Shaltut issued his famous fatwa accepting the Shia faith as one of the recognised sects of Islam, and Ayatullah Burujardi vehemently opposed those who attacked the Khulafa (Caliphs) in their speeches and writings.

Ayatullah Burujardi passively opposed the Pahlawi regimes' so called agrarian reform that he called agrarian destruction, which indeed it turned out to be.



The grave of Ayatullah Burujardi

Other renowned and respected Ulema buried within the Haram

1. Ayatullah Muhammad Taqi Bafqi Σ
2. Ayatullah Sheikh Abdul Qasim Qummi Σ
3. Ayatullah Mirza Hasham Hassan Amuli Σ
4. Ayatullah Sheikh Murtadha Haeri Σ
5. Ayatullah Haj Agha Ruhullah Kamalwand Σ
6. Ayatullah Syed Mustafa Khonsari Σ
7. Ayatullah Pasandideh Σ
8. Hojjat-al-Islam Wal Muslimeen Ishraqi Σ
9. Ayatullah Syed Abbas Mohri Σ
10. Ayatullah Syed Muhammad Angaji Σ
11. Hojjat-al-Islam Hakim Σ
12. Ayatullah Abdul Nabi Iraqi Σ
13. Ayatullah Martyr Qudusi Σ
14. Ayatullah Martyr Rabbani Shirazi Σ
15. Ayatullah Martyr Rabbani Amlashi Σ
16. Hojjat-al-Islam Martyr Montazari Σ
17. Hojjat-al-Islam Martyr Musavi Damghan Σ
18. Hojjat-al-Islam Martyr Shirazi Σ
19. Hojjat-al-Islam Martyr Mahallati Σ
20. Ayatullah Wuzdani Fakhr Σ
21. Hojjat-al-Islam Maulae Σ (the former custodian of the Holy Shrine)
22. Ayatullah Faiz Qummi Σ (Tala Balcony)

Ulema buried in the Courtyard

1. The Poetess Parveen Etesami (Room #1)
2. Hojjat-al-Islam Sheikh Hassan Noori (Room # 3)
3. Hojjat-al-Islam Sayid Aziz Tabatabai (Room # 14)
4. Ayatullah Martyr Mufatteh (Room # 24)
5. Martyr Muhammad Jawad Diyalamah (Room # 24)
6. Ayatullah Syed Reza Sadr (Room # 31)
7. General Martyr Qarani (Room # 37)
8. Ayatullah Muhaqqiq Damad (Room # 41)
9. Ayatullah Martyr Fazlullah Noori (Room # 41)
10. Martyr Haj Mahdi Iraq (Room # 43)
11. Qutb Rawandi (Atabaki Courtyard)

It is to be noted that besides the great Ulema and martyrs mentioned above, many other great notables and luminaries have also been buried in the Holy Shrine.

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Ulema Buried in the Surrounding Area of the Haram

Ayatullah Jawad Maliki Tabrizi Σ

Date of Birth: Unknown

Date of death: 1924 AD

Location of grave: The grave of Shaykhoon, near the tomb of Mirzai Qommi (3 minute walk from the Haram, towards the Bazaar.)

The most distinguished jurisprudent and perfect mystic Haj Mirza Jawad Agha Maliki Tabrizi was born in Tabriz, Iran. After finishing his early education at his home town, he left for Najaf-e-Ashraf, which at that time was supposed to be the most reputable centre (of Islamic learning). In Najaf, he attended the lectures of great learned jurisprudents such as Akhund Khurasani, writer of Kifayeh al-Usul, Haj Agha Radha Hamadani, writer of Misbah al-Faqiyeh, and Muhaddith Nouri, writer of Mustadrak al-Wasail. During this period he also came in contact with the most celebrated mystic personality of that time, Akhund Mulla Hussein Quli Hamadani, who was unique in knowledge, akhlaq and mysticism. Ayatullah Tabrizi spent 14 years with him and during this period, acquired profound knowledge of akhlaq and mysticism from his learned teacher.

Ayatullah Tabrizi attained such higher spiritual positions in Gnosticism that a great jurisprudent and scholar like Shaykh Muhammad Hussein Isfahani (famous as Kampani) - himself an outstanding authority of learning and deeds - sought his instructions regarding akhlaq and mysticism in a letter.

His migration to Qom:

Ayatullah Tabrizi returned to his native hometown Tabriz in the year 1902 or 1903 and settled down there. However, after a few years the condition in Tabriz deteriorated due to constitutional revolution, forcing him to migrate to Qom. There, he started teaching jurisprudence from Faiz Kashani's book, Mafatih, as well as akhlaq. He also kept himself busy in writing and has left many precious works. Ultimately, after living a fruitful life full of learning, writing, refinement, and purification of self, he left this transient world to join his Beloved.

The following verse written in Persian reflects about his precious existence and the year of his demise: 'The world lost its soul, and the nation lost its shelter.'

His spiritual perfection:

The following reports narrated by authentic sources will throw some light about the spiritual perfection of this great man:

1. One of his close friend and pupil has narrated:

'One night in the City of Shahrud, in a dream I found myself in a plain where Imam Mahdi **B**, the Lord and Master of the Age, together with a group of his companions, was leading the congregational prayer. When I approached him with the intention of kissing his hand and salutations, I saw a Shaykh whose face was the manifestations of virtues and perfection sitting near the Imam. After awakening from this dream I kept thinking deeply about the dignified Shaykh who is so close to the Imam. I was very interested to identify and meet him.

Searching for him, I went to Mashad hoping to locate him over there but could not. I came to Tehran but still there was

no news from him. Ultimately, when I came to Qom, I found him in a small room at the Faiziya Madressa busy in teaching. Having inquired about him, they said: 'He is Mirza Jawad Maliki Tabrizi.' When I visited him, he welcomed me warmly and with kindness, and treated me in a manner as though he knew me and was aware of that dream. After that I remained in his company and found him exactly the way I had first perceived him in that dream.'

2. Another one of his intimate friend has narrated the following story:

'One day after finishing the lecture, Ayatullah Tabrizi went to the room of a religious student in Dar al-Shafa School; he thanked and appreciated the inmate and after sitting over there for a while, came out of the room. Since I was accompanying him, I asked the reason of visiting this student. Ayatullah Tabrizi answered: 'Last night near the dawn, I was bestowed with special divine grace which I understood was not due to my own deeds. When I thought deeply, I discovered that this student is busy in night-vigil and in his night prayer has prayed for me, and those blessing were the result of his prayer. Therefore, I visited him for offering my appreciation and thanks.'

3. Ayatullah Tabrizi had a son who was the source of warmth and pleasure for his household. On the day of Eid-e-Ghadir, when traditionally people visit the elderly personalities to offer greetings, his house was full of visitors. Suddenly, a female servant discovered the dead body of his son floating inside the yard's water pool. She started crying; the other women folk of Ayatullah Tabrizi's household joined her in loud crying. Having heard the loud screams, Ayatullah Tabrizi came to the backyard and saw the lifeless body of his dear one; he controlled himself and asked the women folk to stop crying. The women stopped lamentation and became silent. The dead body was placed in a corner and they

returned inside the house in order to treat the visiting guests. Some of the guests remained for the lunch at his house. After the lunch, when the guests asked permission to leave, Ayatullah Tabrizi said to some of his close friends: 'Please don't leave, I have to tell you something.' When all the guests left the house, he informed them about the tragedy of his son's demise and sought their help in making the necessary arrangements for the funeral.

4. Late Hujjatul Islam Syed Mahmud Yazdi, one of his very close and intimate friends has narrated the following:

'When the time of night-prayer arrived, he used to perform all the etiquette recommended for awakening, namely: prostration and special supplications; he used to cry in his bed, then he would come outside in the yard and, looking at the sky, would recite the verse:

'Lo! In the creation of earth and sky there are signs ...', and while placing his head against the wall, shed tears. During ablutions sitting on the water pool, he continued crying; while standing upon the prayer rug he used to become agitated and cried a lot during prayer, and especially in qunoot.'

5. Late Haj Agha Hussein Fatimi, a pious ascetic and an intimate friend of Ayatullah Tabrizi has narrated:

'When I returned from the Jamkaran Mosque, I was informed that Ayatullah Tabrizi has inquired about me. Since I knew that he was sick, I rushed to see him. I presume it was Friday afternoon. I found him laying in a bed, neat and clean, bathed, perfumed, and hair dyed, readied for Dhuhr and Asr prayer. He recited Adhan and Iqamah upon his bed, recited supplications and as soon as he raised his hands for Takbirat-al-Ahram and said Allahu Akbar, Allah is Great, his sacred spirit ascended towards the Celestial Kingdom. Thus, the meaning of the narration 'the prayer is believer's heavenly

journey' became truly manifested for him. Also, the meanings of 'get readied for the prayer' (Qad qamat as-salaat), which in accordance to traditions has been described as the time of meeting with the Beloved, too became materialised for him, because he rushed to meet his Beloved with prayer.'



The grave of Ayatullah Tabrizi

Ayatullah Mar'ashi Najafi Σ

Date of Birth: 1897 AD

Date of Death: 1990 AD

Location of Grave: Khiyaban Iram, opposite Passage-e-Quds and just before the Maidan-e-Shohada (Roundabout). It has a green sign board on the outside.



Ayatullah Syed Shahabuddin al-Mar'ashi an-Najafi was a model of piety. Whatever came into his hands, he spent it all on his library, Madressa, students and teachers. His own expenses were kept within the limits of his small personal income; indeed, Hajj never became wajib on him.

In the beginning of his introduction to Islamic Knowledge, he was taught by his learned father Ayatullah al-Uzma Syed Shams al-Din Mahmood Husaini al-Mar'ashi an-Najafi who was one of the greatest Islamic jurisprudents of that era. He also learned Qur'anic sciences and its exegesis, fundamentals of jurisprudence, mathematics, astronomy, medicine, Rijal, Dirayah and theology from a large group of well-known professors in the Hawza in the holy city of Najaf, which was one of the greatest Islamic seminaries in the Islamic world. He attained the highest degree of Ijtihad in a short period and became renowned amongst the scholars for his in-depth research and also for lecturing religious sciences in the Hawza.

His migration to Qom:

Some years later Ayatullah Mar'ashi went to Mashad to perform the ziyarat of Imam Radha **B**. On his return, he stayed in Tehran to pursue his studies and research. After a years stay in Tehran, he decided to move to the holy city of

Qom to attend the lectures of Ayatullah Haeri, the founder of the Hawza in Qom. On his arrival in Qom he began lecturing in the Hawza and attended the advanced courses in jurisprudence lectured by Ayatullah Haeri as well. He decided to stay in Qom and very soon emerged as a leading professor in the Hawza. After a short time, the leading Ulema and professors of the Hawza of Qom declared him as the Grand Marja (religious leader) of the Shiites in the world. Millions of the Shiites in Iran, Iraq, Lebanon, Kuwait, U.A.E, Bahrain, Pakistan, India, Turkey, Tanzania, Kenya, Zanzibar and the eastern provinces of Saudi Arabia followed his rulings in Islamic jurisprudence.

Ayatullah Mar'ashi was the leading professor in the Hawza of Qom for more than 67 years. His lectures every day were attended by hundreds of Ulema and Tullab (Hawza students). He also led the daily congregational prayers in the holy shrine of Bibi Ma'sooma ؑ for more than half a century. Ayatullah Mar'ashi dedicated all his efforts towards the progress and advancement of the Hawza in Qom. He trained hundreds of jurisprudents and theologians who later on became famous professors in Hawza and the universities in Iran and abroad.

The prominent personalities who met Ayatullah Mar'ashi:

1. The famous Indian poet Rabindranath Tagore
2. Rashid Raza, the Egyptian author of Tafseer al-Manar
3. Shaykh al-Tantawi al-Jawhari, the famous Egyptian author of Tafseer al-Jawaher
4. The Cardinal Al-Kermily from Baghdad
5. Henry Corbin, the famous French philosopher and orientalist
6. Shaykh Muhammad Bin Zebarah, the famous historian from Yemen.

Ayatullah Mar'ashi's library:

One of the most famous and important cultural services of Ayatullah Mar'ashi was the establishment of a grand library in the holy city of Qom, which has international reputation and prestige to its credit. This library is considered as the greatest cultural heritage in the history of Iran. Ayatullah Mar'ashi is also famous as 'The Greatest Preserver of the Islamic Heritage' in the world's scientific circles and centres. Containing more than 300,000 books and more than 28,000 rare manuscripts, his library is world famous and an everlasting monument. Ayatullah Al-Mar'ashi collection was all done single-handedly, sometimes selling his robe to buy a rare book.

Another academic memorial is his 'Addenda' to Ihqaqul Haqq of the Martyr Nurullah Shustari (Agra). The original work would not take more than 3 volumes. Ayatullah Mar'ashi extended it to 34 volumes.

After rendering selfless service in the fields of learning, teaching and disseminating Islamic culture for nearly a century, Ayatullah Mar'ashi passed away after suffering a heart attack at 96 years of age. Soon after this heart rending event, the government of the Islamic Republic of Iran announced three days of national mourning. Shiite Muslims all over the world also mourned the passing away of their great religious leader.

On Friday, 31st August 1990, millions of devoted Shiites from throughout Iran and various countries carried his holy remains in the historical funeral procession which was attended by all the Grand Marja, Ulema, Tullab, high-ranking government and military officials of Iran and diplomatic staff of the many Islamic countries based in Tehran. As per his last will, he was laid to rest at the entrance of the Grand Library which was established by his ceaseless and incessant efforts. His last

will states: ‘Bury me at the entrance of the library so that the feet of the researchers of Islamic sciences step beside my grave.’



The grave of Ayatullah Mar'ashi

Outside Ziyarats of the direct descendants of the Holy Imams buried in the Holy City of Qom

The Holy City of Qom was always a centre for Shi'ites. However, after the burial of Bibi Fatimah Ma'sooma ؓ in this city, the city became prominent and many of the family of the Holy Imams migrated here. There are 444 Imamzadehs (descendants of the Holy Imams) buried here.

Some of the well known ones are mentioned below:

1. Imam Zadeh Ahmad and his son
Location: Imam Musa Sadr Avenue, al-Hadi Square
2. Imam Zadeh Ahmad bin Muhammad Hanafiyah
Location: 15 Khordad Boulevard
3. Imam Zadeh Jamal and Jafar Gharib
Location: Kashan Road, near the Bagih Cemetery
4. Imam Zadeh Hamzah
Location: Ayatollah Taleghani Avenue, opposite Kohne Square
5. Imam Zadeh Jamal and Jafar Gharib
Location: Kashan Road, near the Bagih Cemetery
6. Four Imam Zadehs (Hussain and his three sons Hasan, Muhammad and Muhsin)
Location: 15th Khordad Boulevard
7. Imam Zadeh Sayyid Sarbaksh [Ismail]
Location: Ayatollah Taleghani Avenue, opposite Chehel Akhtaran
8. Imam Zadeh Sayyid Jamal al-Din [Shah Jamal]
Location: Arak Avenue, Beginning of the Motorway

Ring Road

9. Imam Zadeh Sultan Muhammad Sharif
Location: Inquilad Avenue, opposite Chahr Mardan Mosque
10. Imam Zadeh Ibrahim and his father Muhammad
Location: Neeru Hawai Avenue, Shah Ibrahim
11. Imam Zadeh Shah Ahmad bin Qasim
Location: Sumaiyyah Avenue, Muallim Square
12. Imam Zadeh Shah Jafar
Location: Neeru Hawai Avenue, Shah Ibrahim
13. Imam Zadehs Chehl Akhtaran
Location: Ayatullah Talegani Avenue
14. Imam Zadeh Musa Mubarakha (the son of the 9th Imam B)
Location: Ayatullah Talegani Avenue
15. Imam Zadeh Shah Sayyid Ali
Location: 15 Khordad Boulevard, Shaheed Saduq Square
16. Imam Zadeh Ali bin Jaffar
Location: Imam Hussein Square, Gulzar-e-Shuhada
17. Imam Zadeh Sayyid Abdullah Abyaz
Location: (Qila Dadri), Neeru Hawai Avenue, after the Motorway
18. Imam Zadeh Ali Musa al-Radha
Location: Ayatullah Taleghani Avenue, opposite Nakuee Hospital

19. Imam Zadeh Nasir al-Din

Location: Ayatullah Talegani Avenue, Bazaar Square

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