



PROMINENT ULAMAA, PRIOR TO 100 YEARS

Islamic-laws Ulamaa Biographies - XKP

Published: 2012

Categorie(s): Non-Fiction, Religion, Biography & autobiography, Educators, Philosophers, Religious, Education and Study aids, Family & relationships, Reference, Islam, History of Religions , Faith transmission

Tag(s): islam xkp islamic ulama ulema ulamaa maraje marja taqleed ayatullah tusi taoos hilli tabrezi sheikh sayed alim education qummi kafi

SHAIKH MOHAMMED BIN YAQOOB BIN ISHAQ KULAINI - Al KAFI - 250-329 AH

Birth: His exact year of birth has not been recorded. However, it is mentioned that his birth had already taken place by start of the imamate of the 11th Imam, which lasted from 254 A.H to 2560 A.H. Thus if he was 9-10 years old at this time, (an age when children begin to understand matters), then he must have been born around 250 A.H. He was born in the village of Kulain, about 38 kms from the Iranian city of Raiy, which was an important city at that time. His father was also a scholar. Thus Mohammed bin Yaqoob al Kulayni was born around 250Ah, which was the period of imamate of the 10th Imam, and then when he was a little older, it was the period of the imamate of the 11th Imam.

Kunniyat: His kunniyat (agnomen) was Abu Ja'far.

An interesting coincidence is that the name of all the three compilers of the 4 basic books of ahadeeth(al-kafi, Man la Yahdharuhul Faqih, Tehdheeb ul ehkam and Istibsaar fi mukhtatafil akhbar) is Mohammed, and the kunniyat of all of them was Abu Ja'far. Together they are called 'mohammaduna thalatha' or the three Mohammeds. Another interesting fact is that even in later times, around 11th-12th century, three more important books of ahadeeth have been compiled, and the names of the compilers of all these three books are also Mohammed, and are called Mohammedun Thalatha al Awaqib. . These are (1) Mohammed Baqar bin Mohammed Taqi, famous by the name of Allama Majlisi. His book is Biharul Anwar, in 14 volumes. It is a treasure house of the teachings of the AhleBayt. (2) Mohammed bin Murtadha Muhsin Faidh Kashani. And the book is Al Wafi, in 26 volumes (3) Mohammed Hurr e Ameli, the book is Wasael us Shia and covers Shia Jurisprudence. It was originally in 6 volumes, but was later divided into 20 volumes. These scholars are called Mohammedun thalatha al Akhir(the last three Mohammeds).

Title: His laqab(title) was 'Thiqatul Islam', the one trusted by Islam and Muslims. He was respected and trusted by all muslims and all have given him this title

Family and early life: His family was very learned and his father was a very well-known alim(scholar) and the sheikh and leader of the other Ulema of the village

Teachers: History has recorded the names of 36 of his teachers, prominent amongst these was Abu Ja'far Barqi Ali bin Samri, and Ali bin Mohammed Samri who later became the 4th special naeb(representative) of the 12th Imam. Another of his teachers was Ali bin Ibraheem Qummi, the famous author of tafseer e Qummi. Ali bin Ibraheem Qummi was a companion of the 11th Imam, hence this tafseer has been written by a companion of the 11th imam. This implies that it was written by the author after hearing it from the Imam himself. Hence this tafseer is highly regarded in the circles of learning.

Students: History has recorded the names of 15 of his outstanding students. The kafi has reached us through three of these. These are: Ahmad bin Ahmad Katib Toofi, Mohammed bin Ibraheem and Abdullah Safwani. The latter is a descendent of the companion of the 7th Imam, safwani, to whom the Imam had said, "Safwan, we like everything about you, except that you hire out your camels to a cruel, tyrant king. It is related that once when the kazi of Mosul was visiting the king, he entered into a debate with Abdulla safwan regarding Imamte. When the debate reached a deadlock, Safwani invited the kazi to an imprecation(mubahilah). Thus they invoked the curse of Allah on the liar. The kazi died the very next day.

Death: Kulaini died in Baghdad in 329 A.H. The year he died is called 'tanasirul nujoom' or the year of the breaking of the stars, because during this year it was observed that a lot of stars appeared to break and fall. Also, it was a year that saw the death of prominent Ulema – Kulayni, followed by the death of the father of Sheikh Sadooq, Ali bin Babwayh Qummi. The 12th Imam's special naeb(representative), Ali bin Mohammed, too, died in this year. This year also marked the beginning of

ghaibat e kubra(major occultation) of the Imam. Hence this year is called the year of the breaking of the stars, as it appeared as if the stars of the sky were breaking and falling towards the earth, and stars of the sky of knowledge, too, broke and fell.

His age, when he died is calculated to be about 80 years. According to the Christian calendar it was the year 941 AD. His salat ul mayyit (prayer over the dead body) was recited by Mohammed bin Ja'far Husseini abu Qaraat. He is buried in Baghdad ,in Bab e Koofa. This is the same district where he used to live. It is located in eastern Baghdad . His grave exists there even today.

Baghdad has always been a centre of the opponents of the Shia faith. After a long time had passed after Kulaini's death, a king happened to pass by his grave. He saw a lot of people coming to the grave. On enquiring he found out that it was the grave of a Shia alim. He was enraged and ordered the destruction of the grave. On his orders when the grave was opened, his body was found to be very fresh, with not the slightest hint of decay. A child was also found buried in the same grave. Even the body of the child had not decayed. The king was impressed and ordered the closure of the grave.

However Sayyed Ne'matullah Jazaeri had related another event. According to him, a great opponent of Shias established his rule in Baghdad. He wanted to stop the people from visiting the graves of the Masoomen(a), and decided to destroy them. He decided to begin with the grave of The 7th Imam, it being closest to Baghdad. Preparations got underway, when someone informed him that the Shias believe that the bodies of their Imams do not decay in the graves. The king replied," let the grave be opened. If what they say turns out to be true, I will close the grave with great honor. If I find the body decayed, I will consider my actions justified". But someone else told him," you do not need to go far to check their claim, because they claim the same thing for their Ulema as well. One of their Ulema is buried in Baghdad itself. Open that grave. If the body is still fresh, it can be concluded that their faith is the correct one. Thus Kulaini's grave was opened, the body was found to be so fresh that he appeared to be asleep. Even the color of henna on his nails had not faded. The king was impressed. He ordered the grave to be closed and a dome erected over it

Some details about his life: His initial schooling took place in the city of Raiy. Later, he came to be known as Shaykh ul fuqaha (the leader of the jurisprudents) in Raiy. Then he migrated to Baghdad and started

teaching there. Even in Baghdad he was called Shaykhul Fuqaha. When Kulaini came to Baghdad, the 3rd nominated representative of Imam was residing there, but he(the representative) was doing dissimulation (taqayyah), so much so that the ordinary Muslims considered him to be their alim, and his orders and writings were much respected, even in the court of the king. Kulaini is known as the Mujaddid(the reviver of Islam) of the 3rd century.

His Books: Ruqatul Aamma(a collection of letter penned by the Aamma, Kitab al-rijal(a book about the transmitters of ahadeeth), Kitab ta'beer ar-ru'ya(a book on the interpretation of dreams. It is said that a better book on this topic has not been written till today). Kitab al madh' al Aamma(a collection of poetry in praise of the Aamma),Kitab ra'd al Qaramata(a book denouncing a sect who had invaded the Kaaba, robbed the Hajar e Aswad, and kept it in their land for 17 years). However, his greatest contribution is the al-kafi.

Al-Kafi: This book is Kulaini greatest contribution. It is a collection of 16,199 ahadeeth, comprising weak and strong ahadeeth, but no forged ones. One of the principal features of the work is that the traditions are presented systematically in chapters according to their subject matter

The Kafi is divided into 3 parts: 2 volumes of Usool e Kafi, comprising ahadeeth on beliefs, 5 volumes of Furoo' e kafi containing ahadeeth on jurisprudence, and 1 volume of Rawdhatul Kafi. Rawdha means garden. It is a type of shia encyclopaedia, containing ahadeeth not covered in the other volumes. Thus it contains assorted ahadeeth about, eg, the life and times of our Aamma and their opponents.

About the background and importance of Kafi: Conditions during the times of our aimma were very hostile for the shias. Still the companions and students went to the Aamma to gain some knowledge, but before they left home they used to inform their families about their final will, because they could never be sure of returning home. Thus during the 6th Imams' time, too, his students came to him to learn something, so much so that the Imams' teachings began to spread everywhere. There was a time during the 6th Imams' time when Banu Abbas and the Banu Umayyah were fighting for power. They each had already had an enemy to contend with, and could not give much attention to the happenings in Madina. Later when Banu Abbas came to power, Masoor Dawanaqi decided to shift the capital from Damascus. Thus a new city, Baghdad, was

built which again diverted is attention away from madina. His students managed to write books, 400 of which were very important. These are called Usool. But then the tyrant rulers got scared and tried to stem this knowledge from spreading. False mujtahids were brought in, and the "Ulema" attached to the court started issuing fatwa and relating ahadeeth .Going to the Imam to solve ones problems or to learn from him was taken to mean that one was working against the ruler.

Hence we have the case of a man in Kufa, who had divorced his wife but later regretted his actions. He did not know what to do, When someone told him to go to Medina to get his problem solved by the 6th Imam, he came to Medina. But in Medina he found out that anyone going to meet the 6th Imam was sure to be beheaded. Thus he disguised himself as a vegetable vendor, and started selling vegetables in the streets of Medina. When he reached the Imams' house, he quietly went inside and got the solution to his problem. Thus anyone suspected of possessing any hadeeth or a book of hadeeth of the Imam was immediately arrested. On investigation if the suspicion was confirmed he was put to death, the house harboring the book was burnt, and the book itself was either burnt or thrown into a body of water. When this was the state of affairs during the time of the 6th Imam about whom it is believed that he was able to propagate true Islam in a more conducive environment, how much more stifling would the conditions have been during the times of our other Aimma!

Hence we find that during the 7th Imams' time, the episode of Ali bin Yakteen. Ali bin Yakteen was a close companion of the Imam, and a minister in the court of Haroon al Rasheed, by the imams' permission. Once Ali was gifted a very expensive dress by the King. When the dress remained unused for 1 year, Ali sent it to the Imam as part of khums. In those days the khums had to be paid only to the king. Giving khums to anyone else meant instant death. The Imam accepted all other articles, but returned this dress with the message: keep it, you will need it. Later it so happened that Ali fired one of his slaves. The slave went and told the king that Ali has close ties with the Imam of Madina, and has even sent him the dress you gave him, as part of khums. The king immediately summoned Ali and asked him to get the dress. Now Ali understood why the Imam had returned the dress. Ali sent a slave home to fetch the dress. On seeing the dress, Haroon was pleased and ordered

the slave to be killed as punishment, and thus Ali bin Yakteen was saved.

Ishaq bin abi Umair was a companion of the 6th Imam, and had compiled many books. When the ruler got wind of his activities, the police came to arrest him. While the police were arresting him, his sister dug a hole in the courtyard and buried the books there. She exhibited this presence of mind, because she knew very well that she may not see her brother again, but the books must be saved. Thus Abi Umair was arrested, but the sister was unable to meet him. The house was searched by the police, but not a single book was found. Still Abi Umair was not released for 14 years. When he was released, 14 long years had passed. As soon as he came home, the first question he asked was not about his wife or children. The first question he asked was about the books. The sister informed him about their whereabouts. She had been too afraid to retrieve the books, for fear of spies. After 14 years when Abi Umair retrieved them, some of the paper had decomposed, some of the ink had faded. However a major portion of the work was saved. These are the conditions in which the Imam was propagating Islam.

Bear in mind that till the time of the 11th Imam, the Shias were not overly concerned about preserving ahadeeth, because whenever they were faced with a problem an Imam was there to solve it. Even during the initial stages of the minor occultation, they had recourse to the Imam through his nominated representatives. But when Husain bin Rouh was appointed the representative, the Shias grew concerned as their Imam was in occultation and Hussain bin Rouh was in taqayyah on the orders of the Imam. It was at this time that Kulaini migrated to Baghdad, and since he was the Shaykh ul Fuqaha, it fell upon his shoulders to assume the responsibility of collecting and preserving the ahadeeth.

First he collected whatever he could of the 400 books of Usool. Then he sorted them topic-wise. Remember that the students of the Imam would spend the whole day with the Imam and would write down all the queries answered by the Imam, without arranging the material topic-wise. Thus every page was a jumble of topics ranging from Greek philosophy to Indian medicine to salat to beliefs of Islam etc. However, given the circumstances even noting down the queries and their answers was a major achievement. Next, Kulaini himself traveled all over the Islamic world to collect ahadeeth. As soon it would come to his notice that a person in a particular village knows a hadeeth, he would go to that village, even if it entailed journeying over great distances, to hear it from him personally

and write it. He refused to appoint anyone else to go in his stead, so that he could be sure that the written hadeeth tallied word for word with what was related by that person. This process went on for 20 years. Thus the kafi came into existence. After Kulaini, this type of work was done by others too, but Kulaini was the first to undertake this task. Today no mujtahid can issue a fatwa without studying every hadeeth of the Kafi. He compiled the book and gave it to his students. During those times writing was not popular, because it was very difficult to get paper and ink. Thus the preferred method was oral transmission. Hence Kulaini would read out the ahadeeth to his students and they would memorize them. Then the students would recite the ahadeeth and he would hear them. When he was satisfied that a student had learnt all the ahadeeth, he would give the student permission to narrate them on his authority. This permission was called Ijaza e Riwayat, and was an important permission in those days. Thus his students were instrumental in spreading these ahadeeth, till such a time when printing became popular and books began to be printed.

Bear in mind that the importance of the 4 basic books (kutub e arba') for the shias is the same as the importance of the siyah sitta for the ahl us sunna, the difference being that while they claim every hadeeth in the siyah sitta to be sahi(authentic), we make no such claims about every hadeeth contained in these 4 books. It is for the Ulema to investigate and verify the status of each hadeeth. Together the sahi Bukhari and the sahi Muslim contain 7000 ahadeeth, while the Kafi alone contains 16,199 ahadeeth. This, when these two compilers worked in very favorable circumstances, whereas Kulaini worked in a hostile environment, amongst the opponents of Shia Islam, the rulers were against him, and he had no one to help him. Yet he managed to collect more ahadeeth than the compilers of Sahi Bukhari and Sahi Muslim put together.

This was the only book of ahadeeth compiled during minor occultation. Thus it was compiled in the presence of the nominated representatives of the Imam. The 4th and last representative of Imam died shortly after Kulaini's own death. And, of course the Imam himself was well aware of the existence of this book and also knew that this was going to become a basic book of the Shias. If there was something very wrong about this book, the Imam would have pointed it out or would have forbidden the compilation. But we find that nothing of this kind happened. On the contrary, it is said that Kafi reached Imam e Zamana, and he is

reported to have said, "this book is Kafi(enough) for our Shias." This is one of the reasons it is called Kafi. However this incident is not proved.

MOHAMMED IBNE YAQOOB IBNE ISHAQ KULAINI

Although our scholars have recorded very little about **Mohammed Kulaini**, we are placing him first in the order because he compiled the most important book of the **Traditions of the Ahle al Bayt**. His book, **Usool e Kaafi**, is the first of the four **Kutub e Arba**. The four books mentioned here constitute the foundation of our study of the Faith. To qualify as a **Mujtahid (Jurist entitled to Independent Opinion)** a student has to study in depth these four books viz: **Usool e Kaafi**, **Man laa Yahdar al Faqih**, **Tahdeeb al Ahkaam** and **Al Istabsaar fi Mukhtalif al Akhbaar**. Only after studying these books one will qualify to deliver **Fatwas (edicts)**. Of these four great books, the first to be published is **Usool e Kaafi**. It is a very pleasant coincidence that the first name of all the great scholars was **Mohammed**. They were **Mohammed Kulaini**, **Mohammed Babawiya Qummi**, and **Mohammed Toosi** who penned the last 2 books. These were the early **Jafari** writers. But the later day greats too carried the first name of **Mohammed**, viz: **Mohammed Baqir Majlisi** who wrote **Bahar al Anwaar**, **Mohammed ibne Murtada** the author of **Kitab al Waafi** and **Mohammed Hur al Aamili** who wrote **Wasail as Shia**. Therefore the first three are called **Mohammed Talata al Awaqib (the Three Early Mohammeds)** and the later three as **Mohammed Talata al Aakhar (the Later three Mohammeds)**. There is another coincidence that the **Kunyat** of all the first three **Mohammeds** is **Abu Jafar**.

Mohammed al Kulaini was born in the small town of **Kulain** which was about 38 kilometers from the **City of Rai**. **Rai** is the present day **Tehran**. It was one of the most important cities in the **Islamic World**. The area was most fertile and prosperous that **Omar ibne Saad** was tempted to go to the battle-ground of **Karbala** with a promise from **Yazid** that he would be given possession of **Rai** as a reward. The family of **Yaqub ibne Ishaq** was well known in **Kulain** for its learning. It was here that **Mohammed** was born around **250 H**. This is an approximation because there is no authoritative record of the scholar's year of birth. The researchers are of opinion that **Mohammed Kulaini** was there during the **Imamate of the Eleventh Imam**, which commenced in the year **254 H** and concluded in the year **260 H**. In the 9 years

that **Mohammed Kulaini** was there during the **Imamate of the Eleventh Imam**, he acquired the basic intelligence and comprehension that an individual achieves in his early days. At this time the **Imamate of the Eleventh Imam** commenced. **Kulaini** was now known by all Muslims with the title of **Siqat al Islam** which means that Islam puts its trust on him. As mentioned earlier, **Mohammed's** family in **Kulain** was known for its erudition and learning. His early education was in the city of **Rai**. It is indicated that his early mentors were 36 and the most prominent among them was **Abu Jafar Ali ibne Samri** who was later to be nominated the **Fourth Deputy of the Twelfth Imam**. The other prominent mentor of **Mohammed** was **Ali ibne Ibrahim Qummi**. His commentary of the **Holy Quran, Tafseer e Qummi**, is rated very high because he was a companion of the **Imam** and derived great benefit from the company. It was the year 329 H when the great scholars **Ali ibne Ibrahim Qummi, Mohammed ibne Yaqub Kulaini, Shiek Sadooq and Ali ibne Babawiya Qummi** died is called **Sirr al Nujum** or the year of the breaking of the stars! The **Ghaibat e Kubra (the Greater Hiding)** of the **Twelfth Imam** too occurred in that year. According to the **Gregarian calender**, **Mohammed Kulaini** died in the year 941 A.D. He was interred in **Bagdad** and the funeral prayer was led by **Mohammed ibne Jafar Hussaini abu Qirat**. His grave is in the present day **Baab al Koofa** located near the banks of the river **Dajla** in **Eastern Bagdad**. Even today lots of people visit his graveside and offer prayers.

Mohammed Kulaini's book, **Al Kaafi**, has acquired universal acclaim. Besides this, he wrote several other books. In **Ruqqat al Aimma** he has included a collection of the letters written by the Imams. **Kitab ar Rijal** is about the narrators of the Traditions, **Kitab Taabeer ar Rooya** is about interpretation of dreams, **Kitab al Madani al Aimma man Shair** contains the couplets written in praise of the Imams and **Kitab al Radd ala la Karamat** is about the rebellious group that took away the **Hajr al Aswad** from the **Kaaba** and kept in their own town for 17 years.

History chronicles about 15 of his eminent students, although innumerable seekers of knowledge benefited from his company. Of the 15 eminent students there are three who were instrumental in bringing the **Usool al Kaafi** to the posterity. These illustrious students of **Mohammed Kulaini** are **Ahmed ibne Ahmed Katib Toofi, Mohammed ibne Ibrahim** and **Abu Abdallah Safwani** who was a scion of **Safwan**. **Safwan** was a companion of the **Seventh Imam** and was in the business

of hiring out camels. He was known for hiring out camels to **Haroon** during the **Haj** pilgrimage. **The Imam** had once said to **Safwan**, “We like all your acts except renting of the camels to the tyrannical ruler!” There is one incident in the life of **Abdallah Safwani**. When the **Qazi of Mosul** came to the court of the ruler of the time and talked about the issue of **Imamate**, **Abdallah Safwani** challenged him to **Mubahila** that the **Curse of Allah** will visit the liar. They did the **Mubahila** and the very next day the **Qazi** died.

As mentioned earlier, **Mohammed Kulaini** was from a small hamlet, **Kulain**, about 40 kilometers from Rai, the present day Tehran, where he lived for sometime to further his education. Now he moved to Baghdad. It was the period of the Third Deputy of the **Imam e Zamana (a.s)**, **Hussain ibne Rooh**, who spent all his life in **Taqayya (dissimulation)**. This was the reason why the common Muslims too deemed him their mentor. There is a very interesting anecdote about the **Taqayya** of **Ibne Rooh**, which we shall talk about when we discuss the life and times of **Sheik Sadooq**. The edicts of **Ibne Rooh** were very highly rated in the court of the caliph of the day.

When **Kulaini** reached **Baghdad**, he took residence in the eastern region of the sprawling city. When he settled down, **Kulaini** became the mentor of all the **Shia Fuqha (Jurists)**. In Rai he was endowed with the title of **Sheik al Fuqha (the Chief of Jurists)** and was also remembered with the same title in **Baghdad**. After arriving in **Baghdad**, **Kulaini** started giving **dars (lessons)** to the seekers of knowledge. His dedicated services in the field entitled him to be termed the **Mujaddad (Revivalist)** of his time.

There is a tradition of the **Prophet (s.a)**, oft quoted by the scholars of the other school of thought. The **Prophet (s.a)** had said that **Allah** sends a person in every century who revives the **Faith** among the Muslims who might forget or ignore the basic tenets over passage of time. Such persons don't change the **Faith** but revive its practice among the people. Such a person is remembered as **Mujaddad (or Revivalist)**. The **Sunni** scholars have made a study to determine as to who have been the **Mujaddads** in the **Shia** school during the past centuries. **Ibne Athir** has compiled a list of such revivalists for the **4th Century H** in his book and the **Shia** scholars have talked of such personalities from the **1st Century H** to the **13th Century**. If the **Tradition of the Prophet (s.a)** is authentic, the persons listed had been the **Mujaddads** of their times.

Therefore many eminent scholars of both the schools are of the opinion that the **Mujaddad** of the **1st Century H** was our **Fifth Imam, Imam Mohammed Baqir (a.s)** and the **Mujaddad** of the **2nd Century H** was the **8th Imam, Imam Moosa Reza (a.s)**, who was martyred in **203 H**. The scholars also are of opinion that the **Mujaddad** of the **3rd Century H** was **Mohammed ibne Yaqub Kulaini**. It was he who taught the **tenets of the Faith** to the followers of the **Progeny of Mohammed (s.a)**. The **Mujaddad** of the **4th Century H** was **Sayed Murtada Ilm al Huda** and some scholars say that it was **Sheik Mufeed**. But the majority of the scholars say that it was **Sayed Murtada**. The **Mujaddad** of the **5th Century H** was **Tabrasi** who wrote the monumental commentary, **Majma al Bayan** that till now there isn't another commentary of this standard. **Naseer uddin Toosi** is accepted as the **Mujaddad** of the **6th Century H**. The way he had propagated the **Shia Faith**, none other has done before or after him. The enemies of the **Shias** hate this great scholar because he wielded great influence in the court of **Halaku** as his vizier. The **Mujaddad** of the **7th Century H** was **Allama Hilli**, who was a disciple of **Naseeruddin Toosi**. The **Mujaddad** of the **8th Century H** was **Allama Hilli's** son, and disciple of **Fakhruddin, Shaheed e Awwal (the First Martyr)**. The **Mujaddad** of the **9th Century H** was **Muhaqqiq Kirki**. He used to live in **Lebanon**. During his time **Iran** was predominantly inhabited by the enemies of the **Progeny of the Prophet (s.a)**. It is recorded in the histories that the heinous practice of denigrating **Imam Ali (a.s)** from the pulpits of mosques had been stopped all over the Muslim world excepting **Iran**. Therefore the **Safavid** kings invited **Kirki** to come over to **Iran** and reform the masses. The **Mujaddad** of the **10th Century H** was **Sheik Bahai** and that of the **11th Century H** was **Allama Majlisi**. The **Mujaddad** of the **12th century H** was **Sheik Bhebahani** and the **Mujaddad** of the **13th century H** was **Mirza Hassan Shirazi** who, by declaring the use of tobacco **Haram (Taboo)** established the supremacy of the jurists. **Ayatullah Rooh Allah Khomeini** can rightly be termed the **Mujaddad** of the **14th Century H**.

After this necessary digression, we return back to our subject of discussion. What is the achievement of **Mohammed ibne Yaqub Kulaini**? No doubt he achieved the revival of the Faith amongst his people. He also trained many disciples that strengthened the roots of **Shi-ism** in **Baghdad**. While he was in a state of **Taqayya**, the leadership of the people of the Faith was in his hands. But his most significant

achievement is the book, **“Usool e Kaafi”**. This book records **16,199 Traditions of the Prophet (s.a) and the Ahl al Bayt (a.s)**. One must bear in mind that this, and the other three books of the **Kutub e Arba**, have the same significance for the **Shias** as the **Saha Sitta— The Six Books—** for the **Sunni Brethren**. But the **Shias** don’t agree that all the traditions recorded in these six books are authentic. One can very well imagine the difficulties **Mohammed Kulaini** must have faced in his researches that he had to contend with hostile establishment while the authors of the **Six Books** enjoyed the patronage and support of the ruling cliché. Despite all this, **Usool e Kaafi** has **16,199 authentic traditions** and the Six Books together don’t have as many! We shall make a clarification. **Usool e Kaafi** has been compiled in three parts—the first part is called the **“Usool”**, it deals with the **Usool e Deen or the Tenets of the Faith**; the second part is called the **“Furooh”**, that enunciates the norms of the Practice of the faith; and the third part is called **“Rauzat al Kaafi”**, **“Rauzat”** means a garden. This is a sort of encyclopedia of Shiism. This part talks about the **14 Infallibles**, about their adversaries and many traditions that are other than **“Usool”** or **“Furooh e Deen”**. The complete work is in 8 volumes—two volumes are the **“Usool e Deen”**, five constitute the **“Furooh e Deen”** and the last is **“Rauzat al Kaafi”**. The first two volumes are **“Kitab al Aql wal Jehl”**—the book of wisdom and ignorance— the third is **“Ilm”**—the book of knowledge—the fourth is **“Tawheed”**—the book of Unity of Allah, the fifth is **“Hujjat Allah”** that enunciates the proof about the existence of Allah, the Prophethood and the Day of Judgment. The significance of this monumental work is that **Mohammed Yaqub Kulaini** worked against all odds, contending with hostile rulers, when all the efforts were being made by the opponents to obliterate the memory of the **progeny of Mohammed (s.a)** from the thoughts of the Muslim masses.

In those days having the audience of the **Imam (a.s) of the Time** was a very difficult task. People had to face grave danger to their lives and visit him during dark nights. For the interest of the readers the incident of **Ali bin Yaqteen** taking out the **Khums** during the **Imamate** of the **Seventh Imam, Imam Moosi Kazim (a.s)**, is narrated here. **Ali bin Yaqteen** was the prime minister of **Haroon**. He was a **Shi-ite** but wasn’t able to freely call on the **Imam (a.s)** because of the animosity that **Haroon** had against the **Ahl al Bayt (a.s)**. Once **Haroon** presented a very expensive garment to **Ibne Yaqteen** in appreciation of some service that he had rendered to him. Around that time the payment of **Khums** became due. Taking

out **Khums** and sending it to the right quarters was fraught with grave danger those days. The establishment considered it their right to appropriate the **Khums** those days. If it wasn't sent to the ruler, it was deemed that the person wasn't accepting the suzerainty of the ruler. If the acts of such persons were exposed, they were executed as traitors. In such circumstances people used to take out the **Khums** and secretly send to the **Imam (a.s)** in **Madina**. When the time for taking out the **Khums** was at hand, **Ali bin Yaqteen** too sent the due amount along with the expensive garment, that **Haroon** presented to him, to the **Imam (a.s)**. The **Imam (a.s)** accepted all other things but returned the garment to **Ali Ibne Yaqteen** asking him to keep it with him. **Ali** was wondering why the **Imam (a.s)** didn't accept the garment as a part of the **Khums**. It happened that once **Ali bin Yaqteen** was angry on one of his slaves and he punished him. The slave went to the court of **Haroon** and complained that his prime minister was sending his **Khums to Madina**. He said that the garment that **Haroon** gifted to him was sent to the **Imam (a.s)** as a part of the **Khums**. Several persons inimical to **Ali ibne Yaqteen** too had whispered to **Haroon** that he was a **Shi-ite**. **Haroon** urgently called for **Ali bin Yaqteen** and asked him about the garment presented to him. He now understood why the **Imam (a.s)** sent back the garment to him. He sent another slave post-haste to his residence to fetch the garment. **Ali bin Yaqteen** had perfumed the garment while he was sending it to the **Imam (a.s)**. The garment still retained the fragrance. **Ali** told to **Haroon** that he had perfumed the garment and kept it safe at home that it was a gift from his ruler! **Haroon** smelled the garment and angrily ordered execution of the slave.

That was a very difficult time for the companions who used to be in the presence of the **Imam (a.s)**, but against all odds they used to visit the **Infallible Potentate**. They generally used to make their wills to their kin prior to visiting the **Imam (a.s)**. They used to tell their families that if they failed to return, it must be deemed that they had sacrificed their lives in the cause of the **Imam (a.s)**. They used to sit in the company of the **Imam (a.s)**, hear the traditions narrated by him and record them for the posterity. Thus a time came during the **Imamate** of the **Sixth Imam, Imam Jafar e Sadiq (a.s)**, that his disciples spread far and wide in the Islamic Realm and propagated his sayings. Thus everyone received instruction, directly or indirectly, from the **Imam (a.s)**. It is said that camels laden with the sayings of the **Imam(a.s)** moved in different directions. When anyone planned to visit any other town, the practice was that he

presented traditions of the **Imam (a.s)** to his hosts. Now the establishment of the day started worrying that the teachings of the **True Imam (a.s)** would jeopardize their own position. Thus they forcibly started preventing the propagation of the teachings of the **Imam (a.s)**. To counter this move, the disciples of the **Imam (a.s)** sat with him and compiled books of traditions. **400** such books were of great importance. These books were called "**The Usool**", or the **Fundamental Principles**. The opponents tried all the subterfuges to counter this propagation. They created false **Mujtahids (Jurists)**. Such imposters used to visit the **Imam (a.s)** and their task was to concoct false traditions. The establishment also started eliminating the ardent supporters of the **Imam (a.s)**. For the slightest suspicion that a person possessed any book of traditions narrated by the **Imam (a.s)**, he would be killed if such books were found with him. Even homes that were suspected of holding the books were put to fire. Fingers of persons were chopped who were detected to have recorded the traditions. Sometimes such books were consigned to the waters of the rivers if detected on the person of any of the disciples of the **Imam (a.s)**.

Ishaq ibne Abi Umair was a companion of **Imam Jafar e Sadiq (a.s)**. He wrote several books sitting in the company of the **Imam (a.s)**. When the ruler of the time heard about this, he sent his troops to capture him. When he was being arrested, his sister knew that her brother would be killed without any inquiry or trial. Instead of pleading with the troops or crying, the girl went quietly into the house and buried all the books, compiled by **Ibne Umair**, in the courtyard. She wanted thus to prevent the valuable books from the tyrannical ruler. The girl couldn't even meet her brother. The house was rummaged but no writings could be detected. **Ibne Umair** remained incarcerated for 14 long years. The sister always had the fear that if she brought out the books, the sleuths of the ruler might detect her doing it. She wanted to protect the sayings of the **Imam (a.s)**. When **Ibne Umair** came home after 14 years of absence, the first thing he asked his sister was about the books. She then dug out the books from the courtyard. Some pages of the books were slightly damaged, but most of the contents were safe.

While **Mohammed Ibne Ishaq Kulaini** was a child of 10 years, the **Eleventh Imam, Imam Hassan Askari (a.s)**, was martyred. While going into hiding (**Ghaibat**) the **Twelvth Imam (a.s)** appointed **Othman ibne Said Omri** as the **Naib (the Deputy)**. **Othman** was succeeded by his own

son as the **Second Naib**. From 260 H to 329 H was the very important period of the **Ghaibat e Sughra (the Minor Period of the Hiding of the 12th Imam(a.s))**. The period, 308 H to 326 H, was the time when **Hussain ibne Rooh** was the **Naib (Deputy)**. This was a very important period when **Mohammed ibne Yaqub Kulaini** arrived at **Baghdad**. Since **Hussain ibne Rooh** was in **Taqayya (Dissimulation)**, the people were worried as to how they would have access to the **Imam (a.s.)**'s traditions and sayings and guidance about the norms of the Faith. Since **Kulaini** came with a reputation as the **Sheik al Fuqha (the Chief of Jurists)**, people started addressing their queries to him. They also wrote letters to **Kulaini** pleading with him to collect the sayings of the **Imam s (a.s)**. **Kulaini** resolved to take up this difficult task. He spent 20 long years searching for the **400 Books of Basic Traditions**. The books that **Kulaini** gathered during his searches were the manuscripts written by the umpteen disciples of **Imam Jafar e Sadiq (a.s)**. The contents were jotted down as and when the **Imam (a.s)** narrated them. They were therefore not chronologically arranged according to the subjects. These narrations were the replies given by the **Imam (a.s)** to the queries raised by the visitors and the disciples used to write down. These queries always used to be on different subjects and the disciples didn't have the means to sort out the replies according to the subject. As **Mohammed Ibne Yaqub Kulaini** obtained the books, he commenced arranging the contents according to the subject of the narration. For this work he traveled from village to village, from hamlet to hamlet for 20 years. Even if he heard that a person was having a single tradition of the **Imam (a.s)** he traversed the long distance to obtain it. Such an onerous task it is to collect **16,000 Traditions** and compile them according to the subjects. The great thing about **Usool e Kafi** is that in no other book of traditions the narrations are arranged so perfectly. It first deals with **Aql (Intelligence)**, then about knowledge, **Hujjat (Proof)**, about faith and infidelity, about the norms set forth by the **Quran**, about the rights and duties of the relatives etc. The greatest quality of this book is that it was compiled during the lifetime of the **Imam (a.s.)**'s **Naib** that coincided with the **Ghaibat e Sughra**, from 308 to 326 H. Whenever there was a risk of the **Momineen** going astray, the **Imam (a.s)** wrote letters to the deputies to guide the people. In fact **Mohammed Yaqub Kulaini** spent his entire active life during the period of the **Naibs** and he too died in 329 H almost immediately after the expiry of the last **Naib**. His works had gone into the hands of the deputies and received the stamp of their approval. Some scholars have

gone to the length of writing that **Kulaini's** works had been perused by the **Imam (a.s)** who had said:

"Haada kitab kaaf la Shiatina"

"That book is sufficient in all respects for our Shias"

They believe that this is one reason for calling the book **"Usool e Kaafi"** It however is a fact that this claim is not supported with any authentic tradition. The book, as said earlier, was compiled during the period of **Ghaibat e Sughra** and if there were any errors in it, the **Imam (a.s)** would have communicated his dissent through his **Naibs**. The **Imam (a.s)** certainly was aware that this book would assume the status of the first of the 4 basic books of the **Shia Faith**. Here it would be appropriate to mention about the yardsticks and norms established for determining the authenticity of the traditions. The **Hadith Sahih** is the tradition of which the authenticity is firmly established. Then there is **Hadith Da'eef**, or a weak tradition, the authenticity of which isn't firmly established. The third category is **Hadith Mauzoo**, or a concocted tradition. The wonderful thing about **Usool e Kaafi** is that it doesn't contain any **Hadith Mauzoo**. **Mohammed Kulaini** has compiled the book with such great care that the book is used as a reference by the **Mujtahids** for issuing edicts. In the time of **Kulaini** paper was a scarce commodity. The method he followed for compiling the work was that he used to dictate the traditions to his disciples. They used to repeatedly narrate them till they remembered the contents, verbatim, by heart. Once it was established that a disciple thoroughly remembered the traditions taught to him, **Kulaini** issued a certificate to the effect, on paper, with his seal of approval. Now the disciple would be eligible to disseminate the traditions that have been communicated to him. This process was called **the Ijaza** or permission by the master to the disciple for conveying the traditions to the people. All the scholars, from **Kulaini's** time till now, acknowledge his great contribution in propagating the word of the **Ahl al Bayt**.

Many years after the demise of **Mhammed ibne Yaqub Kulaini**, a ruler of **Baghdad**, who was a sworn enemy of the **Ahl al Bayt**, passed near the grave of the great scholar and noticed many persons offering **Fateha** there. He inquired from his attendants as to the identity of the person whose grave was held in such reverence. They told him that it was the grave of the **Shii Scholar Mohammed ibne Yaqub Kulaini**. When he heard this, his bias knew no bounds. In his anger he

ordered the grave to be dug up. When the grave was taken asunder, it was noticed that the body was as fresh as fresh as it was at the time of his demise. In fact, beside his body there was the body of a small child buried next to him in the same grave. The child's body too was found very fresh and not deteriorated. The perpetrators of this heinous act felt that such miracles are attributed to the prophets or the imams! **Nemat ullah Jazaeri**, a great scholar himself, records the event in another manner. He says that an extremely biased ruler of **Baghdad** wanted to prevent people from visiting the graves of the **Progeny of Mohammed (s.a.)**. He decided that the mausoleum of the **Seventh Imam (a.s), Imam Moosa Kazim (A.s)**, was the nearest to **Baghdad** and that he would commence the nefarious project of demolishing the graves from there. The preparations for the act were commenced. Someone went to the ruler and asked him why he was planning such an act. He said that the bodies must have deteriorated and gone to the dust and why should people visit such graves to pay their respects. The person said that the belief of the followers of the **Ahl al Bayt** is that the bodies of their **Imams (a.s)** will ever remain fresh. The ruler said that if he found the body fresh, he would get a grand mausoleum constructed at that place. If, to the contrary, the body is found deteriorated, his act of demolishing the grave would be correct. The person said that the belief of the followers of the **Ahl al Bayt (a.s)** was that even the dead bodies of their eminent scholars too wouldn't deteriorate after their death. The nearest such grave, he said, was that of **Mohammed ibne Yaqub Kulaini**. Therefore he suggested that the test may be conducted there. The ruler accepted the suggestion and the group immediately proceeded to the graveside. When the grave was dug up, they saw as if **Kulaini** was in a peaceful slumber. Even the henna that was applied to his nails appeared fresh. The ruler was much impressed and got a grand mausoleum constructed at the place.

<http://www.kulayni.com/english/>

[http://www.ahl-ul-bayt.org/en.php/
page,7161A14177.html](http://www.ahl-ul-bayt.org/en.php/page,7161A14177.html)

Thiqat al-Islam Kulayni; the most famous scholar of Islamic law and Shia academic of Hadith

The most famous scholar of Islamic law and Shiite academic of Hadith in the first half of the fourth century is the trustworthy of Islam Muhammad ibn Ya'qub ibn Ishaq Kulayni Razi popularly known as

Kulayni or Sheikh Kulayni. Kulayni is of Iranian origin from the village of Kulayn located at thirty seven kilometers of the City of Rey and on the south-western region of the Qum –Tehran main way near present day Hassan Abad.

It is for this reason that he is also entitled Razi, related to Rey.[1]

Yaqut Hamawi (b 626 Hegira), the renowned geographer, writes:

‘Estakhri (alive in 340 Hegira) has said that Rey is bigger than Isfahan and after Baghdad, there was no city in the east more populous [and flourishing] than it, regardless that Nishabur is bigger from the view-point of expansiveness. Rey is one and a half farsakhs in length and width, and has villages every one of which is one bigger town.’[2]

Yes, from the early days Rey and its towns have been considered as part of the Shiite centers; despite that most of the people of Rey were Hanafi and Shafi’I Sunnis. The tomb of Kulayni’s father, that is to say, Ya’qub ibn Ishaq, who was one of the prominent Shiites of those days, is at the present in the village of Kulayn and is a pilgrimage place for the people of that area.

Ullan Razi (Kulayni’s maternal uncle), and another group of Shiite religious jurisprudents and scholars of Hadith, like Muhammad ibn Assam (the student of Kulayni) also came from that [same] village.

Kulayni’s Status in the Islamic World

The trustworthy of Islam Kulayni was born in the era of Imam Hassan Askari (a), and was a contemporary of four ambassadors and representatives of the Imam of the Age, may Allah hasten his reappearance, who were the link between the Shiites and the Imam of the Age, may Allah hasten his reappearance, in the entire period of the short occultation of his holiness. Despite that these four people were considered as being among the greatest religious jurisprudents and scholars of Hadith, and the Shiites consider them as highly prominent, but still Kulayni was the most famous pre-eminent person who lived with respect among the Shiites and Sunnis in that period and openly endeavored at spreading the correct school of thought.

All the biographical works have praised him for his truthfulness in speech and correct conduct and totally encompassing knowledge of Hadiths to the extent that they have written that both Shiites and Sunnis used to refer to him to obtain religious verdicts and he was reliable and dependable in this regard to both schools of thought. It is for this very reason that he is entitled the trustworthy of Islam and one of the Islamic scholars who was called by this title and he is rightly worthy of this great title. Kulayni unparalleled in dependability, justice, piety and virtue, memorization and recording of Hadiths, which were all attributes of a reliable and fully qualified religious jurisprudent. In the words of Al-lama Majlisi:

‘He was, among all our scholars and those who related Hadiths from him likewise unequalled in the order and arrangement of his book al Kafi, and this excellence is proof that he had special approval from Allah.’[3]

Kulayni in the Viewpoints of Shiite Scholars

The mentor of students and front-man of Shiite religious jurisprudents Sheikh Muhammad ibn Hassan Tusi, writes in his invaluable book entitled ar-Rijal, section of those who have not narrated a Hadith from the Imams (a), writes:

‘Abu Ja’far Muhammad ibn Ya’qub Kulayni was a prominent scholar knowledgeable about the Hadiths and reports. He has literary works which have been collected in the book al Kafi. He died in the month of Sha’ban in the year 329 Hegira and is buried in a place called ‘the Door of Kufa’. We have mentioned his books in the book entitled al-Fihrist.’[4]

And he cites the names of all of books of al-Kafi and a number of other books in al Fihrist which we are going to get acquainted with, and he quotes the chains of transmission of his Hadiths from his teachers Sheikh Mufid, Hussein ibn Abdullah Ghazairi, Seyyid Murtatha and Ahmad ibn Abdun.

A prominent scholar of chains of transmission Abul Abbas Ahmad ibn Ali ibn Abbas, popularly known as Najashi (b 450 Hegira), who has been known as the most famous Shiite scholar of chains of transmission and

has written his book after al-Fihrist and ar-Rijal of Sheikh Tusi, thus remembers Kulayni in his renowned and precious book ar-Rijjal:

‘Abu Ja’far Muhammad ibn Ya’qub ibn Ishaq Kulayni, Allan Kulayni Razi is his maternal uncle. Muhammad ibn Ya’qub Kulayni was the leader of Shiite scholars and their shining face in Rey, and is the most effective Shiite academic in Hadiths and their recording. He wrote his magnanimous book entitled al Kafi within a period of twenty years.’

Then he mentions the books of al Kafi and other writings of Kulayni, which we are going to explain later.[5]

Besides the Sheikh and Najashi, who are the scholars of transmissions of Hadith and translation, other people too have remembered Kulayni or his magnanimous and renowned book al Kafi whenever they come across his name as the most effective Shiite scholar in the understanding, narration, recording Hadiths, and the beauty of the order and arrangement of his book al-Kafi.

Ibn Shahr Ashub Mozandarani, Allama Hilli and Ibn Dawud, according to custom, have used those same expressions of the Sheikh and Najashi in praising him.

Seyyid ibn Tawus writes:

‘The trustworthiness and dependability of Kulayni in narration of Hadiths is unanimously agreed upon by all the scholars.’[6]

Sheikh Hussein ibn Abdul Samad Amuli (the father of Sheikh Bahai) says:

‘Muhammad ibn Ya’qub was the teacher of scholars in his age and their front-man and the most dependable academic in Hadith narration. He was the most knowledgeable and advanced at criticism of Hadiths.’[7]

Mulla Khalil Qazwini, the famous religious jurisprudent, in the Farsi commentary on al-Kafi, writes:

‘Friend and foe have all acknowledged his virtue.’[8]

Allama Majlisi, in the commentary on al-Kafi called Marat al Uqul, has written:

‘Kulayni was acceptable to all the tribes and students of those days and was praised by all.’[9]

Mirza Abdullah Isfahani, popularly known as Afandi, the renowned scholar and student of Allama Majlisi, writes:

‘The meaning of “the truthful of Islam”, in most instances in the books of transmissions of Hadith is Abu Ja’far Muhammad ibn Ya’qub ibn Ishaq Kulayni Razi, the author of al-Kafi and other books, that is to say the pre-eminent Sheikh and Muslim among the ordinary, learned and scholarly of both sects.’[10]

Kulayni in the Viewpoints of the Sunni scholars

Kulayni is very great in the views of Sunni scholars, especially the historians who came after him. All have praised him for his greatness and magnanimity.

Ibn Athir Jazari in the famous book ‘Jami’Usul’ writes”:

‘Abu Jafar Muhammad ibn Ya’qub Razi, one of the leaders of the Ahlul Bait (a) school of thought, is a great, renowned and virtuous scholar.’

He has also recognized him as the reviver of the Shiite school of thought.

Ibn Athir quotes a Hadith from the Prophet (s) stating, ‘At the beginning of every century, Allah raises an individual who revives His religion and keep it renowned.’

Then he embarks upon explaining this Hadith and says:

‘The scholars of Hadith and the revivers of the Shiite school of thought were Muhammad ibn Ali Baqir (a) (the fifth Imam) at the beginning of the first century, Ali ibn Musa ar-Ritha in the second century and Abu Ja’far Muhammad ibn Ya’qub Kulayni Razi.’[11]

From Ibn Athir's writing, the position and circumstances of Kulayni become very clear, and it becomes known that he was the most pre-eminent Shiite scholar in the second half of the third century and the first half of the fourth century Hegira who was the reviver of the [Shiite] school of thought after two Imams (a).

The younger brother of Ibn Athir (Azaddin Ali ibn Athir Jazari), in the beginning of the events of the year 328 Hegira in the book al Kamil Fil Tarikh, has also considered Kulayni as the first scholar who passed away in that year and writes:

'Muhammad ibn Ya'qub Abu Ja'far Kulayni, one of the scholars and leaders of the Shiites, died in this year.'[12]

It has to be borne in mind that the contemporary scholar and researcher Hussein Ali Mahfuz, in the introduction of al-Kafi page twenty one has mistakenly quoted the expression 'Jami-ul-usul' from Ali ibn Athir in [the book entitled] al-Kamil and has [mistakenly] imagined that the authors of Jami-ul-Usul and al-Kamil are one and the same person.

Firuz Abadi (b 818 Hegira), the eminent etymologist, in the book entitled al Qamus al Muhit has mentioned Kulayni under the word-heading Kulayn and has recognized him as a Shiite jurisprudent.[13]

Ibn Hajar Asqalani (b 852 Hegira) in his famous book Lisan al-Mizan- who has in brief and at length interpreted the states of the Sunni scholars and sometimes the Shiite up to his era- thus writes about our great scholar:

'Muhammad ibn Ishaq Abu Ja'far Kulayni Razi was a resident of Baghdad and there he used to narrate Hadiths from Muhammad ibn Ahmad Jabbar and Ali ibn Ibrahim ibn Assim and the others. Kulayni is one of the Shiite jurisprudents and a person who in their school of thought has authored a lot of books.'[14]

And also Ibn Hajjar in his other book at-Tabsir has said:[15]

'Abu Ja'far Muhammad ibn Ya'qub Kulayni is one of the leaders of the Shiite scholars who lived during the reign of Muqtadar (the Abbassid Caliph).'[16]

Besides these ones, whenever the rest of the Sunni scholars have come across the name of Kulayni, they have remembered him as a great scholar and renowned faqih too and one of the former leaders of the Shiites.

Kulayni's Mentors

The truthful of Islam Kulayni met a lot of great scholars, jurisprudents and authorities of hadith in the second half of the third century Hegira in Rey, Qum, Baghdad, Kufa and the other Islamic lands far and wide, which are obscure to us today, and compiled what [knowledge] they had preserved and derived benefit from it and got their permission; authorization from such great men which was also very valuable to a magnanimous man like him [i.e Kulayni]. In the book of the authorities of chains of transmission and translations, they have named up to forty jurisprudents and scholars of Hadith, every one of whom is considered his teacher and master, and Kulayni was a student of theirs.

Beside a number of Sunni scholars whom Hajr Asqalani has named, this number of honorable Shiite jurisprudents and scholars of Hadith whom we have become acquainted with in the first and second volume of 'Mafakhir al Islam' and have named them [both] in brief and in detail, are among the famous teachers of the trustworthy of Islam, this former Shiite scholar.

Ahmad ibn Muhammad Issa, Ahmad ibn Idriss Qumi (b 306 Hegira), Ahmad ibn Muhammad Saeed Hamadani, popularly known as Aqda (b 333 Hegira), Ahmad ibn Muhammad Assim Kufi, Ahmad ibn Mehran, Ishaq ibn Ya'qub, Hassan ibn Hanif, Hassan Fazl ibn Yazid Yamani, Hussein ibn Hassan Hussein Aswad, Hussein ibn Hassan Hashimi Alawi, Hussein ibn Muhammad ibn Imran Ash'ari Qumi (b 307), Ali ibn Hussein Sa'd Abadi, Ali ibn Abdullah Khadiji Asghar, Ali ibn Muhammad ibn Muhammad ibn Ibrahim ibn Aban ibn Razi, Muhammad ibn Ali ibn Muamar Kufi, Muhammad ibn Yahya Attar, are thirty five people altogether, and other than those.

Kulayni's Students

This number of Shiite jurisprudents and scholars of Hadith, who were among our famous scholars in the first half of the middle of the fourth

century Hegira in Iran and Iraq and teachers of a great number of renowned scholars of the second half of the fourth century Hegira, they are considered as some of Kulayni's students.

Ahmad ibn Ibrahim, popularly known as Ibn Abi Rafi Simri, Ahmad ibn Katib Kufi, Ahmad ibn Ali ibn Saeed Kufi, Ahmad ibn Muhammad ibn Ali Kufi, Abu Ghalib Ahmad ibn Muhammad Zarari (285-364 Hegira), Ja'far ibn Muhammad ibn Quluwiya Qumi (368 Hegira), Abdul Karim Abdullah ibn Nasr Bazaz Tanisi, Ali ibn Ahmad ibn Musa Diqan, Muhammad ibn Ibrahim Ni'mani well known as Ibn Abi Zainab, who is one of the special students and acquaintances of him [i.e Kulayni] and copied his book al-Kafi [in his own hand writing], Muhammad ibn Ahmad Safwan the resident of Baghdad, who is also was one of his special students and copied his book al-Kafi line by line [in his own hand-writing] and learned [theoretical] knowledge and [practical] morals from him and was awarded a prize by Kulayni for his recitation of the Hadiths, Muhammad ibn Ahmad Sanani Zahri the resident of Rey, Abul Fazl Muhammad ibn Abdullah ibn Matlab Shibani, Muhammad ibn Ali Majluwiya, Muhammad ibn Muhammad ibn Asam Kulayni, harun ibn Musa Talakbari Shibbani (b 385 Hegira), totaling fifteen people altogether, the others are among the category of eminent [scholars].

Kulayni's Works

Sheikh Ajal Tusi, and Najashi the scholar of chains of transmission of Hadith and their authorities, have counted a total of these books as part of Kulayni's writings:

1. The Book of Chains of Transmission
2. The Book of Refuting the Qaramatiya
3. The Book of the Imams' (s) treatises
4. The Book of Interpreting Dreams
5. The Collection of Poems (comprising elegies which poets have recited in praise of the virtues and graces of the infallible and pure Ahlul Bait (a)).

6. The Book entitled al-Kafi (which we shall treat independently).

Kulayni's Death and Tomb

The truthful of Islam, this former prominent scholar of Hadith who in those days was the eyes and torch of light for the Shiites and a noble source of reference for the scholars of Hadith, including both the Shiites and Sunnis, after all that pain and struggle and writing and publication and enlivening the school of thought acceptable to the infallible and pure Ahlul Bait (a), finally in the year 328 and 329 coinciding with the beginning of the greater occultation of the Imam of the Age, may Allah hasten his reappearance, died in that same city Baghdad and let his soul fly high to the garden of rest. His tomb today is on the eastern side of the Tigris River, near the old bridge of Baghdad, well known a pilgrimage place for the Muslims. (The birth day of Kulayni has never been known.)

Sheikh Tusi in the book al Fihrist has recorded the year of Kulayni's death as 328 Hegira but Najashi in al Rijjal and the Sheikh himself too who in his al Rijjal, both of which were authored after al Fihrist, have explained that Kulayni died in the year 329; we also believe this date to be authentic. In this year, Sheikh Ajal Abul Hassan Simri, the fourth representative of the Imam of the Age also died and with his death, the greater and long occultation of his holiness began, and Shiite community were placed in a particular position. But the existence of the book al Kafi, like the bright star, made the dark night of the Shiites shine luminously to the extent that the succeeding scholars undertook to completing Kulaynis work and spreading the light of the infallible Ahlul Bait (a).

1 Mu'jam al Baladan vol. 2 verse 117

[3] Sharh Mashaikhah Min la Yahtharat al faqih P 267

[4] Al Fihrist Sheikh Tusi P 135

[5] Rijjal Najashi P 266

[6] The Introduction of al Kafi

[7] The introduction of al Kafi as quoted from Wusul al Akhbar P 69

[8] The Introduction of al Kafi

[9] Marat ul Uqul vol 1 P 3

[10] The Introduction of al Kafi

[11] Al Rijjal, Abu Ali Hairi,

[12] Al Kamil ibn Athir vol 6 P 274

[13] Qamus al Rijjal vol 4 256

[14] Lisan al Rijjal vol 5 P433

[15]

[16] Rauthat al Janat Fi ahwal al Ulama wa sadat P 525

Reference: Mafâkher-e Islam's book (vol:3 Page:40)

Chapter 2

SHEIKH SUDOOQ (Ibne Babawiya) - 305-383 AH

Full Name : **Abu Jafar Mohammed ibne Ali ibne Moosa ibne Babawiya al Qummi al Khorasani ar Raazi** popularly known as **Sheikh Sudooq**.

He was born at the end of **305 H** & He died in **381 A.H.** (990 A.D.)

Sheik Sudooq hailed from **Qum**. In his twilight years he moved to a village near **Tehran**. His **Kunyat** is **Abu Jafar** and is remembered with the title of **Sudooq** that means a very truthful person. There are two very interesting reasons for the title which we shall discuss . There is no positive evidence as to his year of birth. According to some indications, scholars have guessed that **Sheikh Sudooq** was born at the end of **305 H** or in some month of **306 H**. We shall discuss about this too as we proceed. All the scholars and historians are unanimous about the **Sheikh's** death which was in the year **383 H**. This would mean that he lived to an age of **75** years.

Among the mentors of **Sheikh Sudooq** his father, **Ali ibne Hussain Qummi**, was the first. His other well known tutors were **Ibrahim Burki** and **Mohammed ibne Hussain ibne Walid**. The names of about **150** scholars have been listed by historians as the persons from whom he had the privilege of receiving instruction. There is also a formidable list of his disciples who benefited from his knowledge. His most outstanding disciple was **Sheikh Mufeed**. **Sheikh Mufeed** is accepted by many authorities as the **Mujaddad** of the **4th Century H**. Another famous disciple was **Najashi**. **Najashi's** father too was a disciple of **Sheikh Qudoos**. **Ibne Zaheri**, the most famous scholar of his time, too was the **Sheikh's** student. But the most important heritage left behind by **Sheikh Sudooq** is the books written by him. The tomes of history record about **300** books authored by **Sheikh Sudooq** but **220** books are available in the libraries of the world.

Sheikh Sudooq's most popular book is "**Mun laa yahdar al faqeeh**". Another very well known book is "**Madinat al Ilm**". But unfortunately the book is out of print and no copies are available. Another

popular book of his is **"Ilal al Sharaeh"**. (Reasons/Why for a variety of rules/names etc available in urdu as well) This too is a very important book on **Fiqh and Hadith**. **Sheikh Sudooq** has dealt with the purpose of the mandatory practices like **Wadu (ablution)** and why is it prescribed; Why one should do **Ruku (Genuflection)** during prayers; Why **Tawaf (Circumambulation)** around the **Kaaba** is mandatory during the **Haj** and why one should circumambulate 7 times; why pebbles should be thrown at the **Shaitans**; why the **Seegha (The Pronouncement of Marriage)** is recited at the time of marriages; why the proposals for marriages have to be initiated by the boy's family and not the girls? Thus he has dealt with all the questions that might arise in the matter of **Shariah** in the light of the sayings of the **Infallibles (a.s)**. This book has already been translated into **Urdu**. Another very popular book written by **Sheik Sadooq** is **"Kitab al aiteqaadiya"**—it is a treatise on the beliefs of the **Shias**. This is a small but comprehensive book. Every **Momin** must peruse this book at least once! The other smaller books authored by him are: **"Sawab al Aamaal"**, **Iqaab al Aamaal"**, **"Sifaat al Shia"**, **"Muaani al Akhbaar"** etc.

We shall have to deal at length with the life and works of **Sheik Sadooq** because he is the author of one of the 4 great books, **"Mun laa Yahdar al Faqeeh"**. The great scholars have eulogized this book profusely. After **Yaqub Kulaini**, **Sheik Qudoos** came to propagate the word of the **Imams (a.s)** after the **Imam e Zamana (a.s)** went into Occultation. A person who isn't aware of the works of **Sheik Sadooq**, he is ignorant of the basics of the **Shia Faith**.

Sheik Sadooq hailed from the town of **Qum**. **Qum** has always been the center for the followers of the **Aal e Mohammed (s.a)**. There is a tradition of the **6th Imam (Imam Jafar e Sadiq a.s)** who said that the people of **Qum** genuflect and prostrate in prayer! They are scholars and people with intelligence. This tradition manifests that during the time of the **6th Imam (a.s)** **Qum** had established its reputation as a center for **Islamic Learning**. The people in this town always approached the **Ulema** seeking solutions for their religious queries.

Making a reference to the people of **Qum**, I must mention here that they during the reign of any **Caliph** or king, made access only to their **Ulema** for the solution of their problems and never approached the corporal authorities. The beliefs of the people were firm. They received instructions directly from the disciples of the **Imam (a.s)**. A time came when concerted efforts were made to deter the followers of the **Ahl al Bayt (a.s)** from the Right Path. They created such situations that the

people considered the status of the **Maasoomen (a.s)** on par with **Allah**. But the beliefs of the people of **Qum** remained steadfast that they always looked to the **Ulema** for guidance. They didn't manifest any **Ghluv (excessive Exaggeration)** because they were aware of **Hazrat Ali (a.s)**'s saying: "Two persons will be destroyed —the one who exaggerates my status and the other who belittles it!"

When the **Ghalees (Fanatic Exagerraters)** were convinced that the people of **Qum** wouldn't listen to their **Ghuluv (excessive exaggeration)**, they started berating the **Ulema** of **Qum**. When the time of **Ali ibne Babawiya Qummi** came, the people used to look to him for guidance in all matters, spiritual or corporal, although it was in the **Abbasid Realm** and a governor was located there. **Sheik Sudoog** was later to be born to this great scholar and cleric.

Sheik Sadooq's father too was a person of high erudition. **Imam Hassan Askari (a.s)** had written a letter to him in the following manner: *After praising Allah, His Prophet (s.a) and the Imams (a.s), he addressed the Sheik as Mautamad (Secretary) and Cleric, Abal Hassan Ali ibne Hussain Babawiya Qummi. Then he prayed for the Sheik to be endowed with righteous progeny. Then he made a lengthy exhortation to the Sheik asking him to establish prayer, pay the Zakat and fulfill his obligations towards his kin (Sila ar Rehm). He also asked the Sheik to cultivate the habit of offering the Nightly Prayers (Namaz e Shab). The Imam (a.s) said that he was making this exhortation because the Prophet (s.a), in his last moments, had said to Hazrat Ali (a.s), ' O Ali! Offer the Namaz e Shab! One who belittled the Namaz e Shab has no relationship with us!' Then the Imam (a.s) writes to the Sheik that it was his bounden duty to guide the Shias to implicitly follow this exhortation. In the end the Imam (a.s) exhorted the Sheik to ardently await the arrival of the Last Imam (a.s) because the Prophet (s.a) had said that the best act for his Umma was to await the arrival of the Imam (a.s)! Then Imam Hassan Askari (a.s) concluded the letter with some details about the Last Imam (a.s)"*

It must be noted that the **Imam (a.s)** chose to write a letter to the Sheikh's father and made the same exhortation to him that the **Prophet (s.a)** made to **Ameer al Momineen (a.s)**. Such a person of piety was **Sheik Sudoog's** father. (Sadooqs father Shrine in qom pic)

After the martyrdom of the **Eleventh Imam (a.s)**, there was a subtle movement to divert the attention of the followers from the **Imam in Occultation (a.s)**. **Sheik Sudoog's** father was one of the persons who opposed this movement with great force. In the absence of the **Imam (a.s)** some impostors had raised their heads claiming that they were the

deputies of the **Imam (a.s)**. There were at least 7 or 8 such impostors about whom the **Imam e Zamana (a.s)** had written a letter to his nominated deputy condemning them and also warned his followers to keep away from them. Some of these impostors were the companions of the **Eleventh Imam (a.s)** and people held them in some respect because of this fact. They behaved the same way as some of the companions of the **Prophet (s.a)** who turned hypocrites when he was in the last throes of death and immediately thereafter. **Abu Mohammed Shariati** was one such impostor who first claimed that he was the deputy of the **Imam in Occultation (a.s)**. Then he went to the extent of claiming that he was a prophet and that he had been anointed as such by Allah. Then he said that the **10th Imam (a.s)** himself was Allah. Among the impostors too was **Hussain ibne Mansoor Hallaf** who used to recite the following words: **An al Haq, An al Haq I am god I am god**

On the basis of an edict by the clerics, the ruler of the time executed him. He was inflicted with a thousand flogs before he was executed. When he was held for execution, he tried to frighten the clerics by saying that god was in his blood and that he will avenge his blood. After his execution the body was burned and the ashes were consigned to the river **Dajla**. It so happened that there was a flood in the river that year. The water over flew the shores of the river. This strengthened the false belief of some of his followers. They believed that the river too didn't accept the ashes of **Ibne Mansoor Hallaf** and it went into spate. **Ibne Hallaf** had thought that **Qum** was the important center for the **Shias** and he therefore entered there to carry on his mission. He found that the most important person in **Qum** at that time was **Ali ibne Babawiya Qummi**. He therefore wrote to him a letter saying that since he was a follower of the **Faith of Mohammed (s.a)** he should know that he (**Ibne Mansoor Hallaf**) was the **Deputy of the Imam (a.s)** and that his hands be strengthened. He wrote similar letters to other clerics as well. All these clerics rejected his contention in different ways. One of the clerics wrote to him that he had grown bald because of old age and said that he would accept him as the deputy of the **Imam (a.s)** if made his hair grow afresh. When **Sheik Sadooq** got such a letter from him, he shredded it into smithereens and told the persons gathered at that time that **Ibne Mansoor Hallaf** was an impostor. **Sheik Sadooq's** father used to run a shop in **Qum**. One day when he reached near his shop he noticed a person sitting in front of the shop and many curious persons were surrounding him. Since he was the chief of the town those days, the persons moved away from that man and came near him. He asked one of the persons as to the identity of the

man who sat in front of his shop. They informed him that it was **Hussain ibne Mansoor Hallaf**. **Ibne Mansoor** intruded saying why he wasn't directly asked to reveal his identity instead of asking the other persons. **Sheik Sadooq's** father said that he intended to give due respect to him by asking other persons to identify him. He however asked him now to identify himself. **Ibne Mansoor** said that he was the person whose letter was shredded by his interlocutor. Hearing this, the **Sheik's** father got furious and asked his slave to throw the person out of the ramparts of the town. **Ibne Mansoor** never again entered the bounds of the city of **Qum**. This proves the respect that **Sheik Qudoos's** father enjoyed in the city.

Sheik Sadooq's father, the 4th Deputy of the Imam (a.s) and **Mohammed ibne Yaqub Kulaini** died in the year 329 H. In that year many other prominent clerics too died. Therefore it is called the **Year of the Breaking of the Stars**. It is mentioned in the books of history that one day the 4th Deputy of the Imam (a.s), **Ali ibne Mohammed Samri**, was sitting with an assembly of persons in **Baghdad** when he said, "Yarham Allah— May Allah be kind on **Ali ibne Hussain Babawiya Qummi!**" When he uttered these words, the assembled persons asked him the reason for saying what he said. They said that these words are used for deceased persons and **Ali ibne Hussain Babawiya Qummi** was alive. He replied that the person had just died. The assembly was surprised and they made a note of the date and time of the statement. When a caravan arrived at **Baghdad**, after many months, from **Qum**, they informed that their erudite cleric, **Ali ibne Hussain Babawiya Qummi** had expired on that day and at the time mentioned by **Ali ibne Mhammed Samri** sitting with his friends at **Baghdad**.

Sheik Sadooq's father was married to the daughter of his paternal uncle, **Mohammed ibne Hassan babawiya Qummi**. For a very long time he remained issueless. It is said that when **Hussain ibne Rooh** was ordained the 3rd Deputy of the 12th Imam (a.s), **Sheik Sadooq's** father was still residing in **Qum** and **Hussain ibne Rooh** was a resident of **Baghdad** that is hundreds of miles away from there. In those days traversing that distance was rather a difficult task. The **Sheikh's** father once traveled to **Baghdad**. That was the time when the 2nd Deputy of the Imam (a.s) had expired and **Hussain ibne Rooh** had assumed charge of his responsibilities. **Ali ibne Babawiya Qummi** met him and had a long discussion on many issues. Some scholars are of the view that after meeting the Deputy, he personally went to the presence of the Imam

(a.s). But there isn't any positive proof of this meeting. After this visit, **Ali Ibne Babawiya** returned back to **Qum**.

After returning to **Qum** he sent a letter to **Hussain Ibne Rooh** through a person, **Ali ibne Jafar**, requesting him to communicate his submission to the **Imam (a.s)** to offer prayer to **Allah** for endowing him with issues. **Hussain ibne Rooh** replied to him saying that he would present his case to the **Imam (a.s)** and would revert back with the reply in three days. There are different versions recorded by different scholars. But the sum total is that the **Imam (a.s)** had replied that **Ali Ibne Babawiya** will remain issueless from his then spouse and that soon he would marry a **Kaneez** hailing from **Deelam** who would bear him children who will be a source of blessing to him. **Deelam** is a place in **Iraq**. The **Imam (a.s)** also said that this spouse would bear him 2 sons who will be erudite scholars and clerics and would be a great source of benefit to the people. He was also asked by the **Imam (a.s)** to name one of the son's as **Muhammed** and the other as **Hussain**. In the end the **Imam (a.s)** communicated to him that he would pray to **Allah** that the two sons should bring him both spiritual and worldly benefit. The actual year of the birth of **Sheik Sadooq** isn't recorded by any historian with authority. But they have made a circumstantial guess that since his father met **Hussain Ibne Rooh** in 305 H and communicated his request, **Sheik Sadooq** must have taken birth either in 305 H or 306 H. **Sheik Sadooq** always took pride in the fact that he was born with the special prayer of the 12th **Imam (a.s)** and also that he was given a name by the **Imam (a.s)** himself. The given name of **Sheik Sadooq** was **Mohammed** and his younger brother was named **Hussain**. **Sheik Sadooq** had another brother who, although a very pious person, wasn't an erudite scholar unlike his elder brothers.

In their early days of education, **Mohammed and Hussain**, were known for their memory and power of retention. Whatever they heard once, never escaped their memory. The people of **Qum** used to be surprised at this faculty of the little brothers. Their mentors used to be surprised at the prowess of these children. **Sheik Sadooq** was known to the people as **Sadooq** because of his implicit truthfulness. His truthfulness was complemented by his strong memory that he remembered every event verbatim and was able to recount it word for word! Thus he is rightly remembered with the title of **Sadooq!!**

The **Sheik** and his father together are remembered as **Sadooqain—or the two truthful ones!** If you find a mention in any book quoting **Sadooq**, it would mean that the reference is only to him. But if in

another place the mention is of **Sadooqain**, the reference is both to the son and the father. There is one very interesting event about **Sheik Sadooq** that I must mention here.

Sheik Bahai, who is accepted as the **Mujaddad of the 10th Century H**, writes that once people asked him whether **Zakaria ibne Adam** was greater or **Sheik Sadooq**? **Zakaria ibne Adam** was a companion of **Imam Ali ibne Moosa (a.s)**. There is a tradition of **Imam Ali ibne Moosa (a.s)** about this pious person. They told him that their homes were in a far away place and it wasn't easy for them to approach him with their queries. **The Imam (a.s)** replied that they need not travel the long distance and they could refer their queries to his companion, **Zakariya ibne Adam**, who was a dependable person both in the matters of the Faith and the world! **Sheik Bahai** further writes that after some days **Sheik Sadooq** came in his dream and complained that when a question was asked to compare him with **Zakariya ibne Adam**, why did he ignore him and praised **Zakariya ibne Adam**? **The Sheik** said in the dream that he didn't know that they both were of the same status!

Sheik Sadooq came to **Baghdad** in the year **355 H**. Leading scholars and clerics accepted him as their mentor although he was a very young person at the time. **Sheik Mufeed** too became his disciple. It is accepted that the **Infallibles (a.s)** too provided support to his mission of propagation of the word of the **Ahl al Bayt (a.s)**. His book, **Akmaal al Deen wa Atmaam al Nema or Perfection of the Faith & Fulfillment of Blessings pdf. Part 2 pdf**, is on the topic of the **Ghaibat (Occultation)** of the **12th Imam (a.s)**. In the preface to this book **Sheik Sadooq** writes about how he wrote the book. He writes that once he traveled from **Qum** to the holy city of **Mashad** to visit the mausoleum of the **Imam (a.s)**. After paying obeisance at the mausoleum, he proceeded towards the town of **Naishapur**. In **Naishapur** there were many followers of the **Imam (a.s)** and were very prosperous and wielded much power. When he reached **Naishapur**, people started coming to meet him. He felt that many residents of **Naishapur** were having doubt about the **Ghaibat** of the **Imam (a.s)**. He felt that their faith was not firm. He resolved to stay back in **Naishapur** till he was able to correct the belief of the people there. He started imparting education to them on the **Quran**, the traditions of the **Prophet (s.a)** and the **Ahl al Bayt (a.s)**. Slowly they came round to believing about the **Ghaibat** of the Last Imam (a.s). He then took leave of the people of **Naishapur** and returned to **Qum**. It was the period when **Sheik Sadooq** was a resident of **Rai** and had left **Qum** in his early youth. **Rai** is in the neighborhood of present

day **Tehran. Rai** is also the place where the mausoleum of **Shahzada Abdul Azeem** is located. He had preferred to settle in **Rai** because it was the place of **Mohammed ibne Yaqub Kulaini**. While **Sheik Sadooq** was in **Qum**, the great scholar from **Bukhara**, **Sheik Najmuddin Abu Saeed Mohammed ibne Hassan Qummi** paid a visit there. **Sheik Sadooq** felt that he must meet **Sheik Najmuddin**. At the first meeting **Sheik Sadooq** developed brotherly liking for him. They started meeting regularly and frequently.

Once, during a discussion, **Sheik Najmuddin** told him that in **Bukhara** lived a learned philosopher and logician and that he had once a detailed discussion with him. After the talk with him, two doubts entered **Sheik Najmuddin's** mind about the **Imam (a.s)**. The first doubt was how the **Imam (a.s)** would live to such a long age? The second doubt in his mind was why **Allah** had to send the **Imam (a.s)** into long Occultation? Why did He terminate his contact with the **Ummat**? **Sheik Sadooq** convinced him in the light of the sayings of the **Infallibles (a.s)**. But **Sheik Sadooq** was himself worried that such doubts are entering even the minds of erudite scholars. In such circumstances there could be likelihood of people going astray in large numbers. One night, worrying about these circumstances he remembered and missed his wife and children. With these thoughts he slept and after a while he saw a dream that he was standing at **Makkah Mukarrama**. It was the period of the **Haj** and he was attired in the **Ihram**. He passed a cursory glance over his **Ihram** and he proceeded towards the **kabaah**. After completing the 7 circumambulations of the **kabaah** he put his hand on the **Hajr al Aswad** and recited the prayer prescribed for the act. In this prayer one converses with the **Hajr al Aswad** and one says, "O **Hajr al Aswad**! I have fulfilled my vow and have delivered to you what I had resolved to deliver!" This prayer is very effective and thought provoking. He was reciting the prayer once again, putting his hand on the **Hajr al Aswad**, he noticed a personage standing near the wall of the **kabaah**. He felt that it certainly must be the **Imam e Zamana (a.s)**! He instantly left the place of the **Hajr al Aswad** and reached near the **Imam (a.s)** and fell near his feet. The **Imam (a.s)** could gauge from **Sheik Sadooq's** face about his worry. The **Imam (a.s)** said, "O **Mohammed ibne Ali**! You are you worrying about this issue? See! You were born as an answer to our prayer to Allah! We have a right over you that you must discharge! You must write a book on the subject of our **Ghaibat (Occultation)**! This will expel the doubts of the people in the matter." **Sheik Sadooq** said, "O **Imam (a.s)**! All the books I have written do contain the traditions about

your **Ghaibat**! Even then people continue to have their doubts!" **The Imam (a.s)** said, "You must write a book different from what you have been writing about the **Imams (a.s)**. First you must write about the **Prophets (a.s)** and the periods of **ghaibat** that they had undergone. Then you must talk about our **Ghaibat**. You must also write about the longevity of persons that the history has recorded that they lived for hundreds of years. Thus you can expel the doubts in the minds of people about our long **Ghaibat**. May **Allah** help you in your effort !"

The **Sheik** says that he immediately awoke from his dream. Tears were running down his cheeks. He was happy that he had been highly blessed on that day. The first thing that he did in the morning that he picked up the pen and commenced writing the book on the subject and gave this work the title of **Akmaal al Deen wa Atmaam al Nema or Perfection of the Faith & Fulfillment of Blessings pdf. Part 2 pdf** Thus a great book on the **Ghaibat of the Imama e Zamana (a.s)** came into our hands. You may remember that there is a tradition about the **Jazeera e Khizra (The Green Island)** in our books of traditions. The white islands (**Jazeera e Abyad**) are surrounding this island. There are three traditions about this island in our books that have reached us through the writings of the erudite scholar, **Nemat Allah al Jazaeri**. It is a long tradition that describes how some persons had reached the island. One tradition is about some **Christians** reaching the island. There is also a narrative about a follower of **Shafaee** who witnessed the kingdom of **Imam (a.s)** and also that he saw the **Naibeen (Deputies) of the Imam (a.s)**. The narrator says that wherever he went in the **Jazeera e Khizra**, he found the names of the five erudite scholars— the first name was that of **Mohammed ibne Yaqub Kulaini**, who wrote the **Usool e Kaafi**, the second name was that of **Sheik Sadooq**, the third was **Sheik Mufeed**, the fourth **Sayed Mur-tada** and the fifth name was that of **Najm al Deen Qasim ibne Mutahir Hilli** who is the author of **Shara e al Islam**. He says that wherever he went in the island he heard these five names. This is the **Kingdom of the Imam (a.s)** where his deputies are ruling.

One book written by **Sheik Sadooq** is **Man la Yahdar al Faqeeh**. This is the book only next to **Usool e Kaafi** and it contains **9,044** traditions. The very title of the book indicates its importance. It means the book is for persons who don't have any access to any cleric or **Mujtahid**. **The Sheikh** has very deftly dealt with the day to day problems that ordinary persons face in their lives and the solutions in light of the traditions of the **Prophet (s.a)** and the **Ahl al Bayt.(a.s)**. It deals with the same problems as are dealt in **Tauzeeh al Masael**. But the difference is that he has

handled the subjects in the form of traditions of the **Infallibles (a.s)**. For example: you read in the **Tauzeeh** that 4 things are mandatory for doing the ablution. The **Sheik** writes that as said by the **Imam (a.s)** five or six steps are prescribed by the **Imam (a.s)** for the ablution. All the traditions quoted by **Sheik Sadooq** in this book on the day to day problems and he hasn't quoted any two traditions that contradict each other. For any problem he has quoted only one tradition. This was possible because of his exceptional memory. Some scholars are of the view that because of this prowess his book becomes more important than the **Usool e Kaafi**.

Mohammed Yaqub Kulaini did tremendous work collecting the traditions from umpteen sources. But **Sheik Sadooq's** specialty is that he was fully aware of the lives of the narrators because of his exceptional memory. Not only **Sheik Sadooq** was a cleric and **Mujtahid** of very high category but he was an adept at **Ilm e Kalam**. **Ilm e Kalam** means the study of the **Shia Faith** to reply to the objections raised by its opponents—the objections could be either for **Tauheed, Risalat or Imamat**. Therefore many a **Munazera (Debate)** made by the **Sheik** are on record. Whenever he heard of any such remarks made by the opponents, he would personally travel, despite being a cleric of very high caliber, and actively debate with the other parties. There are umpteen persons who have adopted the **Right Path** because of the convincing arguments of **Sheik Sadooq**.

The very famous debate that **Sheik Sadooq** had was in the court of **Rukn al Dawla** who was the ruler of the territory of **Deelam** in **Iraq**. **Rukn al Dawla** had heard a lot about **Sheik Sadooq's** erudition. Therefore he wrote a letter to him and invited him to **Deelam**. The **Sheik** went to his court. He was received there with great care and respect and was seated near the ruler in the court.

Sheik Sadooq had very useful discussions with **Ruk al Dawla**. The king was so much impressed that he said that "if there is any truth in a faith, it is in this Faith!". The first question that the king asked **Sheik Sadooq** was that the **Shias** talk ill of some people and pass remarks against them while all the Muslims feel that there is no need to criticize others. **Sheik Sadooq** replied, "O king! Do you know the way of Allah and His **Sunnat** that He doesn't accept anything unless the opposite of it isn't rejected! Unless one repudiates the false gods the true God (Allah) will not accept one's belief in Him! Similarly one will not be firm in accepting the true Prophet unless he repudiates the false prophets like **Maslima the Liar**! Similarly when one professes faith in

the **True Imams (a.s)** he has to reject those who have been claiming to be the imams of the Muslims! He will have to reject those who had usurped the position of the **Imams (a.s)**. **Rukn al Dawla** immediately asked the **Sheik** his opinion about the persons who sat in the place of the **Imams (a.s)**. The **Sheik** replied referring to the **Surat al Bara'at** and he asked the king to remember the incident when the **Prophet (s.a)** asked one person to take the **Sura, also known as Surat al Tauba**, to **Makkah** and propagate it with the people there. As the person commenced his journey to **Makkah**, **Gabriel** came and communicated the order from **Allah** that the verse in question couldn't be communicated to the people of **Makkah** by anyone other than the **Prophet (s.a)** or a person who is from him(**the Prophet**)! When **Allah** doesn't trust any person propagating a single Verse, how could such a person be entrusted with the propagation and dissemination of **Faith** and the entire **Book of Allah?!!** **Rukn ad Dawla** understood the argument but one of the courtiers stood up and said, "O **Sheik**! There is a tradition of the **Prophet (s.a)** saying that his **Ummat** will not congregate behind falsehood. He also said that if it had congregated behind one person, he certainly must be a righteous person." The **Sheik** explained saying that the **Prophet (s.a)** didn't categorize the entire **Ummat** in this tradition. The **Ummat** can mean as few as three individuals. In view of the Holy **Quran** even one person would form an **Ummat**

Sheik Sadooq further says that even a common intellect doesn't accept this tradition quoted by the person. Then he asked **Rukn ad Dawla**, "If we have two alternatives, either to accept the **Prophet (s.a)** as correct or the **Ummat**, which alternative would we accept? **Rukn al Dawla** replied that we would certainly consider the **Prophet (s.a)** correct. The **Sheik** said that people believe that the **Prophet (s.a)** didn't nominate his successor. If we do accept this contention, and if, certainly nominating a successor is necessary, and even then he didn't nominate one, then wouldn't he be termed at fault? (Our belief is that the **Prophet (s.a)** **did** nominate his successor!). If nomination of a successor was necessary, and the **Prophet (s.a)** didn't nominate and the **Ummat** took it upon itself to select one, then the **Ummat** is at fault! Should we contend that nomination of a successor was not at all necessary and the **Ummat**, in its fault, selected one!!

After this discussion and debate, the conditions for the followers of the **Progeny of the Prophet (s.a)** became more congenial. In the heart of **Rukn ad Dawla** the love for the **True Faith** awakened.

Sheik Sadooq spent his entire life propagating the word of the **Ahl al Bayt** and he breathed his last in **381 H.** and he was interred near the mausoleum of **Shah Abdul Azeem** in **Rai**. His grave is visited by people even today. **Fath Ali** got a tomb and sarcophagus constructed on the grave of **Sheik Sadooq**. About two hundred years ago, in **1238 H.** it rained very hard in that area and the graves were sundered open, The **Sheik's** grave was in a cellar. When it rained very hard his grave too was badly damaged. The author of **Rauzat al Janna**, **Aghai Ibrahim Nawasani**, writes that when the water entered the grave with force, he visited the place. When he entered the cellar he noticed that the grave was totally open and he found that **Sheik Sadooq** was lying there as if he was peacefully asleep. After such a long time of his expiry the marks of dye on his nails were visible as if it was applied on the same day. Even the cloth in which the **Sheik's** body was wrapped hadn't deteriorated. A spider had made a web around the **Sheik's** body as if it was protecting it. Seeing this, **Aghai Nawasani** came away. When this news spread in the town, it also reached the ears of **Fath Ali**. He himself visited the site but didn't enter the cellar finding a big crowd there. He got the **Sheik** wrapped in a fresh coffin, got the mausoleum constructed and sealed the cellar. This incident proves the greatness of **Sheik Sadooq**. **Before his birth the Imam (a.s)** prayed for him and after his death the spider knit a web around his body that reminds us what happened to the **Prophet (s.a)** in the cave at **Thoor!**

Source Urdu Lectures of Moulana Sadiq Hassan Book Urdu Lecture is here

Shaikh Saduq (a.s) from http://www.dartabligh.org/biographies/sheikh_sadooq.html

The author of this book (Sheikh Sadooq) - May God have Mercy upon him - is the highly esteemed, noble Abi Ja'far Muhammad ibn Ali ibn Al-Hussein ibn Musa ibn Babooyeh al-Qummi known as Sheikh Sadooq. He has such a high rank in knowledge, understanding, realization of the true meaning of traditions, jurisprudence, honesty in speech and extensive highly valuable writings that no one can write about and fully express these. All the knowledgeable people who have either written his biography or used his highly valuable books have tried to praise his works and declare his Divine Leadership and honesty. They have called him Sheikh that is normally the title of native scholars trained in the traditional sciences such as clerical dignitaries, members of a religious order, or professors of spiritual institutions of higher learning - that is master of an order. He has also been called honest and a forerunner.

We can say that he has been one of the signs of God. He passed away in the year 381 A.H. (990 A.D.) when he was more than seventy years old. His publications – that were more than 300 in number - were like brilliant stars guiding those who sought to follow the Divine Path. Unfortunately, the tragic occurrences in history resulted in the loss of the majority of his works. We can clearly state that not even one tenth of his writings have remained up until today. His Nobility as Expressed by Noble Religious Scholars There is no need to present any evidence or reasoning to prove his high rank.

However, we will briefly mention a few of the remarks of our noble religious scholars about his noble personality here for the readers to get a bit more familiar with him.

Sheikh al-Taefeh (may God have mercy upon him) has called him 'of a high position' in his book *Al-Fehrest*. Then he wrote, "He is the protector of the traditions, ware and informed about the personalities, and is an informed person and a critic on Akhbar (traditions). One has not seen anyone of similar capabilities among the scientists in Qum. He has about 300 publications." He also makes similar remarks about him in his *Rijal*.

Najjashi who was a great researcher on 'great men' calls him 'Abi Ja'far from Qum'. He also calls him Sheikh, our jurisprudent, a shining character, and the honor of the Shiites in Khorasan. He wrote, "When in the year 355 A.H. (965 A.D.) he entered Baghdad, he was young. The great men of the Shiites listened to him to learn traditions and gain Divine Knowledge."

Al-Khatib al-Baghdadi in his famous book *TARIKH BAGHDAD* (the history of Baghdad) wrote, "He (Sheikh Sadooq) went to Baghdad and quoted traditions on the authority of his father. He was one of the well-known and noble men of the Shiites, and Muhammad ibn Talha an-Na'ali told me about him." Ibn Edris has praised him in his book *SARA'IR* and said, "He was honest in speech, noble, informed about the traditions and a critic. He was very knowledgeable about the great men. He had memorized many traditions."

Allameh al-Hilli has called him Sheikh, and has said that he is our jurisprudent, our honor, and the bright and real character of the Shiites.

He has been called the following titles by the noble religious Shiite scholars: Ibn Shahr Ashoob; Seyed ibn Tawoos; Fakhr al-Mohaghegin; ash-Shahid al-Awwal (the first martyr); Re'is al-Mohaditheen; al-Sheikh al-

Ajall; Imam Asreh; Rokn Min Arkan ad-Din (one of the pillars of religion); Sadooq al-Muslimeen; Ayatullah fil-Alemin; al-Sheikh al-A'zam; al-Sheikh al-Sadooq; Hujatul Islam; al-Sheikh ath-Thiqa; al-Molood Bid-Da'wat; al-Sheikh al-Imam al-Moghaddam; al-Fadhil al-Mo'adhdham; Omdatul Fudhala; Sheikh Minal-Mashayekh; Rokn min Arkan ash-Sharia; Sheikh al-Hafazah; Wajihat at-Ta'efah al-Mostahfaze; Emaduddin; and al-Sheikh al-Alam Al-Amin, among many other titles.

His Trips

He made many trips to various towns in order to learn nobility and hear the traditions directly from the greatest scholars. He was born in Qum, raised there and he acquired knowledge from the great scholars there. Then, although there were many renowned religious scholars in Ray[2], the people of Ray invited him to go and reside there. Of course, there is no precise mention of the date of his immigration to Ray in the books on Rijal and Tarajom.

However, one can conclude from what is written in this book, and in Al-Khisal and Amali, that his immigration was after the (Arabic) month of Rajab of the (lunar) year 339 A.H. (949 A.D.), and before the (Arabic) month of Rajab of the year 347 A.H. (957 A.D.) This is because he has cited a tradition he had heard from Hamza ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Hussein ibn Ali ibn Abi Talib (MGB) in the Quran on the first date, and has cited another tradition from Abul Hassan Muhammad ibn Ahmad ibn Ali ibn Asad al-Asadi known as Ibn Jaradeh al-Barda'ee in Ray on the second date.

He lived in Ray from 347 A.H. (957 A.D.) until he requested permission from Rokn ud-Dowleh - the ruler of the Buya clan - to visit the holy shrine of Imam Al-Reza (MGB) in Mashhad. He then traveled to Mashhad in 352 A.H. (962 A.D.) and returned to Ray after visiting the holy shrine. Regarding this he wrote in his book, "When I asked the successful ruler Rokn ud-Dowleh for permission to visit the holy shrine of Imam Al-Reza (MGB), he approved of my request in the (Arabic) month of Rajab in the year 352 A.H. (962 A.D.) When I returned home, he called me in again and said, 'The place you want to visit is a blessed place of martyrdom. I have visited it myself. When I was there, I asked God to fulfill the requests I had in my mind. God answered my prayers and fulfilled them. Therefore, when you get there, remember me, and do not forget to

visit on my behalf and pray for me since prayers will be fulfilled by God when they are presented in that holy place.' I promised him to do so, and I fulfilled my promise. Upon my return from the blessed Mashhad, I went to see the ruler. He asked me if I had prayed for him, and visited the Shrine on his behalf. I replied in the positive. He said, 'You did well since it has been proven to me that prayers will be accepted there.'

On this trip to Mashhad that year, he entered Neishaboore. He recorded some traditions from the religious scholars there, among whom we can name Abu Ali Hussein ibn Ahmad Bayhaqi - who narrated several traditions for him in his own house - Abdul Wahid ibn Muhammad ibn Ubdoos Neishaboore, Abi Mansoor Ahmad ibn Ibrahim ibn Bakr Khorī, Abu Saeed Muhammad ibn Fadhl ibn Muhammad ibn Ishaq Mozakkar Neishaboore known as Abi Saeed al-Muallem, Abut-Tayyeb Hussein ibn Ahmad ibn Muhammad Razi and Abdullah ibn Muhammad ibn Abdul Wahab al-Sejezy. In addition, Abu Nasr Ahmad ibn Al-Hussein ibn Ahmad ibn Obayd al-Zabee al-Marwani al-Neishaboore cited some traditions for him in Neishaboore. In addition, a group of people cited traditions

for him in Marv Rood among whom we can name the jurisprudent Abul Hussein Muhammad ibn Ali ibn al-Shah, and Abu Yusuf Rafeh ibn Abdullah ibn Abdul Malik. In the same year, he traveled to Baghdad and heard some traditions from the religious scholars there. He had also gone to Kufa, Fayd, Mawara' un-Nahr, Balkh, Samarqand and Forghaneh and had heard traditions from the religious scholars in these cities.

The Birth of the Author - May God Have Mercy upon Him We are not precisely aware of the year in which he has been born. None of the biographers has stated his birth date. However, we can draw some conclusions in this regard from his own book KAMAL AD-DIN, and Sheikh Toosi's GHAYBA and Najashi's FEHREST that he was born after the demise of Muhammad ibn Uthman al-Umari who was the second (of the four) representatives of the twelfth Imam (MGB) - that is in year 305 A.H. (917 A.D.) at the beginning of the mission of Abil Qasim Hussein ibn Ruh - who was the third representative of the twelfth Imam (MGB).

Sheikh Sadooq quoted on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Aswad, 'After the demise of Muhammad ibn Uthman al-Umari - may God be pleased with him - Ali ibn Hussein ibn Musa ibn Babawayh asked me to ask Hussein ibn Ruh to ask our Master - the Imam of Time

(the twelfth Imam al-Mahdi) (MGB) - to pray and ask God the Almighty to grant him a son. I did so, and he secretly reported that. He informed me after three days that the Imam (MGB) had prayed for Ali ibn Al-Hussein, and that God the Almighty will soon bless him with a son, and will grant him more children thereafter.'

The above has also been cited by Sheikh al-Ta'ifeh and Najjashi - may God have mercy upon them. What has been presented about his birth-date was the information available from him himself who best knows about his life history and some of the great religious scholars. Thus, we can conclude that he was born after the year 305 A.H (917 A.D.). His birth was a blessing, and he was blessed since he was born due to the prayers of the Imam of Time (MGB). Everyone benefited from him, and his being blessed. That is why he was always very proud and said that he was born due to the prayers of the Imam of Time (MGB). He also said, 'There were many occasions when Abu Ja'far Muhammad ibn Ali al-Asvaed (who narrated the details about his birth) saw how studiously I attended the classes of our Professor - Muhammad ibn Ahmad ibn al-Valid (May God have mercy upon him); and how eager I was to learn and memorize scientific books. He would tell me there is no wonder I am so eager to acquire knowledge since I was born due to the prayers of the Imam of Time (MGB).'

The Death of the Author and His Shrine

The Death of the Author and His Shrine

He died in 381 A.H. (990 A.D.) after living for seventy years. He was buried in Ray next to the Toghrol Garden, near the shrine of the blessed Abdul Azeem al-Hassani - may God be pleased with him. His shrine is simple, but spiritual. Many people go visit his shrine and receive blessings.

A Demonstration of his Nobility

In the year 1238 A.H. (1859 A.D.) Fath Ali - the king of Qajar - ordered the building of the shrine to be reconstructed. This resulted in a demonstration of nobility. The word spread around among the people, and it was finally approved of by the government officials and the king. The details of this event have been recorded by many authors - may God have mercy upon them. Among them we can mention ROWZA by Khansari, QISAS AL-ULAMA by Tonikaboni, TANQIH AL-MAQAL by Mamaghani, MONTAKHAB UL-TAWARIKH by Khorasani and

TAVA'ED AR-RAZAVIEH by Qumi. This has been recorded in ROWZA by Khansari as follows: 'This event was a demonstration of the nobility of the Sheikh. It attracted the attention of many people, and was a source of guidance for many and a cause of happiness for many enlightened people.

There once appeared a rupture in the shrine of the noble Sheikh - that is located near Ray - due to a flood. When they investigated to find the degree of damage done in order to reconstruct it, they reached a room in which he was buried. Once they entered that room they found his body naked, with his private parts covered, and in perfect shape. His face was absolutely peaceful and they could still see the polish (khadhab) on his nails. The shroud with which his body was wrapped at the time he was buried had worn out, torn into shreds and fallen down on the dirt around his corpse. The news rapidly spread around in Tehran. When Fath Ali - the grandfather of Naser ad-Din - the king of Qajar heard about this around the year 1238 A.H. (1859 A.D.), he went there in person to investigate. He consulted with the government officials whom he trusted as to whether or not he should enter the tomb in person.

They did not recommend the king entering the tomb, as they thought this was not appropriate for his rule. Then a group of religious scholars and well-known people were sent into the tomb to check the issue. When the numerous people who had entered the tomb all testified to the truth of this issue, no doubt was left for the king.

Once he was certain about the truth of this issue, he ordered the cavity to be closed off, and the building of the shrine to be reconstructed, and decorated in the best possible fashion using mirror work. I have personally seen some of the people who were present there. Some of our religious professors who are of the noble scholars have also described this event. And peace be upon him the day he is born, and the day he dies, and the day he is resurrected.'

Information from the Book 'Mawazih' from www.ansariyan.org

Name and Lineage Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh; Abu Ja'far As-Saduq al-Qummi -i.e. of Qum-; the master Sheikh and the head of the narrators.

His father was the respectful Sheikh Abu al-Hasan Ali bin al-Hussein bin Musa bin Babawayh: the master Sheikh of Qum in his time. He was

also the most precedent, the master jurisprudent, and the most trustful of the ulema of his time.[1]

Birth and Early Life Sheikh As-Saduq was born in Qum. Although it was impossible to define the very year in which he was born, it is well known that he was born after the death of Mohammed bin Othman al-Omari (the second representative),[2] which was in the year 305 A.H. That was the opening year of the representation of Abu al-Qasim al-Hussein bin Rawh (the third representative), who died in 326 A.H.

As confirmation of this estimation, we provide the words of Sheikh As-Saduq himself in his book titled *Kamal ud-Din wa Tamam un-Ni'ma*:

Abu Ja'far Mohammed bin Ali al-Aswad related to us:

After the death of Mohammed bin Othman al-Omari, Ali bin al-Hussein bin Musa bin Babawayh (i.e. As-Saduq's father) asked me to tell Abu al-Qasim Ar-Rawhi –i.e. bin Rawh- to ask our master Sahib uz-Zaman[3] to pray to Allah for giving him a male baby.

Abu al-Qasim informed that he asked the Imam, who rejected. Three days later, Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah, Exalted is He, would benefit (many people). Moreover, many boys would come after that baby.

(Abu Ja'far Mohammed bin Ali al-Aswad said) After a period, Ali bin al-Hussein was given Mohammed (i.e. As-Saduq) followed by many other boys.[4]

(Another Narrative)

Sheikh At-Tusi said that some people narrated from Abu Ja'far Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh and Abu Abdullah al-Hussein bin Ali bin Musa bin Babawayh (his brother) that Abu Ja'far Mohammed bin Ali al-Aswad related to us:

After the death of Mohammed bin Othman al-Omari, Ali bin al-Hussein bin Musa bin Babawayh (i.e. As-Saduq's father) asked me to tell Abu al-Qasim Ar-Rawhi to ask our master Sahib uz-Zaman (a) to pray to Allah for giving him a male baby.

Abu al-Qasim informed that he asked the Imam, who rejected. Three days later, Abu al-Qasim informed that the Imam (a) had prayed to Allah for Ali bin al-Hussein and he would be given a blessed male baby who would be the means by which Allah, Exalted is He, would benefit (many people). Moreover, many boys would come after that baby.

(Abu Ja'far Mohammed bin Ali al-Aswad said) I asked him to pray to Allah to give me a male baby, but he did not answer. He said: This is impossible.

After a period, Ali bin al-Hussein was given Mohammed (i.e. As-Saduq) followed by many other boys. For me, I was not given anything.

Abu Ja'far bin Babawayh commented: As he noticed me attending the classes of our master Mohammed bin al-Hussein bin al-Waleed frequently while I was interested in recording and retaining the items of knowledge, Abu Ja'far Mohammed bin Ali al-Aswad used to say to me, 'It is not strange for you to have such an insistent desire for learning since you came to this world by the supplication of the Imam (a).'[5]

Ar-Rawandi, in his *al-Kharaa'ij*, related the like of the previous narrative, yet brief.[6], Besides, At-Tabirsi, in his book titled *A'lam ul-Wara*[7], Sayyid Hashim al-Bahrani, in his *Tabssirat ul-Wali*[8], , and Sayyid Ali bin Abdul-Karim An-Najafi, in his *Muntakhab ul-Anwar il-Mudhee'a*[9], referred to the same narrative.

Imaduddin Mohammed bin Ali At-Tusi, in his *Thaqib ul-Manaqib*,[10] referred to a part of that narrative.

In his reference to the biography of Ali bin al-Hussein bin Musa; As-Saduq's father, An-Nejashi said that the man was in Iraq when he met Abu al-Qasim al-Hussein bin Rawh, Allah may have mercy be upon him, and asked him many questions. After that, As-Saduq's father corresponded with Abu al-Qasim at the hands of Ali bin Ja'far bin al-Aswad and asked him to deliver a paper to Imam al-Mahdi, Allah may hasten his return, in which he asked for a male baby.

The answer was, 'We have prayed to Allah for you and you will be given two virtuous male babies.'

Hence, Abu Ja'far and Abu Abdullah[11], whose mother was a bond-woman, were born.[12]

From the previous we can conclude that Sheikh As-Saduq, Allah may have mercy be upon him, had come to this world out of the prayer of Imam al-Hujja (a) after the death of Mohammed bin Othman al-Omari; after the year 305 A.H., when his father Sheikh Ali bin al-Hussein traveled to Iraq and met Abu al-Qasim al-Hussein bin Rawh and asked him some questions... etc. Hence, Sheikh As-Saduq was born in about 306 A.H.

Sheikh As-Saduq used to take pride in such a birth and say, 'I was born due to the prayer of Imam al-Mahdi (a).'[13]

Sheikh As-Saduq grew up in the laps of virtue; his father used to feed him with the knowledge, shower him with the abundance of his knowledge and moralities, and circulate on him the lights of his purity, God-fearing, piety, and ascetics. All these contributed in the scholastic perfection and growth of Sheikh As-Saduq who lived under the wing of his

father for more than twenty years during which he drank these knowledges and took from the great flow of his father's information, moralities, and conducts. In addition, he grew up in the city of Qum which was swarming with the scholars and narrators, such as the master of the scholars of Qum Mohammed bin al-Hasan bin Ahmed bin al-Waleed and Hamza bin Mohammed bin Ahmed bin Ja'far bin Mohammed bin Zaid bin Ali as well as many others whose sessions and lectures were frequently attended by Sheikh As-Saduq.

After a short while, Sheikh As-Saduq became that great figure by whom people were benefiting. He also became such a distinctive sign of retaining and intelligence. He exceeded his companions in fields of virtue and knowledge and became such an unparalleled person.

Furthermore, the political circumstances of that period played a significant role in crystallizing the personality of Sheikh As-Saduq who lived in the reign of the Buyid in Iraq and Persia (321-447 A.H.), the Fatimids in Northern Africa (296-567 A.H.), and the Hamdanian State in Mousel—Northern Iraq- and Syria (333-394 A.H.)

It is well known that all these states were declaring their loyalty to the leadership of the Prophet's household. In other words, they were Shia.

Scholastic Journeys

Not only was the intention of Sheikh As-Saduq to suffice with receiving knowledge from the master scholars of his town, but also it rose higher to encourage him to travel and emigrate far away from his hometown for seeking studies and knowledge. In the beginning, he traveled to the city of Ray to answer the summons of Rukn ad-Dawla al-Buwayhi (the Buyid), who died in 366 A.H. There, Sheikh As-Saduq met the scholars of that city, such like Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Asad al-Asadi whose famous nickname is Abu Jurada al-Barda'i. That was in 347 A.H. He also met Ya'qoub bin Yousuf bin Ya'qoub, Ahmed bin Mohammed bin As-Saqr As-Sa'igh al-Adl (the decent), Abu Ali Ahmed bin al-Hasan al-Qattan and many others.

He then traveled to the city of Khurasan for the visitation of the Holy Shrine of Imam Ar-Ridha (a) in 352 A.H. After that, he returned to the city of Ray.

In 367 A.H., he made his second journey to the Holy Shrine of Imam Ar-Ridha (a). During his third journey which was made in 368 A.H., he passed by the cities of Istrabad[14] and Jurjan[15] where he attended the lectures of Sheikh Abu al-Hasan Mohammed bin al-Qasim Alistrabadī—the famous exegesist (of the Holy Quran) and orator. He also attended the classes of Sheikh Abu Mohammed al-Qasim bin Mohammed

Alistrabadi, Sheikh Abu Mohammed Abdous bin Ali bin al-Abbas al-Jurjani, and Sheikh Mohammed bin Ali Alistrabadi.

In his journey back from the visitation of the Holy Shrine of Imam Ar-Ridha (a) Sheikh As-Saduq passed by the city of Nisapur and resided there for a period.

About this residence, he said:

“After I had satisfied my wishes for the visitation of Imam Ali bin Musa Ar-Ridha (a) I was back in Nisapur where I resided. I found that the majority of the Shia there, who were frequently referring to me, were perplexed by the Invisibility –*Ghaybah*- and doubted the matter of al-Qa'im (a). They therefore left the right course of the submission (to Allah) to join the path of personal opinions and analogy. Hence, I exerted all my efforts for guiding them to the right and taking them back to the path of correctitude by means of the relevant narratives of the Prophet and the Imams, peace be upon them.”[16]

In Nisapur, Sheikh As-Saduq related the lessons of most of the scholars of that city, such like Sheikh Abu Ali al-Hussein bin Ahmed al-Bayhaqi, Sheikh Abdul-Wahid bin Mohammed bin Abdous An-Nisapuri, Sheikh Abu Mansour Ahmed bin Ibrahim bin Bakr al-Khuzi, Sheikh Abu Saeed Mohammed bin al-Fadhl bin Mohammed bin Ishaq al-Muthekkir An-Nisapuri, Sheikh Abu at-Tayyib al-Hussein bin Ahmed bin Mohammed Ar-Razi and many others.

As he passed by the cities of Marwalruth and Sarakhs[17], Sheikh As-Saduq attended the classes of Sheikh Mohammed bin Ali al-Marwalruthi, Sheikh Abu Yousuf bin Abdullah bin Abdul-Malik, and Sheikh Abu Nasr Mohammed bin Ahmed bin Tamim As-Sarakhsi.

In the years 352 and 355 A.H., Sheikh As-Saduq was in Baghdad where he learnt from Sheikh Abu al-Hasan Ali bin Thabit Ad-Dawalibi, Sheikh Abu Mohammed al-Hasan bin Mohammed bin Yahya al-Husseini al-Alawi; Ibn Tahir, and Sheikh Ibrahim bin Harun al-Hiti as well as many others.

In 354 A.H., Sheikh As-Saduq had the honor to pilgrimage to the Holy House of Allah. In his way, he passed by Kufa and learnt from the master scholars there, such like Sheikh Mohammed bin Bakran An-Naqqash, Sheikh Ahmed bin Ibrahim bin Harun al-Fami, Sheikh al-Hasan bin Mohammed bin Saeed al-Hashimi, Sheikh Abu al-Hasan Ali bin Easa al-Mujawir, Sheikh Abu Tharr Yahya bin Zaid bin al-Abbas bin al-Waleed al-Bezzaz, Sheikh Abu al-Qasim al-Hasan bin Mohammed As-Sakuni al-Kufi and many others.

He also traveled to many cities such as Hamadan, Ilaq, Balkh, Samarqand, Faraghana[18] and others.

In such journeys, Sheikh as-Saduq attended the lessons of many scholars in the cities that he passed by.

Scholastic State and Scholars' Opinions

Sheikh As-Saduq, Allah may promote his position, was one of the master scholars of Shiism, great intellectuals, and well-versed men of knowledge. He was such a grand mastermind, abundant knowledgeable, and well informed. In his time, he was one of the most distinguishable scholars to whom everyone referred in questions concerning the rulings of the Sharia and was the sign upon whom everyone acted in the religious problems.

Sheikh At-Tusi; the master scholar of the sect mentioned Sheikh As-Saduq with the following words:

Mohammed bin Ali bin al-Hussein bin Musa bin Babawayh al-Qummi is the lofty master. His surname is Abu Ja'far. He was so admirable, good narrator of hadith, skillful knowing of men, and bright criticizer of narrations. Besides, he was such distinct relater and encyclopedic that no one of the people of Qum could attain his rank. He had written about three hundred books.[19]

An-Nejashi referred to Sheikh As-Saduq with the following wording:

Abu Ja'far al-Qummi who resided in Ray was our Sheikh and master jurisprudent. He was the representative of the sect (of Shiism) in Khurasan.[20]

In his *Me'aalim ul-Ulemaa*, Ibn Shahrashoub said the following about Sheikh As-Saduq:

He was the best of the scholars of Qum. He wrote about three hundred books.[21]

In *As-Saraa'ir*, Ibn Idris referred to Sheikh As-Saduq with the following wording:

He was trustworthy, highly reverent, well versed in narrations, good criticizer of the reports, well knowing of men, and well memorizer. He was the master of our Sheikh al-Mufid Mohammed bin Mohammed bin An-Nu'man.[22]

Sheikh Hussein bin Abdus-Samad al-Harithi —father of Sheikh al-Bahaa'i— said about Sheikh As-Saduq:

He was highly reverent, high-ranking scholar among the upper class as well as the ordinary people, good narrator of hadith, well knowing of jurisprudence and men, good discerning of the mental and analytical sciences, and good criticizer of reports. He was also the master scholar,

jurisprudent, and chief of the Saved Sect (Shia) in Khurasan and Iraq of the non-Arabs; (i.e. Persia).

In the fields of narration and abundance of knowledge, he was so distinct over all those who lived in his time..[23]

The previous models have been few wordings of praise and extolment that were said about Sheikh As-Saduq. To know more about this respectful personality, it is recommendable to refer to the numerous reference books that recorded the biography of him some of which we have just excerpted.

Teachers and Students

Because of the many journeys that Sheikh As-Saduq made to various countries for the purpose of seeking studies, he could read, listen, deliver lectures, and gain the license of many scholars and masters of the countries that he passed by in the various fields of knowledge.

A good look in his numerous books, such as *al-Amali*, *Men La Yahdhur-uh ul-Faqih*, *At-Tawhid*, *Thawab ul-A'maal* and many others, proves that he rested upon many of the Shiite and Sunni master scholars in the field of narrations. He also depended upon such scholars in the fields of hadith regarding a great variety of sciences and fields. The famous names of the master scholars upon whom Sheikh As-Saduq depended in relation of the reports are innumerable.

For avoiding lengthiness, we ask the dear reader to refer to the numerous books of biography so as to have an idea about the teachers of Sheikh As-Saduq.

The students and the narrators on the authority of Sheikh As-Saduq are also too many to be mentioned in this book. Reference books of biography referred to some famous names such as the lofty Sheikh Mohammed bin Mohammed bin An-Nu'man At-Tal'akbari whose nickname is Sheikh al-Mufid, the trustworthy Sheikh Ali bin Ahmed bin al-Abbas (father of Sheikh An-Nejashi), Sheikh Abu al-Hasan Mohammed bin Ahmed bin Ali bin Shathan al-Qummi, Sayyid al-Murtedha Alam ul-Huda, and many others that we could not mention their names in details. To have more information about such names, it is recommendable to refer to the many books that discussed this topic and from which we excerpted this brief biography.

His Works

Sheikh As-Saduq dealt with a great variety of arts and sciences. He wrote many books; more than three hundred ones. Unfortunately, most of these books were lost. We, hereby, refer to some of them:

1. *Ali'tiqadat*

2. *al-Amali*
3. *Thawab ul-A'maal*
4. *al-Khissal*
5. *Sifat ush-Shia*
6. *Iqab ul-A'maal*
7. *Ilal ush-Sharaayi*
8. *Uyounu Akhbar ir-Reza*
9. *Fadhaa'il ul-Ash'hur ith-Thalatha*
10. *Fadhaa'il ush-Shi'a*
11. *Kamal ud-Din wa Tamam un-Ni'ma*
12. *Mussadaqat ul-Ikhwan*[24]
13. *Me'aani al-Akhbar*
14. *al-Muqannaa' fi al-Fiqh*
15. *Men La Yahdhuruh al-Faqih*[25]
16. *al-Mawaaizh*
17. *al-Hidayatu fi al-Fiqh*

Furthermore, there are tens of books most of which were lost, as we have previously mentioned. To have more information about such books, it is recommendable to refer to the books that mentioned the biography of Sheikh As-Saduq.

His Death

Sheikh As-Saduq died in 381 A.H. He was more than seventy years old. He was buried in the city of Ray near the tomb of Abdul-Azheem al-Hasani, Allah be pleased with him.

Today, his tomb is one of the famous shrines whom are frequently visited by people who seek blessings there.

In nearly 1238 A. H., Sultan Fat'h Ali Shah the Qajar reconstructed that holy shrine after the spread of the news of the good charismata that had been seen there.

Al-Khawansari, in his *Ar-Rawdhat*, al-Mamuqani, in his *Tanqeeh ul-Maqaal*, and other scholars mentioned a number of charismata of Sheikh As-Saduq (after his death) occurred in his blessed shrine. In the year 1238 A.H., a fissure occurred to the shrine due to the heavy rain. When some people entered inside the shrine for chasing the source of that fissure, they could reach the gutter in which Sheikh As-Saduq was buried. They found that his dead body was laid out while the genitals were covered. It was very sound and handsome. On the nails of the body, they could notice the signs of dye, while on the limbs, there were old threads of the torn coffin.

As this event was rumored in the city of Tehran, Sultan Fat'h Ali... ordered to reform that fissure and reconstruct that shrine.

For more information about the biography of Sheikh As-Saduq, refer to *al-A'lam*; Az-Zarkali, 6:274, *A'yaan ush-Shi'a*; Sayyid Muhsin al-Amin, 10:24, *Amal ul-Aamil*; al-Hurr al-Aamili, 2:283, *al-Ansaab*; As-Sam'aani, 4:544, *Tarikhu Baghdad*; al-Khateeb al-Baghdadi, 3:89, *Tuhfat ul-Ahbaab*; Sheikh Abbas al-Qummi, 468, *Tanqeeh ul-Maqaal*; al-Mamuqani, 3:154, *Jami ur-Ruwaat*; al-Ardabeeli, 2:154, *al-Khulaassa*; Allama al-Hilli, 147, *Ad-Diraya*; Sheikh Hussein Abdus-Samad, 70, *Ar-Rijal*; Ibn Dawoud al-Hilli, 179, *Ar-Rijal*; Sheikh At-Tousi, 495, *Ar-Rijal*; An-Nejashi, 389, *Rawdhaat ul-Jannaat*; al-Khawansari, 6:132, *Riyadh ul-Ulemaa*; Mirza Abdullah Afandi, 5:119, *Rayhanat ul-Adab*; al-Muderris At-Tabrizi, 3:434, *Siyeru A'lam in-Nubelaa*; Ath-Thehbi, 16:303, *al-Fihrest*; Ibn un-Nadeem, 227, *al-Kuna wal-Alqaab*; Sheikh Abbas al-Qummi, 560, *Lu'lu'at ul-Bahrain*; Yousuf al-Bahrani, 372, *Me'aalim ul-Ulemaa*; Ibn Shahrashoub, 111, *Mu'jam ul-Mu'ellifeen*; Omar Reza Kahhala, 11:3, *Nawabigh ur-Ruwaat*; Agha Buzurg At-Tahrani, 287, *Hadiyyat ul-Aarifeen*; Ismaeel Basha al-Baghdadi, 2:52, and *Wassail ush-Shi'a*; al-Hurr al-Aamili, 30:478.

[1] Refer to *Ar-Rijal*; An-Nejashi, 261 H.684

[2] After the Grand Invisibility (Ghaybah) of Imam al-Mahdi, God may hasten his return, four representatives were successively appointed as the means between the Imam and people. The second representative was Mohammed bin Othman al-Omari.

[3] Many are the titles of Imam al-Mahdi; God may hasten his return, such like sahib uz-Zaman —the owner of the time—, al-Qa'im —the executor—, al-Muntazhar —the awaited—, and al-Hujja —the claim of God—.

[4] Refer to Kamal ud-Din wa Tamam un-Ni'ma; 503 H.31.

[5] Refer to al-Ghaybah; 23 H.266.

[6] Refer to al-Kharaij wa al-Jara'ih; 3:1124 H.266.

[7] Refer to *A'lam ul-Wara*: 422.

[8] Refer to *Tabssirat ul-Wali*: H.56.

[9] Refer to *Muntakhab ul-Anwar il-Mudhee'a*: 113.

[10] Refer to *Thaqib ul-Manaqib*; 270.

[11] Abu Abdillah (As-Saduq's brother) is al-Hussein bin Ali bin al-Hussein bin Musa bin Babawayh. He was also righteous master and

retainer. He dies in 418 A.H. He compiled many books, such as At-Tawhid and Nafy ut-Tashbih.

[12] Refer to Ar-Rijal; an-Nejashi 2661 H.684.

[13] Refer to Ar-Rijal; an-Nejashi 2661 H.684.

[14] Istrabad is a famous town of Tabaristan.

[15] Jurjan is a famous city lying between Tabaristan and Khurasan.

[16] Refer to Kamal ud-Din; 2 (the introduction).

[17] Marwalruth and Sarakhs are two cities in Khurasan.

[18] Hamadan is a big city western Iran. Ilaq is a village in Bukhara. Balkh was a big city. Today, it is a small village in Afghanistan. Samarqand is a famous Uzbekcity in east-central Uzbekistan. Faraghana is a city eastern Uzbekistan.

[19] Refer to al-Fihrest; 157, H.695.

[20] Refer to Ar-Rijal; An-Nejashi, 398, H.1049.

[21] Refer to Me'aalim ul-Ulemaa; 111 H.764.

[22] Refer to As-Saraa'ir; 2:529.[23] Refer to Ad-Diraya; 70.

[24] Some scholars ascribe this book to the father of Sheikh As-Saduq

[25] This book is one of the four master reference books of Shia upon which the scholars depend totally and the jurisprudents extract the rulings.

Extract from the book Kamaaluddin wa Tamaamun Ni'ma

In the Name of Allah the Beneficent the Merciful A Brief Biography of the Author

The author is the venerable Shaykh Abu Ja'far Muhammad bin Ali bin alHasan bin Babawahy commonly known as Sadooq. He was among the Shia scholars of the 4th century Hijri. He was also the chief of the clan, a minaret of truth and religion, a leader of his time and in general such a personality that no praise is sufficient to do justice with his actual status. The whole Muslim community is unanimous about his leadership and lofty status. He was born through the prayers of the Imam of the time (a.t.f.s.) and a written certificate was also issued by the Holy Imams (a.s.) in his favor: "He is a very righteous and blessed jurisprudent." After this holy testimony whatever may be said or written about him will definitely be less than what befits his position. His bounties have surrounded all and his writings and books have benefited the scholars as well as laymen. Each and every example of his knowledge and action testifies to his lofty stature and greatness. And one who undertakes a deep study of biographical books will conclude that Shaykh Sadooq, on the basis of his merits and intellectual excellence was the leader of all those who succeeded him. He is the standard bearer of jurisprudence, he

is the leader of tradition scholars, the Imam of hadith narrators and a master of scholastic theology.

All the qualities of excellence in knowledge, perfection of intellect, goodness of understanding, a remarkable memory and sharp perception had gathered in his person. He traveled far from the place of his birth in order to collect traditions from the narrators of traditions and he stayed with them to obtain the narrated reports from them. Among the places he traveled to included Astarabad, Gurgan, Nishapur, Marawalruz, Samarqand, Farghana, Balkh, Hamadan, Baghdad, Faid, Mecca and Medina.

It should be remembered that travel has many benefits. It is the best way of perfecting the intellect and developing knowledge. In addition to this it also includes spread of knowledge, propagation of religion and dispersal of facts. And if there had not been such great personalities in this community, who first acquired knowledge and then undertook to spread it among others, a great many

people would have remained ignorant and mired in misguidance and deviation from religion. And if the traveling personalities are intelligent and hardworking,

they would obtain from the scholars of other areas such points of knowledge and Kamaaluddin wa Tamaamun Ni'ma 7 recognition that they cannot gain from the scholars of their own areas. They

would also succeed in learning many things that they have not learnt from their teachers. In the same way the people of the places to which they travel would

also learn from him things that they could not learn from the local scholars. Many debates take place between the traveling scholar and intelligentsia of those places

resulting in clearing many misunderstandings and clarification of doubts. There are many other benefits that accrue from the journey of religious interaction.

Thus the Almighty Allah says: ? ? ??? ? ??

Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?-1

The venerable Shaykh Sadooq was an expert in this field who attained priority among all in such a way that no one could claim to have got even onetenth of what he achieved. Actually he used to take lightly the difficulties of his journeys and did not accord much importance to the

discomfort he had to face. He traveled through arid deserts, battle ravaged areas, traversed deserts and crossed mountains. He passed through foreign lands and alien cities at a time when a traveler was susceptible to so many perils and the modes of travel were beyond description.

Let us go through some details of his travel in order to gain a clearer picture:

The author was born in the Iranian town of Qom. He attended classes of scholars and gained knowledge from the learned of Qom. Thereafter upon the insistence of the people of Rayy he shifted there for some time. Then he visited the holy mausoleum of Imam Reza (a.s.) and returned again to Rayy. On his return journey from Nishapur he was surrounded by the elders of Nishapur and the scholars stood before him in rows. They benefited from the light of his wisdom and gained from his expertise in religious sciences. In the same way, the author also profited by the knowledge of great scholars of Nishapur like Abu Ali Husain bin Ahmad Baihaqi. He also heard traditions from Abdul Wahid bin Muhammad bin Abdewas Nishapuri, Abu Mansur Ahmad bin Ibrahim Ibne Bakar al-Khauri, Abu Saeed Al-Muallim Muhammad bin Al-Fadl bin Muhammad bin Ishaq Nishapuri, Abu Tayyib Husain bin Ahmad bin Muhammad Razi, Abdullah bin Muhammad bin Abdul Wahhab Sajazi and Abu Nasr Ahmad bin Ishaq Husain bin Ahmad bin Ubaid.

1 Surah Taubah 9:122 Kamaaluddin wa Tamaamun Ni'ma 8

During his stay in Nishapur, people visited him in groups. In his interaction with these people, Shaykh Sadooq surmised that most of them harbored doubts about the Twelfth Imam (a.t.f.s.) and were confused in this regard. They did not acknowledge the evidences in this matter. So he focused all his efforts in bringing them to the right path and removing their misconceptions through his knowledge and scholarly expertise. He undertook this mission in such a dedicated way that very soon he earned the title of the greatest scholar of Khorasan. After that he headed for Marawalruz. At this place he heard traditions from a group of scholars, including Abul Husain Muhammad bin Ali bin Shah Faqih and Abu Yusuf Rafe bin Abdullah bin Abdul Malik. Later he turned his attention to Baghdad where he was accorded a warm welcome and the elders of the Imamiyah sect heard traditions from him. He in turn heard traditions from a group of scholars in Baghdad that included personalities like Hasan bin Yahya Alawi Husaini, well known as Ibne Abi Tahir, Ibrahim bin Harun Haisati, Ali bin Thabit Dawalaibi and Muhammad bin Umar

al-Hafiz. Shaykh Sadooq visited Baghdad twice, once in 352 A.H. and again in 355 A.H.

On his return from the Holy House of Kaaba when he reached the city of Faid, Abu Ali Ahmad bin Abi Ja'far Baihaqi narrated traditions to him. After this, he entered Kufa and heard traditions from the Kufan scholars including Muhammad bin Bukran Naqqash, Ahmad bin Ibrahim bin Harun Qazi Fami in the Kufa mosque, Hasan bin Muhammad bin Saeed Hashmi Kufi Abul Hasan Ali bin Isa Mujawar in Kufa mosque, Abul Qasim Hasan bin Muhammad al-Sikri Mudakkar, Abu Zar Yahya bin Zaid bin al-Abbas Bazzaz and Abul Hasan Ali bin al-Husain bin Sufyan bin Yaqoob al-Hamadani in their residences. The next town on agenda was Hamadan where he heard traditions from Qasim bin Muhammad bin Ahmad bin Abdwiya as-Siraj, Fadl bin al-Abbas Kindi and Muhammad bin al-Fadl bin Zainuya Jallab Hamadani. Then he journeyed to Balkh and noted own traditional reports from local scholars of that area that included Husain bin Muhammad Ashai ar-Razi al-Adl, Husain bin Ahmad Astarabadi, Hasan bin Ali bin Muhammad bin Ali bin Umar Attar, Hakim Abu Hamid Ahmad bin alHusain bin Ali, Ubaidullah bin Ahmad al-Faqih, Tahir bin Muhammad bin Yunus bin Haiwa al-Faqih and Abul Hasan Muhammad bin Saeed Samarqandi al-Faqih. The next place of his visit was Ilaq. In Ilaq he was related traditions by Muhammad bin Amr bin Ali bin Abdullah Basri, Muhammad bin al-Hasan bin Ibrahim al-Kharqi al-Katib, Abu Muhammad Bakr bin Ali bin Muhammad bin alFadl Ash-Shashi al-Hakim and Abul Hasan Ali bin Abdullah Ibne Ahmad Aswari. During his stay there he was paid a visit by Sharifuddin Abu Abdullah, popularly known as Ibne Numa who requested him to compile a book of Islamic laws. Shaykh Sadooq accepted his advice and wrote his excellent book titled Man Laa Yahzarul Faqih. From Ilaq the Shaykh went to Samarqand and paid audience to traditions narrated by Abu Muhammad Abdus bin Ali bin al-Abbas al-Juzjani, and Abu Asad Abdus Samad bin Abdush Shaheed al-Ansari. During his visit to Farghana he heard narrations from Tameem bin Abdullah al-Qarashi Abu Ahmad Kamaaluddin wa Tamaamun Ni'ma 9 Muhammad bin Ja'far al-Bandaar ash-Shafei al-Farghani, Ismail bin Mansur bin Ahmad al-Qasar and Abu Ahmad Muhammad bin Abu Abdullah ash-Shafei.

All this was for the sake of remaining close to the Book of Allah and the Family of Revelation, for defending their sanctity, fulfillment of duties, defense of truth, dissemination of divine recognition and propagation of

faith. Indeed in the history of Islam he has opened an illuminated and vast chapter for himself in which prominently shine his writings and books. The passage of time couldn't destroy them because he was like a raging sea of information and the greatest scholar of the science of traditions whose writings illuminated all the corners of the world. In the matter of Islamic jurisprudence he was an authentic point of reference. Questions regarding various aspects of religion and religious laws were sent to him and he replied to them in the best way. Najjasi has mentioned something under the title of 'Replies to problems' in his book Rijal which would further illustrate this point. He says: Shaykh Sadooq had replied to questions received from Qazwin, Misr, Basra and Nishapur and they are compiled in different books. He also wrote a book in reply to the letter of Abu

Muhammad Farsi, a book in reply to a letter from Baghdad and yet another in reply to a question received in the month of Ramadan. He wrote a letter to the people of Rayy regarding the matter of Ghaibat (occultation).

In the same way he held discussions and debates in defense of the true religion that were written down for the posterity. The best of such debates is the one that was held in the court of King Ruknuddind Buwayhid Dailami. It was held at a time when the fame of Shaykh Sadooq had reached all the corners of the world. The ruler sent one of his representatives to invite the Shaykh. When he reached the court he was received by the King himself. The King had him seated next to himself and paid exceeding honor to him. Then he asked the Shaykh some very complex and difficult questions which he replied with absolute satisfactory replies, illuminating the veracity of the true religion. The King and other attendees accepted the arguments and the opponents had no choice but to accept the proofs.

Among the books listed by Najjashi are: Account of the debate in the court of Ruknuddaula, Account of another Debate, Account of Third Debate, Account of Fourth Debate and Account of Fifth Debate etc. The most important point of discussion in these gatherings was the veracity of the Imamiyah faith and the matter of Ghaibat (occultation).

These debates and discussion were especially arranged for the Shia people of Twelver (Ithna Ashari) Faith because they had, at that time separated from the Imam who should have been present among them all the time. The situation was such that even during the period of Minor Occultation (Ghaibat Sughra) only the four special deputies in their respective tenures had direct contact with the Holy Imams (a.s.). Also even

the learned and scholars of the community spoke of him using titles and codes without openly disclosing his name and qualities etc. So the Kamaaluddin wa Tamaamun Ni'ma 10 majority of the people were very prone to all kinds of doubts and illusions.

Consequently the debates of scholars like Shaykh Sadooq went a long way in clarifying doubts of the Shia populace and further strengthened the foundation of Imamiyah faith on which would be built in the near future an edifice of jurisprudence that shall last till the Holy Imam (a.s.) himself reappears to openly take the reins of his community. The doubts prevalent in that age were further promoted by the proliferation of sub-sects like the Zaidiyyah (who were particularly strong), Kaisaniyah, Ismailia and Waqifiya who did not believe in any Imam after Imam Musa Kazim (a.s.). These sub-sects were becoming stronger by the day and some of them even aligned with each other putting the true Imamiyah beliefs into a grave danger and deviating a large number of Shia people from the faith of their forefathers.

The author sensed this looming peril and stepped forward to correct the situation and save the Shias from this deviation and annihilating circumstances. If it was not for the efforts and debates of scholars like Shaykh Sadooq, it was very likely that the majority of Shia people would have succumbed to their doubts and completely washed their hands from the belief of Imam Mahdi (a.s.). History and traditions bear witness how these warriors of the field of knowledge strived to save the people from perdition and the true Imamiyah faith from destruction. History bears witness that how they endeavored to remove doubts and clarified complex issues of religion, especially the matter of Ghaibat, so that the Shia community may not give up the authentic faith and stray to the path of deviation.

Valuable Writings

The venerable Shaykh penned books on almost all religious sciences and illuminated all the aspects of faith that were required by the Muslim Ummah. All his writings are marked with a distinctive style and arrangement. As mentioned by Shaykh Tusi, the number of his writings reach to 300. However most of them were destroyed by the ravages of time and circumstances and decayed in some corners of libraries. So what remains is only the sketch of the original and those that are lost have only left behind their names (titles). Some of his books survived for a few hundred years and then suddenly disappeared as if they were lifted up to the heavens. Only a part of his huge wealth, comprising of not more than 20 books, has survived to this day. Even these few books were

littered with errors and differences in various versions etc. As a result of which they were neither accepted by the scholars nor reached the standards of scholarship. It was so because those who were involved in their reproduction were neither capable nor committed to this job. Thus a situation appeared when despite the presence of these few books they were of hardly any scholarly value. Kamaaluddin wa Tamaamun Ni'ma 11 This problem was not only with the books of Shaykh Sadooq. It was the same for writings of other well known scholars. For example in the case of Ibne Quluwahy nothing remains from his writings except the book of Kamiluz Ziyaraat, although it is confirmed that he had written dozens of books. Shaykh Mufeed had written more than 200 books but only a few have survived to this day. The same is the case with the writings of Shaykh Tusi and Allamah Hilli. In his compiled book, Tarihi has mentioned that 500 treatises written by the hand of Allamah Hilli were found; which were in addition to the books that people had access to. Ninety percent of Allamah Hilli's writings are lost as a result of centuries of conflict and bloodshed between Muslim sects in which the greatest loss was suffered through burning of libraries or throwing books into the sea/river. After that the remaining books were destroyed by the Tatars. Thus our written treasures were always prone to destruction at the hands of the opponents. In the present age also some people approached us from far away lands and took away portions of our written heritage in exchange of a paltry sum. Actually this matter is highlighted only to create an awareness how our laxity and indifference in this matter has wreaked havoc with our Islamic heritage, so that we do not repeat such mistakes.

Also most books that see the light of publication in this period are such that they are printed very badly without any regard for correcting textual errors and even lack proper sources from which it is taken so that it can be compared with them. Booksellers and publishers who are in this trade only for the sake of monetary gains have contributed largely in worsening the situation. When such books come to a researcher he is absolutely defeated if he wants to understand or confirm a word, a phrase or some lines. In spite of all his efforts he would not be able to achieve his aim as the publisher has not provided any clue from which version he has reproduced it.

Though we must admit that some books stand out prominently as they were fortunate to have been corrected, checked and edited by a great scholar. May the Almighty bestow a great reward to them for such a service to Islam. Only these are the books that can be relied upon.

Teachers and Students of the Author

Shaykh Sadooq (q.s.) has narrated traditions from a large number of important traditionists whose count reaches to 250. One can refer to the Foreword of Maani al-Akhbaar where all the names are listed.

In the same way around twenty learned scholars have narrated traditions from Shaykh Sadooq, and they are introduced in the Foreword of Man Laa Yahzrul Faqih. Kamaaluddin wa Tamaamun Ni'ma 12

Death and Place of Burial

(From the introduction of Maani al-Akhbaar) Shaykh Sadooq (q.s.) passed away in the year 381 A.H. He was aged seventy and odd years at that time. His magnificent tomb having a towering dome is built near the mausoleum of Abdul Azeem Hasani in the Rayy province. Many people visit the place seeking blessings and paying respects. This mausoleum was first built by Fath Ali Shah Qachar in 1238 A.H. This was after the well known miracle that convinced the king, the queen and the courtiers. The details of this incident are mentioned in Raudhat of Khwansari, Qisasul Ulama of Tankabani, Tanqihul Maqaal of Mamaqani and Muntakhib at-Tawarikh of Khorasani.

Khwansari says: Among his miracles is one that was seen in the present age and which a large number of people with perception themselves witnessed and which people from far away places also saw is that the Shaykhs tomb which is situated in Rayy was damaged with heavy rains as a result of which there developed a crack. When renovation began and the gap was examined closely it was found that it led to an underground chamber in which the last remains of the Shaykh were placed. In this chamber, people saw an elegant dead body which was half covered but the private parts were not exposed. It was a huge body and the nails showed henna coloration and around the body lay twisted dusty threads of the shroud cloth. This news spread all over the city of Tehran and even reached Fath Ali Shah Qachar who was the great grandfather of Nasiruddin Shah. This happened around 1238 A.H. So the King, with perfectly good faith, decided to see for himself and he reached the tomb with an entourage of courtiers. Since the officers advised that King himself does not enter the burial chamber, he deputed some reliable persons to go down and report the facts to him. At last, the truth of the miracle was confirmed for him and he finally ordered that the crack be filled and the tomb be renovated in the most magnificent way. I myself have heard about this incident from an eyewitness and some of our senior scholars have mentioned this event in their books.

Mamqani has quoted this incident from the personification of justice and truth, Sayyid Ibrahim Lawasani Tehrani's Tanqihul Maqaal.

SHRINE PICTURES

ASH-SHAYKH AS-SADUQ

Al-Shaykh al-Saduq is the title given to Abu Ja'far Muhammad ibn 'Ali ibn Babawaih al-Qummi. He was the leading traditionist of his time (4th Century A.H.) and one of the most outstanding traditionists of **Shi'ite Islam**. He earned the title of al-Shaykh al-Saduq on account of his great learning and his reputation for truthfulness. It is a title which he also shares with his father.

His life

His father, al-Shaykh 'Ali was a leading figure among the scholars of Qom. By the father's time the family were established as strong adherents of Shi'ite Islam. However, it is not known how early the family entered into Islam[1]. Al-Shaykh al-Saduq is sometimes known as Ibn Babawaih. This is the family name and indicates the Persian origin of the family, as Babawaih is an Arabicized version of the Persian form Babuyah.[2]

Birth

The date of al-Shaykh al-Saduq's birth is not known exactly. However, an interesting story surrounds the circumstances of it. When his father was in Iraq, it is said that he met Abul Qasim al-Husayn ibn Rawh, the third agent of the Hidden Imam. During their meeting he asked the latter several questions. Later he wrote to al-Husayn ibn Rawh asking him to take a letter to the Hidden Imam. In this letter he asked for a son. Al-Husayn sent back an answer telling him that they (the Hidden Imam and al-Husayn) had prayed to God to ask Him to grant the request and he would be rewarded with two sons. Another version of the story says three sons. The elder, or eldest, of these sons was al-Shaykh al-Saduq.

On the basis of this story, early Shi'ite scholars have placed his birth after the year 305 A.H. probably 306 A.H. For al-Husayn ibn Rawh was the agent of the Hidden Imam from 305 A.H. until his death in 326 A.H. Al-Shaykh al-Saduq was born and grew up in Qom. He was educated by his father and came into close contact with all the leading scholars of Shi'ite Islam in Qumm and studied under many of them.[3]

Middle Years

Qom was one of centres of the study of Shi'ite traditions and it was this form of religious learning which held great influence over al-Shaykh al-Saduq. He travelled widely visiting many cities in search of traditions

and as a result the number of scholars whom he learned traditions from was considerable. The number is put at 211.

The importance of traditions is emphasized by al-Shaykh al-Saduq and he quotes traditions against speculative theology. His works reflect this interest in traditions and nearly all of them take the form of compilations of traditions. However he did write a creed of Shi'ite Islam al-I'tiqadat. His pupil, the eminent theologian al-Shaykh al-Mufid, wrote a correction of this creed Tashih al-i'tiqad where he criticises him on several points.[4]

The number of al-Shaykh al-Saduq's works is considerable[5]. al-Shaykh Al-Tusi says that they numbered over 300 but list only 43 of them that he has immediately in his possession, while al-Najashi lists 193 of them. Curiously enough al-Najashi does not mention the important work *Man la yahduruhu al-faqih*. Many of the works of al-Shaykh al-Saduq have been lost but a considerable number survive and have been published. There are also other works not yet published but extant in manuscript form. As has been mentioned during his life al-Shaykh al-Saduq devoted most of his energy to the collection and compilation of traditions; he was also a great teacher of tradition. During the last years of his life al-Shaykh al-Saduq lived in Ray. He had been invited there by the Buyid Rukn al-Dawla[6]. He seems to have been well-treated and honoured there by Rukn al-Dawla and took part in many discussions with him. However it is reported that his teaching was eventually restricted by the Buyid Wazir Ibn 'Abbad. The attack appears to have been aimed at traditions for several Sunni traditionists also suffered similar restrictions at the hands of Ibn 'Abbad.[7]

Death

Al-Shaykh al-Saduq died in Ray in 381 A.H. and he was buried there. He was probably more than 70 years of age. He left behind him many collections of traditions which are considered to be of great importance.

Man la yahduruhu al-faqih

This work is included in the four major books of the traditions of Shi'ite Islam. Despite the fact that many of his other works are extremely important, this book is regarded as his most important work. However some authorities maintain that there were five major books of traditions and they include another of al-Shaykh al-Saduq's works, *Madinat al-'ilm*, in this number[8]. Al-Tusi mentions that the latter work was bigger than *Man la yahduruhu al-faqih*[9]. It appears that this book is no longer existent. It seems to have been concerned with usual al-din (the principles

of religion) rather than the *furu'*, which are the practical regulations for carrying out the *shari'a* (Islamic law).

As its title implies *Man la yahduruhu al faqih* was concerned with *furu'*. It has been neatly translated by E. G. Brown as "Every man his own lawyer"[10]. In his introduction to the book al-Shaykh al-Saduq explains the circumstances of its composition and the reason for its title. When he was at Ilaq near Balkh, he met Sharif al-Din Abu 'Abd Allah known as Ni'mah whose full name was Muhammad ibn Al-Husayn ibn Al-Husayn ibn Ishaq ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib. He was delighted with his discourses with him and his gentleness, kindness, dignity and interest in religion. He brought a book compiled by Muhammad ibn Zakaria al-Razi entitled *Man la yahduruhu al-Tabib* or "Every man his own doctor" to the attention of al-Shaikh al-Saduq. He, then, asked him to compile a book on Fiqh(jurisprudence), al-halal wa al-haram (the permitted and prohibited), al-shara-i' wa-l-ahkam (revealed law and (ordinary) laws) which would draw on all the works which the Shaykh had composed on the subject. This book would be called *Man la yahduruhu al-faqih* and would function as a work of reference[11].

In fact the work represents a definitive synopsis of all the traditions which al-Shaikh al-Saduq had collected and included in individual books on specific legal subjects. In the lists of books of al-Shaikh al-Saduq, individual works are attributed to him on every subject of the *furu'*; examples are such works as *Kitab al-nikah* ("Book of Marriage") or *Kitab al-hajj* ("Book of the Pilgrimage"). That this was the intention of both the author and the learned member of Ahl al-bait is emphasised by the author when he says that Sharif al-Din had asked him for this work despite the fact that he had copied or heard from him the traditions of 145 books[12].

Another element in the work that stresses that it was conceived as a reference book to help ordinary Shi'ites in the practise of the legal requirements of Islam is the general absence of the Isnads or traditions. The isnads - or the chain of authorities by which the tradition had been received from the Prophet or one of the Imams - was, and is, an all-important feature of the science of traditions. Therefore this book was not meant to be a work for scholars, who would want to check the authorities. Scholars could check the isnads in the numerous individual studies compiled by al-Shaykh al-Saduq. This book was a summary of the study of legal traditions by one of the great scholars of traditions. Al-Shaikh al-

Saduq says that he complied with the request for him to compile the book:

"... because I found it appropriate to do so. I compiled the book without isnads (asanid) so that the chains (of authority) should not be too many (-and make the book too long-) and so that the book's advantages might be abundant. I did not have the usual intention of compilers (of books of traditions) to put forward everything which they (could) narrate but my intention was to put forward those things by which I gave legal opinions and which I judged to be correct[13].

Al-Shaykh al-Saduq also gives an account of some of the earlier works which he referred to. These works were the books of Hariz ibn 'Abd Allah al-Sijistani - he died during the life time of Imam Ja'far al-Sadiq; the book of 'Ubaid Allah ibn 'Ali al-Halabi - who was also a contemporary of Imam Ja'far; the books of Ali ibn Mahziyar - who took traditions from Imam 'Ali al-Rida, Imam Muhammad al-Jawad and Imam al-Hadi; the books of al-Husayn ibn Sa'id - who also heard traditions from those three Imams; the Nawadir of Ahmad ibn Muhammad ibn 'Isa - who died in 297 A.H. and also heard traditions from those three Imams; the Kitab nawadir al-hikma of Muhammad ibn Yahya ibn 'Imran al-Ash'ari; Kitab al-rahma of Sa'd ibn 'Abd Allah - who died in 299 A.H. or 301 A.H.; the Jami' of Muhammad ibn al-Hasan - who was one of the teachers of the Shaykh and died in 343 A.H.; the Nawadir of Muhammad b. Abi 'Umayr - who died in 218 A.H.; the Kitab al-Mahasin of Ahmad ibn Abi 'Abd Allah al-Barqi (i.e. Ahmad ibn Muhammad ibn Khalid al-Barqi) who died in 274 A.H. or 280 A.H. (this book has been published in Teheran); and the Risala which his father had written to him. The Shaikh goes on to mention that he also consulted many other works whose names occur in the book-lists[14]. This inclusion of the list of some of the works consulted is useful evidence that the works of both al-Shaykh al-Saduq and his predecessor, al-Kulayni, who compiled the first of the four major books of Shi'ite traditions, al-Kafi, represent the culmination of works of traditions which had been compiled in a continuous process from the earliest times and at least from the time of Imam Ja'far al-Sadiq.

In addition to these references which the author gives in his introduction he frequently refers to his own works during the course of the book. Thus at the end of his *Bab nawadir al-hajj* (Chapter of Exceptional Traditions of the Pilgrimage), he says: "I have published these nawadir with isnads with others in Kitab jami', nawadir al-hajj." [15]

Another feature of the work is the method used by the author. He does not leave the traditions to speak for themselves but frequently draws

rules from the traditions or explains their meaning. In a summary of the various traditions on the pilgrimage, he gives a long outline of all the rituals which should be performed by the faithful with very few traditions intervening in his outline[16].

The book covers most of the points concerned with the *furu'* (practices) of fiqh jurisprudence. It is not arranged in chapters (*kutub*) but in smaller sections (*abwab*), with the various categories such as fasting and pilgrimage following closely after each other. As indicated, its lack of isnads and al-Shaikh al-Saduq's own explanations make it an extremely useful compendium of law for ordinary Shi'ite Muslims of the period.

The book, naturally as one of the four major works of traditions, has had many commentaries written on it. Among the significant Shi'ite writers who have written such commentaries are al-Sayyid Ahmad b. Zain al-'Abidin al-'Alawi al-'Amili (died 1060 A.H.) and Muhammad Taqi al-Majlisi al-Awwal (died 1070 A H) [17]. The book itself has been recently published in four volumes in Teheran.

Other works

1. *Kamal al-din wa tamam al-ni'mah* (the perfection of the religion and the end of the blessings) which is about Imam Zaman including questions and answers about the Occultation to the non-believers.

2. *Ma'ani al-Akhbar* in which he has explained the shades of the complexities and the problems of interpretations of traditions and the Quranic verses.

3. *Uyun Akhba al-Rida* which has been dedicated to Sahib ibn-e Ebad the wise minister of Alle buyeh dynasty including some of Imam reza's(A.S) traditions.

4. *al-Khisal* which is about the moral instructions , points of scientific ,historical and legal origins which had been organized according to the numerical hierarchies.

5. *Emali* (Majalis)(sessions) : in this book his students had collected all of his speeches and lessons.

6. *Ilal al-shara'i* (the cause of the situations) which includes the reasons behind the Philosophy of the Islamic ordinances.

Chapter 3

SAHEB IBN E IBAD - 383 AH

Name : Ismail ibne Ibad **Title** : Saheb, Al Kafat
Born : Khuzistan, Iran
Died : Rai, near Tehran, Iran, 383 H

THE DIFFICULT TIMES OF GHAIBAT E SUGHRA

For the period from the **Ghaibat e Imam (a.s)** till the times of **Sheik Toosi** there is very scanty information available about the **Ulema** of those days. After **328 H**, till **460 H** is the period of **Sheik Toosi**. We shall discuss about the **Ulema** who also served the **Faith** in that period. The period of **Ghaibat e Sughra** was a very delicate time for the **Shias**. Some of the **Naibs or Deputies** of the **Imam (a.s)** too had to live under dissimulation because of the tyranny of the rulers then. One of the **Naibs** had to establish some trade in **Baghdad** as a cover for the large numbers of people visiting him. Thus he was able to propagate the word of the **Ahl al Bayt (a.s)** to their followers. **Hussain ibn e Rooh** was a **Naib** who spent all his life in **Taqayya (dissimulation)**. Even to this day the people of the other schools consider him as their cleric! With the passing away of the last **Naib** that period came to an end. During that period **Qum**, that was distant from the sphere of the rulers' control, had a degree of freedom to propagate and practice the **Right Faith**. Although the corporal control wasn't in their hands, the spiritual leadership devolved with the **Shia Ulema**. We are making a brief reference of the **Ulema** there. **Sheik Sadooq's** father was the chief of the clerics In **Qum**..

IMPOSTERS CLAIM IMAMATE DURING THE GHAIBAT OF THE IMAM (A.S)

When the **Imam (a.s)** went into hiding (**Ghaibat**), some imposters claimed that they were the deputies of the **Imam (a.s)**. These imposters used to head towards **Qum**. When **Sheik Sadooq's** father felt that these

imposters were exceeding their limits, he chased them out of the city. But in the rest of the **Islamic Realm** the conditions were very bad for the **Shias**. The conditions, however, slowly changed. The instructions given by the 6th, 7th and 8th **Imams (a.s)** started taking effect. They had said that when the conditions go totally out of control, the only alternative left for the **Shias** was to train themselves in skills and learning that they proved indispensable to the society. Therefore, many of the eminent physicians of the **Islamic world** were **Shias**. Several important administrators too were **Shias**. When others went enmasse to the fighting forces, the rulers had to turn to the **Shias** to occupy the important administrative positions. It is a paradox that the rulers, on the one hand, were massacring the **Shias** and, on the other depending on them for performing the important tasks of governance! We see that during the period of the 7th **Imam**, the prime minister of **Haroon Abbasi** was **Ali ibn e Yaqteen**. During the times of the 10th **Imam (a.s)**, **Fath bin Qaqaan**, a **Shii**, was the minister of the tyrant **Mutawakkil Abbasi**. In 350 **H** the prime minister in **Baghdad** was a follower of the **Ali e Mohammed (a.s)**. Other **Shias** too occupied important positions in the government those days! Their control was so much that they literally were the king makers. They changed the caliph at will! Therefore the year 350 **H** was the first year that the **Shias** could observe **Ashura** and celebrate **Eid e Ghadir** openly! Although they did observe these events quietly in the past, they had the freedom to do these openly from 350 **H**. But it was a short respite. When the people from the other sects saw this, they started creating problems and hurdles. It was a very critical period for the **Shia Ulema**. On the one hand they had to calm and control the **Shias** who very much wanted public manifestation of their beliefs. The result of this attitude was the inscription of the names of the **Infallibles (a.s)** on the walls of the mosques. On every threshold they started writing the tradition of the **Prophet (s.a)** saying "**Mohammed wa Ali Khair al Bashir**". They also started writing the names of the enemies of the **Ahl al Bayt (a.s)** on the external walls of their homes expressing disgust or chagrin against them. On the one side were these emotional youth of the **Shia** community and on the other the majority made all the efforts to crush them. During such fissiparous times the **Shia Ulema** performed their onerous duties. They neither got carried away with the emotional outburst of the youth among their following nor were they cowed down by the mobs of the opposition! They guided the youth to propagate the word of the **Ahl al Bayt (a.s)** and busied themselves in writing books. They knew that the **True Faith** would flourish and the

people in far flung places would need books for their guidance. This was the greatest service that the **Shia Ulema** rendered. The prominent **Shia** scholar of that time was **Qazi Abu Hanifa**. He was named after a well known scholar of the other sect, but he himself was a follower of the **Al e Mohammed (s.a)**. In the beginning he was a follower of **Imam Malik**. **Abu Hanifa** propagated the **Faith of Al e Mohammed (s.a)** in the **African Continent**. He made a deep study of the **Quran** and the **Hadit** and was convinced that the **Right Path** was following the **Faith of the Al e Mohammed (s.a)**. **Egypt** and its environs were ruled by the **Ismailis**. They felt the maximum danger from the followers of the **Ahl al Bayt (a.s)**. They knew that their false imamate would get exposed if these people flourished. **Qazi Abu Hanifa** lived and worked in **Egypt** at that time. Like **Hussain bin Rooh**, **Abu Hanifa** spent his life in dissimulation and the scholars of the other sects consider him as one of their scholars. His dissimulation was with the **Ismailis**. If anyone was found believing in the **7th Imam (a.s)**, after the **6th Imam (a.s)**, the person would be officially executed in the **Fatimid Realm**! **Abu Hanifa** had the advantage of taking birth in a family that wasn't **Shia**. Then he became a cleric of the **Maliki Sect**. In that dissimulation he wrote several books and gave a vivid description of the **6th and 7th Imams (a.s)** in his writings. He also exposed the **Ismaili** regime through his writings. In the year **363 H** there came up another prominent personality. Although he was a great scholar, he is famous as a minister of the realm!

THE SERVICES OF SAHEB IBN E IBAD

Qazi Abu Hanifa died in 363 H. The effects of his efforts were felt in the areas of the **Maghrib**, other parts of **Africa** and also **Egypt**. Then arrived on the scene an eminent scholar-**Ismail ibn e Ibad**. He first propagated the **Faith of the Ahl al Bayt (a.s)** in **Iran**. When we think of **Iran** a thought comes to our minds that it has always been a center of **Shia Faith** and learning. What we witness today in **Iran** is the result of the selfless services of the great **Ulema**. In fact **Iran** was once a strong center of the enemies of **Ahl al Bayt (a.s)**. The most rabid opponents of the **True Faith** were in the city of **Isfahan**. It was, infact, the last spot on the face of the Earth where **Tabarra** (malediction) of **Hazrat Ali (a.s)** was stopped. When **Arabia** had completely stopped this heinous practice, **Iran** continued to do it. While **Qazi Abu Hanifa** continued his services to the **Faith in Africa**, an eminent scholar, **Ismail bin Ibad**, was working for the same cause in **Iran**. In **Iran** the **Babawia** family formed a kingdom, breaking away from the other rulers under **Moid ud Dawla**. He was an ordinary person who rose to power. In his childhood

he was a friend of **Ismail ibn e Ibad**. The friendship continued. Although **Moid ud Dawla** knew that **Ismail bin Ibad** was a **Shia** and not an **Ismaili**, he gave him the position of the prime minister. The poets in their eulogies had said that the prime ministership was bestowed on him because of his capability. Being a companion of the ruler since childhood, people started calling him **Saheb or Companion**. The **Babawiya** realm was in the area of **Iran**, adjoining **Iraq** that is called **Khuzistan**. Even to this day there are some villages in the area where inhabit people who are inimical to the **Ahl al Bayt (a.s)**. It was for the first time that the **Faith of the Ahl al Bayt (a.s)** was propagated by **Saheb ibn e Ibad** in an area away from **Qum**. He served the **Faith** so much, and so long, that any follower of the **Shia creed** in **Khuzistan** was called a follower of the faith of **Saheb!** It was like people in the **West**, these days, calling the **Shias** as the followers of **Ayatollah Khomeini!**

WHAT IS DESTINED WILL HAPPEN

This is a true and very popular incident. This happened in the city of **Isfahan**. There lived an old man. One evening he returned home late. When he entered his private chambers, he found his wife having sex with another person. He was very angry and started flogging his wife with a whip. He asked her why she indulged in the taboo act. She said that it was the matter of destiny. Whatever was destined to happen to her had happened. You must know that there is a school among the **Muslims** which believes that whatever one does in life is destined to happen through **Allah's Will and Wish!** They say that even a leaf of a plant cannot be moved without **His Will**. The woman pleaded that she wasn't at fault and that she did what **Allah** destined her to do! The anger of the old man was aggravated with this statement of his wife. When he shouted at her shamelessness, the woman cried aloud that her husband had gone wayward and that he had become a follower of the Faith of **Saheb ibn e Ibad!** In today's parlance she meant that her husband had turned a **Shia** or a **Rafizi**. She shouted that her husband had shunned his creed of **Sunnat wal Jamaat** and had become a **Shia**. The man thought discretion was the better part of valor. He told his wife that she was a true **Sunni**. She did what **Allah** had destined for her and he was wrong in finding fault with her! Such was the belief of the enemies of the **Al e Mohammed (s.a)**. When the rulers perpetrated cruelties on the people and their attention was drawn towards their cruel acts they invariably said that whatever they did was destined to happen by **Allah's**

Wish! The first words that **Yazid** said when the **Tragic Entourage** reached the court at **Damascus** after the martyrdom of **Imam Hus-sain (a.s)** in **Karbala** was, "What happened was with **Allah's Wish!** I am not responsible for the event!"

SAHEB IBN E IBAD BECOME THE PRIME MINISTER

Saheb ibn e Ibad functioned as the prime minister for 18 years in the realm of the enemies of the **Ahl al Bayt**. In the year 363 H **Qazi Abu Hanifa** died in **Egypt** and in 365 H **Saheb ibn e Ibad** became the prime minister of **Iran**. He was himself an erudite **Alim** and scholars from the other schools weren't able to stand before him in a debate. Some people were envious of his becoming the prime minister. But the ruler was helpless because he knew it wasn't possible to get an equally competent substitute. The regime in **Baghdad** was very strong and it was imperative for **Iran** to therefore have efficient administration in very capable hands. It is said about **Saheb ibn e Ibad** that he used to have 400 camels laden with books that always traveled with him. He was a voracious reader and would want to access any book that he wished to read wherever he had been.

Saheb ibn e Ibad had a very good sense of humor. He had a very learned circle of friends. Once he noticed that a friend of his had a dull palor on his face. He asked him what was the reason for his morose looks. The friend said in **Arabic**, "**Hima! Hima**"—meaning he was having fever. **Saheb ibn e Ibad** retorted with the word in "**Qa! Qa!**"—which means asking him to protect himself from the fever. The person was clever. He understood that **Saheb ibn e Ibad** meant a pun in his utterance. When both the utterances are joined—**Hima and Qa** it becomes **Himaqa** in **Arabic** that means foolishness! During this care free banter **Saheb ibn e Ibad** used to propagate the word of the **Ahl al Bayt (a.s)**. He possessed exemplary manners that attracted others towards him.

The 6th **Imam (a.s)** was once asked what took away people from us. He said that some of our people criticize our enemies harshly and thus love for us will not be created in the hearts of the listeners. They lampoon our enemies in such a manner that people start sympathizing with them because of the harsh criticism.

GENEROSITY & GOOD MANNERS OF SAHEB

The good manners of **Saheb ibn e Ibad** have been praised very much. He was very hospitable. He used to arrange feasts for thousands of

persons at a time. If someone arrived at his place after the **Asr Prayer** in the month of **Ramadan**, the person wouldn't be allowed to go away without breaking his fast and having dinner with **Saheb ibn e Ibad**. During **Ramadan** no evening would go without 1,000 or 1,200 persons breaking their fasts with him. He was known for his charity. People used to be surprised at the way he spent in the way of **Allah**. Those who came to him requesting for help, never went dissatisfied. Even his servants used to dress in expensive silks. Every servant was provided with a house to live in and a good horse for transportation. Silks in those days were very expensive and all categories of his servants wore silk garments. The silk fabric was imported into **Iran** from **China** those days and the difficult transportation used to render it very costly. When he gave largesses to persons, he would humbly say he hadn't given anything. The recipients generally acknowledged his generosity very much. It is said that once a person came to him and requested for a means of transportation. **Saheb ibn e Ibad** gave to him all the different means of transportation available and said that if any more vehicles of transportation were there, he would like to provide them to the person! If someone asked for clothing, he would literally give him a wardrobe of different types of garments in vogue then.

Saheb ibn e Ibad was known for his generosity, his exemplary manners and for his extraordinary intelligence. This was the reason for the great work he did in the propagation of the word of the **Ahl al Bayt (a.s)** in a country dominantly populated by the enemies of the **Al e Mohammed (s.a)**. After the arrival of **Allama Hilli** in **Iran** the task of **Saheb ibn e Ibad** became easier.

Nature took some very incredible tasks from **Saheb Ibn e Ibad**. Since his childhood, **Saheb ibn e Ibad's** mother made it a practice that she would keep a **Dinar** under his pillow and he would give it as **Sadaqa (Charity)** to the first needy person he met when he stirred out in the morning. It is the saying of the **Infallibles (a.s)** that the act of **Sadaqa** saves the **Momins** from the calamities in store for them. It is said that a person approached the **8th Imam (a.s)** and told him that his sons were expiring within three or four years of birth. He said that he had one child of about three years at that time and was afraid that he might meet the same fate as his other sons. The **Imam (a.s)** asked him to give **Sadaqa** after touching it to the hand of the child. Thus originated the practice of making the children and the sick persons touch the material for **Sadaqa** before giving away to the needy.. **Saheb ibn e Ibad** too followed this practice during the time of his parents and also followed it

the rest of his life. His servants were instructed to keep some money under his pillow in the night and he would take the amount with him in the morning and give to the needy while going on the road. One night he was very restless and wasn't getting any sleep. He saw under his pillow and noticed that the servant had forgotten to put the **Sadaqa** money under it. He thought that perhaps his end was near that such a thing had happened. He called his servants to take his very expensive silk bedding and give it to the first person they came across on the street. They found one blind person and his spouse on the road and told him that their master had given the bedding for him. The blind man fell down unconscious hearing this. He was brought to the mansion of **Saheb ibn e Ibad**. After sprinkling some water on the face of the man he became conscious. When the person was asked why he fell unconscious he said that a few days ago his daughter was married to a youth. The groom was angry that the dowry given to his bride was very meager and had sent the girl back to her parents' home saying that unless she brought a bedding of **Chinese Silk**, he wouldn't accept her in his house. The man said that the previous day the youth visited his in-law's place and threatened that if his wish wasn't fulfilled forthwith he would give divorce to his bride. The man said that he had come out on the street in the night thinking perhaps **Allah** would devise some way of helping them! When he heard the men of **Saheb ibn e Ibad** say that he had sent the silk bedding for him, he was overwhelmed with happiness and fell unconscious! **Saheb ibn e Ibad** not only sent the silk bedding to the person but he gave many other things as a dowry for the bride. The groom happily took home his bride!

Qazi Abu Hanifa was propagating the word of the **Ahl al Bayt** in the **Maghrib Region of Africa** and **Saheb ibne Ibad** was performing this task in Iran. In **Baghdad** the period of **Sheik Mufeed** was about to commence. A little earlier than this **Sayed Murtada Ilm al Huda** and his younger sibling, **Sayed Radi** was born. These two brothers did great service to the **Faith of Ale Mohammed (s.a)**.

SAHEB IBN E IBAD PASSES AWAY

The great administrator and cleric, **Saheb ibn e Ibad** passed away in **Rai Province** near present day **Tehran in Iran**

Source **Urdu Lectures of Moulana Sadiq Hassan Book**

Chapter 4

SAYYID ASH SHARAF AR RAZI - 359-406 AH

The compiler of Nahjul Balagah His Life and Work

By: Dr. Sayyid Muhammad Mahdi Ja'fari Translated by Mahdi Chamanzar from Imamreza.net

Abu al-Hasan Muhammad ibn al-Husayn al-Musawi, popularly known as Sayyid or Sharif Razi, lived a brief but highly fruitful life. So great has been his contribution to Islamic sciences that a study of his life and works requires an analysis of almost all works on history, biographies and literature written since the 5th century AH.

The life of Sayyid Razi who was born in 359 AH/970 CE in Baghdad and died in the year 406/1015 in his hometown, coincided with the era of the Buyid dynasty (334-447/946-1056) which had reduced the Abbasid caliphs to mere nominal rulers. It was the golden age of Arabic literature and among his contemporaries mention could be made of the great poets Al-Mutinabbi and Abual-'Ala'Mu'arri.

Sayyid Razi was born in a prominent household directly descended from the Prophet (pbuh), as is clear from the epithets of 'Sayyid' and 'Sharif, by which he was referred. His father Abu Ahmad Husayn bin Musa was fifth in line of descent from the 7th Imam, Musa al-Kazim (a.s.), and held the prestigious position of the Naqib al-Nuqaba ' of Iraq, a responsibility which required the managing of affairs of the Sadats (Prophet's descendants).

He was given the title of 'Tahir Awhad Dhu al-Manaqib' and died in 396 and was buried in the shrine of Imam Husayn (A.S.) in Karbala'. At his death, Sayyid Razi, who had been acting as his father's deputy since 381, officially became the Naqib al-Nuqaba' and held the position till his own death in 406/1015. His father's genealogy reads: Husayn bin Musa bin Muhammad bin Musa bin Ibrahim Mujab bin Imam Musa al-Kazim (a.s.).

Sayyid Razi's mother Fatimah also traced her lineage to the Prophet (pbuh) and was the daughter of Husayn bin Abu Muhammad al- Hasan al-Utrush bin 'Ali bin Hasan bin 'Umar al-Ashraf the son of the 4th Infallible Imam, 'Ali ibn al-Husayn Zayn al-'Abidin (a.s.).

She was a pious and noble lady, and was held in high esteem by scholars and other notables. At her request, the great scholar Shaykh Mufid compiled the book *Ahkam al-Nisa'* which contains the fiqhi rules for women. Her family had carved out an independent principality in Tabaristan on the southern coasts of the Caspian Sea. She died in Baghdad in 385 AH.

There is an interesting story how Sayyid Razi and his elder brother 'Ali Abual-Kasim Sayyid Murtaza started their formal Islamic education. According to Ibn Abi al-Hadid in *Sharh Nahj al-Balaghah*, Shaykh Mufid saw a dream that a lady appearing to be the Prophet's daughter Hazrat Fatimah Zahra' ('a) entered his mosque in the Karkh locality of Baghdad with two small boys and asked him to teach them fiqh. The Shaykh woke up in a rather perplexed state of mind in view of his own paucity of knowledge when compared to Imam Hasan (a.s.) and Imam Husayn (a.s.).

But the next day when Fatimah, the wife of the Naqib al-Nuqaba ', entered the mosque with her two sons and requested him to teach them Islamic sciences, he understood the purport of his dream and accepted her request with great honour.

The two brothers together soon mastered different branches of Islamic sciences under Shaykh Mufid and other leading scholars of Baghdad, but unlike Sayyid Razi who was more inclined towards politics and literature, Sayyid Mortaza was deeply interested in fiqh.

Sayyid Murtaza, who acquired the epithet of 'Alam al-Huda, was four years older than his brother and died at the age of 81 years in 436/1044. He served as Naqib al-Nuqaba' after the death of Sayyid Razi and was considered a master of kalam, fiqh, usul al- fiqh, literature, grammar, poetry and other fields of knowledge. His divan or poetical composition runs into more than 20,000 verses. He authored several books such as *al-Shafi fi al-Imamah*, *al- Dhakh'irah fi Usul al-Fiqh*, *al-Ghurur wa al-Durar*, and *al-Tanzih*.

Abu al-Hasan Muhammad ibn al-Husayn al-Musawi, popularly known as Sayyid or Sharif Razi, lived a brief but highly fruitful life. So great has been his contribution to Islamic sciences that a study of his life and

works requires an analysis of almost all works on history, biographies and literature written since the 5th century AH.

All Shi'ia and Sunni scholars acknowledge that Sayyid Murtaza was the greatest scholar of his era and groomed many outstanding 'ulama' including the famous Shaykh al-Ta'ifah Abu Ja'far al-Tusi, the founder of the celebrated theological Centre of Najaf.

Sayyid Razi's only son Abu Ahmad 'Adnan was also a prominent scholar of his time and after the death of his uncle Sayyid Murtaza, he was entrusted with the post of Naqib al- Nuqaba'. He was given the title of his grandfather 'Taher Dhu al- Manaqeb' by the Buhid ruler and was highly respected for his knowledge and nobility of character.

'Adnan died issueless in 449 and with his death the physical line of Sayyid Razi came to an end. However, Sayyid Razi was destined for lasting fame in view of his valuable works, especially the compilation of the sermons, letters, and maxims of Imam Ali ('a) under the title Nahj al-Balaghah.

Sayyid Razi's genius flowered in early youth under the celebrated Abi 'Abdullah Muhammad bin Muhammad bin Nu'man known popularly as Shaykh Mufid. Among his other teachers, mention could be made of the Malikite jurist Abu Ishaq Ibrahim bin Ahmad Tabari, the grammarian Abu 'Ali Hasan bin Ahmad 'Abd al-Ghaffar al-Farsi, Abu Sa'id Hasan bin 'Abdullah bin Marzban al-Baghdadi who was known as Qazi Sirafi, the Mu'tazalite scholar Abu al-Hasan Qazi 'Abd al-Jabbar bin Ahmad al-Baghdadi, and many more.

As is evident Sayyid Razi studied under scholars of different religious persuasions in order to master the various branches of the sciences and to state with authority his own views and beliefs. Sayyid Razi started holding his own classes at a very young age, by setting up a school near his house in the Karkh locality and named it Dar al-'Ilm. It was a large school consisting of several buildings and halls for convening classes, presenting speeches and holding meetings and academic debates with researchers. It also had resident quarters for eligible students and was equipped with a large library filled with important Arabic and Islamic reference books and sources.

Sayyid Razi, personally administered the school, student affairs and the library. He constantly sought to meet the welfare needs of the students, so that they could go about their studies with a clear mind. As a result, a great number of intellectuals graduated from his school, which had become popular throughout the Islamic lands including Iran and Egypt. Needless to say, these graduates in turn taught and transferred their knowledge acquired through Sayyid Razi to other generations.

Sayyid Razi was an outstanding Arabic poet and a literary genius, and his aesthetic taste could be evinced from his works. Abd al-Latif Shararah says of him:

This great man in his relatively short life as compared to Abu al-'Ala al-Mu'arri, besides keeping pace with important events and political developments, was engrossed in literature, literary research, and the study of rhetorical aspects and fiqh. As the Naqib, he assumed responsibility of the affairs of the Talibiyyin (descendants of Abu Talib) and led the Hajj pilgrimage.

At the same time he established the Dar al-'Ilm Academy and wrote a number of books. His most famous work, for which he made great efforts and named it Nahj al-Balaghah, is a collection of the sermons, letters and maxims of Imam 'Ali Ibn Abi Talib ('a). Ibn Abi al-Hadid has written a commentary on this book in 20 volumes while Shaykh Muhammad 'Abduh has made it available to the common man in a summarised interpretation.

Sharif Razi also devoted himself to research on the rhetorical and linguistic aspects of Arabic, and the fruit of his efforts is the book Talkhis al-Bayan ji Majazat al- Qur'an, which has been researched and published in 464 pages by Muhammad 'Abd al-Ghani Hasan. Sayyid Razi had referred to this work many times in his other book Majazat al-Athar al-Nabawiyyah but it was given up for lost for several centuries until the accidental discovery of its manuscript by Sayyid Muhammad Mishkat who published it as a Photostat edition in 1950. It is a detailed study on the metaphorical aspects of the surahs and ayahs of the Holy Qur'an and is considered among the greatest literary treasures of Islam.

Abu al-Hasan Muhammad ibn al-Husayn al-Musawi, popularly known as Sayyid or Sharif Razi, lived a brief but highly fruitful life. So great has been his contribution to Islamic sciences that a study of his life and works requires an analysis of almost all works on history, biographies and literature written since the 5th century AH.

Since the time of the Prophet, several scholars have diligently recorded, compiled, quoted and written commentaries on Prophet's sayings, to the extent that numerous collections, which could fill up libraries, have been published.

However, what Sayyid Razi, the literary genius has been able to accomplish in this respect, in the same manner as his unique compilation of Imam 'Ali's (a) literary output under the title of *Nahj al-Balaghah*, is quite different. It is clear that this work was undertaken after completing *Nahj al-Balaghah*, since he often refers to *Nahj* in *Majazat al-Athar al-Nabawiyyah*. Sayyid Razi selected 361 sayings of the Prophet which have a metaphorical import, and explained the meaning of each one of them. This book was written before *Talkhis al-Bayan* and has been published several times in Egypt, Iraq and Iran.

In his introduction to *Nahj al-Balaghah* Sayyid Razi says: In my youth, I resolved to write a book on the distinguishing qualities of the Twelve Imams (a.s.), their history, their exemplary way of life and their wise sayings. I completed a book on the merits and qualities of Amir al-Mu'minin Imam 'Ali (A.S.), but unfortunately, the countless complexities of daily life and other obstacles prevented me from continuing the work."

The poetical talents of Sayyid Razi blossomed while he was a mere lad of 10 years, and the first qasidah (panegyric) composed by him made the literati of Baghdad spellbound. Since his days, efforts were made to collect his poems and the last one to compile them as a book was Abu Hakim al-Mu'allim 'Abdullah al-Khayri (d. 476). The diwan of Sayyid Razi consists of 16,300 verses and has been popular since his lifetime.

The Buyid Wazir of Iran, Sahib ibn 'Abbad, who was a prominent writer and bibliophile, was so deeply touched on hearing a poem of Razi, that he sent an emissary to Baghdad to procure a copy of the whole diwan. Interestingly, this happened in 385 when Razi was only 26 years old, and he was so pleased that he composed a qasidah in praise of Sahib ibn 'Abbad and sent it along with the diwan.

Another instance of Razi's popularity as a poet is the incident in 399 when Taqiyyah, the daughter of the Hamdanid Amir of Aleppo, Sayf al-Dawlah, sent a special messenger to Baghdad to get a copy of his diwan. Although Razi's diwan is a literary masterpiece containing valuable historical, social, scientific and cultural information and has been published several times, it is yet to be examined in an academic manner in order to realise its proper worth.

The masterpiece of Sayyid Razi, not as a writer but as an aesthetic literary compiler, is of course Nahj al-Balaghah, which has ensured lasting fame for him. It is a selection of sermons decrees, letters, maxims and counsels of Amir al-Mu'minin Imam 'Ali ibn Abi Talib(a.s.).

Sayyid Razi in his introduction to Nahj al-Balaghah writes: In my early age at the dawn of youth, I commenced writing a book on the characteristics of the Infallible Imams (a.s.) covering the account of their virtues and masterpieces of their expression of words. The purpose of the compilation has been stated by me in the beginning of the book. Therein I completed the portion dealing with the account of Amir al-Mu'minin (a.s.), but I could not finish that part concerning other Imams due to the impediments of the time and obstacles of the days. I divided it into several chapters and sections. Thus its last section comprised whatever had been related from Imam 'Ali (a.s.) out of his short sayings such as counsels, maxims and proverbs but not long lectures and detailed discourses.

A number of my friends and brothers-in-faith, while wondering at its delicate and blossoming expressions, admired the contents of this particular section, and urged me to complete a book which should cover all the forms of the sayings of Amir al-Mu'minin (a.s.) and their diverse forms such as lectures, letters, counsels, aphorisms, etc., as they were convinced that it would comprise wonders of eloquence and rhetoric, brilliant jewels of Arabic language and shining expressions of faith, and this had not been collected in any other work, nor found together in any other book, because Amir al-Mu'minin (a.s.) was the fountain of eloquence and (his expressions), the source of rhetoric. Through him hidden delicacies of eloquence and rhetoric came to light, and from him were learnt its principles and rules.

Sayyid Razi on the compilation of Nahjul Balagah

A number of my friends and brothers-in-faith, while wondering at its delicate and blossoming expressions, admired the contents of this particular section, and urged me to complete a book which should cover all the forms of the sayings of Amir al-Mu'minin (a.s.) and their diverse forms such as lectures, letters, counsels, aphorisms, etc., as they were convinced that it would comprise wonders of eloquence and rhetoric, brilliant jewels of Arabic language and shining expressions of faith, and this had not been collected in any other work, nor found together in any other book, because Amir al-Mu'minin (a.s.) was the fountain of eloquence and (his expressions), the source of rhetoric. Through him

hidden delicacies of eloquence and rhetoric came to light, and from him were learnt its principles and rules.

Every speaker and orator had to tread on Imam Ali (a.s.)'s footprints and every eloquent preacher availed of his sayings. Even then they could not equal him so that the credit for being the First and foremost remains with him, because his words are those that carry the reflection of divine knowledge and savour of the Prophet's words.

Accordingly I acceded to their request as I knew that it meant a great reward, a handsome reputation and a treasure of recompense. The object of this compilation is that I should focus on Amir al-Mu'minin's (a) greatness and superiority in the art of rhetoric, which is in addition to his countless qualities and innumerable distinctions, and to show that he was at the highest pinnacle of this attainment, is singular among all those predecessors whose sayings are quoted here and there.

His words are an onrushing and irresistible and such a treasure of subtleties in language that it cannot be matched. In my view Amir al-Mu'minin's (a.s.) sayings may be divided into three categories; firstly Sermons and Decrees, secondly Letters and Communications, and thirdly Maxims and Counsels.

Allah- willing I have decided to compile first the Sermons, then Letters, and then the Maxims and Counsels and have chosen a separate section for each category, leaving blank pages in between each so that if anything has been left out and becomes available afterwards it may be inserted therein, whereas any expression which is routine or in reply to some question or has some other aim and does not fit in any of my divisions should be included in the category for which it is most suitable or to which its subject matter is most akin. In this compilation of mine in some places there is repetition of words or subject matter.

The explanation for this is that Amir al-Mu'minin's (a.s.) wordings have been related in numerous forms. Sometimes it happened that a particularly saying was found in a particular form in a narration and was taken down in that very form. Thereafter the same wordings were found in some other narration either with acceptable addition or in a better style of expression. In such a case with a view to further the subject of compilation and to present a beautiful expression from being lost it was decided to repeat it.

It has also happened that a particular wording had appeared earlier but due to remoteness it has been entered again. This is through omission, not by intent. In spite of all this I do not claim that I have collected Amir al-Mu'minin's (a.s.) wordings from everywhere and that no single

sentence of any type or construction has been left out. In fact I do not rule out the possibility that whatever has been left out might be more than what has been collected and what has been in my knowledge unused is far less than what has remained beyond my reach. My task was to strive to the best of my capacity and it was Allah's part to make the way easy and guide me to the goal.

And, at the end of the book, Sayyid Razi concludes: This is the end of our selection of the wordings of Amir al- Mu'minin (A.S.), and now, it is time to conclude the selected words of Amir al-Mu'minin (A.S.). We are grateful to Allah the Glorified for having enabled us to collect the scattered sayings and wordings from various sources and to bring together from different places the material that was laying far away...

This book has been completed in the month of Rajab in the year 400 AH. May Allah send His blessings on our Master Muhammad, the Last of Messengers and the Guide to the best path, and on his infallible progeny, and his companions who are the stars of conviction.

Insha'Allah to be continued ..

Lineage of al Radi and his Life

In the galaxy of the outstanding Shia Scholars two brothers from an eminent family of the descendants of the Prophet (saw) outshone all the others due to their extraordinary brilliance in their time. They were al Sharif al-Murtada, who occupied the chair of his teacher as his successor to the marji'iyah of the Shi'ah world of scholarship, and his younger brother al- Sharif al-Radi, acclaimed to be a great genius of versatile talents, still unprecedented in the history of Islamic scholarship and Arabic literature.

Al-Radi (359-406/970-1015) died young, much earlier than his elder brother, but left his mark on the history of Muslim thought and poetry, which in no way can be described as less significant than that of any other Imamiyyah scholar who lived much longer than him. He shone on the bright horizon of the fourth century Hijri, regarded as the most extraordinary period of all round intellectual and cultural renaissance in the history of Islam, lived for a short period of forty-seven years but generated enough light to lead human quest for excellence for centuries.

Al-Radi's parents' lineage came directly from the Imams (as) of the Prophet's Family. From his father's side he descended from al-Imam Musa al-Kazim (as)

ibn Ja'far al-Sadiq (as) ibn Muhammad al-Baqir (as) ibn 'Ali Zayn al-'Abidin (as) ibn al-Husayn (as) ibn 'Ali (as) in the following order: Abu Ahmad Husayn Tahir al-'Awhad Dhu al-Manaqib ibn Musa ibn Muhammad ibn Musa ibn Ibrahim al Mujab ibn Musa al-Kazim (as). All his forefathers were eminent in their own right. From his mothers side he descended from the famous al-Nasir al-Kabir also known as Nasir al-Haqq (225 or 230-304/840 or 844-916) who descended from the second son of al-'Imam 'Ali ibn al-Husayn (as) ibn Ali (as).

Al-Sayyid al-Murtada, in *Nasiriyyat*, a commentary upon al-Nasir al-Kabir's book *Mi'at mas'alah*, writes that:

My mother Fatimah [was] the daughter of Abu Muhammad al- Husayn al-Nasir (al-Saghir) ibn Abi al-Husayn Ahmad ibn Abi Muhammad al-Hasan al-Nasir al-Kabir (the conqueror and ruler of Daylam) ibn al-Husayn ibn 'Umar al-Ashraf ibn Ali ibn al-Husayn ibn 'Ali ibn Abi Talib.

Al-Sharif al-Radi's name was Muhammad and his kunyah was Abu al Hasan.

He was the second son of al-Husayn ibn Ahmad, known as al-Tahir al-Awhad and Dhu al-Manaqib. Al-Radi's title 'al-Sharif' was a common title used for those who were descendants of the Prophet (saw) from both the maternal and paternal sides.

The word which is now commonly used for al-Sharif is al-Sayyid in Persian and Urdu. Al-Radi's father was the most eminent among the Alawids of his time. He held all the important positions which a Shi'ah could attain under the 'Abbasid regime during the fourth century H. Al-Thalibi (d. 429), in *Yatimat al-dahr*, a bibliography of poets and writers of Arabic, writes about the father of al-Radi:

His forefathers were held in high respect by the people of Iraq. His father, Abu Ahmad for a long time occupied the post of Naqib of the Talibiyyin, a position that empowered him to look after the Sayyids of Abu Talib's lineage. At the same time he held the office of the Nazarat Diwan al-mazalim (headship of the highest court of appeal) as well as the office of the chief of hajjaj (pilgrims to the Holy Ka'bah). In the year 380/990 he relinquished these posts in favour of his son al-Sayyid al-Radi.

Ibn Abi al-Hadid (d. 655 or 656/1257 or 1258), in his preface to the *Sharh Nahj al-balaghah*, confirms this statement saying:

His father al-Naqib Abu Ahmad was held in high regard at the courts of Banu 'Abbas and the rulers of Al Dayalimah, and was entitled as al-Tahir Dhu al-Manaqib.

Baha' al-Dawlah al-Daylami called him al-Tahir al-'Awhad, which meant "uniquely purified". He was appointed the Naqib of the Talibiyyin five times, and apart from this job; he occasionally performed duties of great political sensitivity also; for instance, he served as a negotiator to settle certain disputes between the Caliphs and the Buwayhids on the one hand, and the Hamdani rulers on the other. Because of his political influence he was so feared by Baha' al-Dawlah's son 'Adud al-Dawlah (reigned 367-72/978-83), that in 369/980 he imprisoned him in a fort in Fars, where he underwent the hardships of prison life for seven years.

'Adud al-Dawlah (d. 372/982-83) arrested along with him his brother Abu 'Abd Allah ibn Musa and another influential 'Alawid, Muhammad ibn 'Umar, also. Abu Muhammad, the chief qadi of Baghdad, and Abu Nasr Khwanshah were also arrested and imprisoned in the same year, that is 369/980.

With Abu Ahmad's arrest his entire property was confiscated, and his family had to live for seven long years in dire poverty. It was, most probably, in this period that al-Radi and his brother al-Murtada were brought to al-Shaykh al-Mufid by their mother for being educated in fiqh and other religious sciences. And perhaps it was during this period that Abu Ishaq Ibrahim ibn Ahmad al-Tabari, a Sunni Maliki faqih, gifted a house to al-Sayyid al-Radi when he came to know that the brightest of his pupils had no residence of his own for his wife and had to live with his mother.

During the period of his father's imprisonment, al-Radi composed many poems to pay tribute to him. Abu Ahmad was set free by Sharaf al-Dawlah, son of Adud al-Dawlah, while proceeding to Baghdad from Kirman in 376/ 986-87 to depose his brother Samsam al-Dawlah, who also had not released Abu Ahmad and other captives. It is to be noted that 'Adud al-Dawlah was a Shiah of Zaydi inclination, but for him, like most of the monarchs of the Muslim world, political expediency and interest were much more important than the matter of faith. As even the 'Abbasid caliph of his time was afraid of

al-Radi's connection with the Prophet's Family and his influence among the people, probably 'Adud al-Dawlah was also afraid of al-Radi's father, fearing that if at any time he aspired to wrest power out of his hands he

could pose a serious challenge to him. Abu al-Faraj al-Jawzi has also referred to the arrest of Abu Ahmad in the course of recording the events of the year 369/979-80. The influence of Abu Ahmad and his family assumed greater dimensions in the eyes of the rulers due to the tense and highly explosive situation created by the rivalries and conflicts between the Sunnis and the Shi'ah and the Turks and the Daylamites. These clashes resulted in looting, killing and burning of al-Karkh, a predominantly Shi'ah locality, for one week continuously, in the year 361/971-72, that was repeated in 363/974. Moreover, there was a conflict between Bakhtiyar al-Daylami, the vizier, and 'Adud al-Dawlah, in which the latter emerged victorious later. Abu Ahmad was on good terms with Bakhtiyar also, which was a sufficient reason for 'Adud al-Dawlah to regard him as an enemy.

Abu Ahmad died at the age of 97 in 403/1012-13, and the high offices held by him fell upon al-Radi.

>From his mother's side al-Radi belonged to a lineage that was more distinguished for its political activities than the former. His grandfather al-Nasir al-Saghir al-Husayn ibn Ahmad (d. 368/979) was a pious and respected man. According to al-Sayyid al-Murtada he was held in high regard by Mu'izz al-Dawlah (reigned 320-56/932-967), who appointed him to the office of the Naqib of al-Talibiyyin in 362/972-73 when Abu Ahmad was stripped of this post. Al Wasir al-Saghir's father Ahmad ibn al-Hasan served as a commander in his father's army, and was known for both his valour and virtue. Al-Nasir al-Kabir whose name was al-Hasan ibn 'Ali, was responsible for propagating Islam among the Daylamites after himself conquering Daylam. He was a commander of the army of his cousin Muhammad ibn Zayd al-'Alawi, popularly known as al-Da'i al-Kabir, who conquered Mazandaran in 250/864 and laid down the foundation of the 'Alawis' rule there. Al-Mas'udi, in *Muruj al-dhahab*, has mentioned him at two places as al-'Atrush, which meant "the deaf". At one occasion, he writes:

Al-'Atrush appeared on the scene of Tabaristan (Mazandaran) in the year 301/913-14, and drove away the 'Abbasids, called "the Black robed people, from there. He was a gifted man with great intelligence, scholarship, knowledge and conviction of faith. He lived for a long time among the Daylamites, who were Zoroastrians, and some even pagans, living in complete darkness. The people of Gilan also lived in the

same conditions. Al-Nasir al-Kabir invited them to worship the One God, and they embraced Islam accepting his call. In those days the Muslims reached Qazwin and the adjoining areas. Al Nasir al Kabir built a mosque in Daylarn.

At another place, mentioning al-'Atrush's efforts to convert the Zoroastrians to the fold of Islam, he writes that it was he who built mosques in the cities of Tabaristan (Present Mazandaran and Gilan), and extended the frontiers of the Muslim rule up to Qazwin and Chalus.

There is a common misunderstanding regarding al-Nasir al-Kabir's faith. As he supported the Daiis of the Zaydi rule and was instrumental in laying the foundation of the Zaydi dynasty, he was called a Zaydi by many historians as well as by the Zaydis themselves. Al-Najashi (d. 450/1058), a contemporary of al-Radi and al-Murtada, dispels such claims:

Al Hasan ibn Ali ibn al-Hasan ibn 'Umar ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib Abu Muhammad al-'Atrush believed in the imamah, and wrote several books in strict adherence to this faith, viz. Kitab al-'imamah, Kitab at-taliq, a larger book on the Imamah, Kitah Fadak wa al-khums, Kitabb al-shuhada', Kitab fasahat Abi Talib, Kitab ma'adhir Bani Hashim fi ma nuqim 'alayhim, Kitab ansab al-A'immah wamawal-idihium (up to the Twelfth Imam (as)).

However, it seems to be a mere conjecture that he was a Twelver Imami, for al-Murtada, his grandson, in al-Nasiriyyat, criticized some of his views for being against the Twelver Imami faith. 'Ali Dawani, subscribing to the views of some early Shi'i 'ulama', holds that he was a Twelver Imami but without any conclusive evidence. Most probably he was a Zaydi Shi'ah.

According to Ibn Abi al-Hadid, he fought battles against the chiefs of the Samanids and died in Mazandaran in 304/916 at the ripe age of seventy-nine.

Ahmad ibn 'Ali ibn Dawud al-Hasani, known as Ibn 'Anabah (d.828/1425), a Sunni descendant of the Hasani Sayyids, in his famous work 'Umdat al- talib, describes him as being called Nasir al-Haqq, and writes that he died in Amul in the year 303/915.

Al-Nasir al-Kabir's father, 'Ali ibn al-Husayn, and his grandfather, al-

Husayn ibn 'Ali, were both regarded as eminent scholars and men of virtue.

The latter is reported to be a narrator of hadith also. 'Umar ibn 'Ali ibn al-Husayn, son of the Fourth Imam (as) and known as al-'Ashraf, was among the eminent personalities of the 'Alawids.) Al-Shaykh al-Mufid, in al-'Irshad, writes about him:

'Umar b. 'Ali b. al-Husayn, peace be on them, was a man of merit and of high standing. He was in charge of the endowments (sadaqat) of the Apostle of God may God bless him and his Family, and the endowments (sadaqat) of the Commander of the Faithful, peace be on him. He was pious and God-fearing.

Dawud ibn al-Qasim, on the authority of al-Husayn ibn Zayd, who was a nephew of 'Umar al-'Ashraf, described him to be extremely honest and cautious in dealing with the matters related to the income of the endowments and their proper management. Some traditions of the Prophet (saw) and the Imams (as) are also reported on his authority. He was treated with respect even in the court of the Umayyads.

Al-Sayyid al-Radi's mother Fatimah bint al-Da'i al-Saghir was a pious and learned lady, who brought her two sons and daughters up with care and arranged for their proper education during the seven-year period of her husband's imprisonment. It is said that al-Shaykh al-Mufid wrote his book *Ahkam al-nisa'* at her instance, as she asked him to compile a book according to Islamic Law, which could serve as a guide for women. It was she who took her two sons to al-Shaykh al-Mufid after al-Murtada and al-Radi had completed primary stage of their education. Ibn Abi al-Hadid, in *Sharh Nahj al-balaghah*, narrates a story which is indicative of the high position of this lady of great virtue. The story goes that one night al-Shaykh al-Mufid dreamed that Fatimah (as), the Prophet's daughter, came to his place in Karkh bringing her two young sons, al-Hasan (as) and al-Husayn (as), and asked that he take up the task of teaching them. Al-Mufid awoke amazed at the dream. The next morning Fatimah, mother of al-Sayyid al-Murtada and al-Sayyid al-Radi, came to his mosque surrounded by her servants, bringing her two small sons, asking that he teach them. Al-Sayyid al-Radi in his elegy on her death paid rich tributes to her virtue, piety, religiosity, courage and other qualities of the heart and the mind. She died in the month of Dhu al-Hijjah 385/995. Al-Sayyid al-Radi was twenty-six years old at the time of his mother's death.

Al-Radi was born in 359/970 four years after his elder brother al-Murtada. His genius came to the notice of his family and teachers at a very young age. He started composing poetry at the tender age of nine. His wit and alertness of mind surprised all. He went to different teachers to study various branches of Islamic sciences, Arabic language and literature.

He studied *Sharh al-'Usul al-khamsah* and *Kitab al-'umdah* under al-Qadi 'Abd al Jabbar al-Mu'tazili (b. circa. 325/936, d. 415/1025), and studied Arabic language and grammar under Abu Sa'id al-Hasan ibn 'Abd Allah ibn Marzban al-Sirafi (284-368/897-979), an expert of Arabic language and literature.

He also went to study the language and literary sciences to Abu Muhammad al-'Asadi al-'Akfani, Abu al-Hasan 'Ali ibn 'isa al-Rummani (296-384/908-94), Abu al-Fath 'Uthman ibn Jinn; (330-392/942-1002) and Ibn Nubatah (335-94/ 946-1004). He studied hadith under Muhammad ibn 'Imran al-Marzabani (d. 378/

988) and Abu Masa Harun ibn Musa al-Tal'akbari (d. 385/995). His teacher in fiqh, besides al-Mufid, was Muhammad ibn al-'Abbas al-Khwarizmi (d.

383/993).

Abu Hafis 'Umar ibn Ibrahim al-Kinani was his teacher in qira'ah and the Quran. Most of his teachers were eminent scholars and writers of Arabic. He had started teaching at the young age of seventeen when he was himself studying. He completed his education at the age of twenty. Very soon he acquired fame as a scholar, commentator of the Quran, thinker and poet.

His fame as a poet overshadowed his excellence in all other fields.

Among his teachers a few other names may be mentioned: Abu 'Ali al-Hasan ibn Ahmad al-Farsi (307-77/919-87), a Mutazili; Abu al-Hasan al-Karkhi; 'Ali ibn 'Isa ibn Salih al-Rub'i (328-420/939-40-1029); and Abu Ishaq Ibrahim ibn Ahmad al-Tabari (d. 393/1002-3), a faqih of the Maliki school. In those days due to a climate of tolerance at least among scholars and students, the Shi'ah and Sunni students used to attend classes of teachers belonging to different sects. A number of al-Radi's teachers were Sunni and Mu'tazili.

Al-Sharif al-Radi had intimate friendly relations of mutual respect and love with eminent contemporary scholars, poets and writers professing different faiths, which was an indication of his broad humanism and

tolerance.

Al-Sahibibn 'Abbad (326-85/938-95), one of the most influential of Muslim prime ministers and a great scholar of his age, was a patron of scholars and poets.

Yaqut al-Hamawi says that five hundred poets composed qasa'id in his praise.

Al-Radi, despite being much younger to him, was highly respected by him. Abu al-Hasan al-'Umari, who is reported to be alive till the end of the first half of the fifth century Hijrah, was from the descendants of 'Umar ibn 'Ali ibn Abi Talib, and was an expert of genealogy. He was in close contact with the al-Sharif family. Abu al-'Ala' al-Ma'arri (363-449/973-1057), one of the greatest poets of Arabic, attended al-Murtada's lectures and was a great admirer of al-Radi.

Upon receiving the news of al-Radi's death in his hometown, al-Ma'arri paid rich tributes to him in an elegy, included in his book Siqt al-zand.

Al-Husayn ibn Ahmad al-Nili al-Baghdadi, known as Ibn al-Hajjaj al-Baghdadi (d. 391/1001) was much respected by al-Radi, who compiled two selections of his poetry, viz., 'al-Hasan min shi'r al-Husayn' and 'al-Ziyadat fi shi'r Ibn al-Hajjaj, and also wrote an elegy on his death. Abu Ishaq Ibrahim ibn Hilal al-Harrani al-Sabi (d. 384/994), a Sabaeen by faith and a confidant of the Buwayhids, was so close to al-Radi that once he wrote in a poem addressed to al-Radi: When you get the caliphate, do not forget my wife, son and family...

Al-Radi wrote a moving, emotionally charged elegy on his death, the first couplet of which became very famous:

Do you know whose coffin people are carrying? Do you know how was the light of our company extinguished?

People, particularly the Sunnis, admonished al-Radi saying how could a man like him, belonging to the family of the Prophet (saw), praise a non-believer.

Al-Radi said in reply that he paid tribute to his learning and art, not to his faith. Whenever he passed by the side of the grave-yard where al-Sabi was buried, he used to get down from the horse as a mark of respect for the departed soul of the friend and the poet.

Nine years after al-Sabi's death al-Radi happened to visit the grave-yard and saw his friend's grave, he composed another qasidah addressing

himself to the departed soul in the following words:

Had my companions not been angry with me for stopping near you, I would have saluted your grave O Abu Ishaq!

Al-Radi compiled a selection of al-Sabi's poetry Mukhtar Shir Ibn Ishdq al-Sabi. Among al-Radi's close friends were two other scholarly persons. Shapur Ibn Ardshir (d. 416/1025), who served as the vizier of the Buwayhids till their fall at the hands of the Saljuqis, and who had placed his huge library of rare value at the disposal of al Radi; and Fakhr al Mulk, the vizier of Baha al Dawlah, who led al Radi's funeral congregation, and was himself murdered by Sultan Dawlah in one year after al Radi's death, that is in 407/1016.

Pdf book by Ansariyan

Chapter 5

SAYED MURTADA ILM AL HUDA & SAYED RADHI - 355-436 AH

We have earlier mentioned about these **Sayed Brothers** while profiling the life of **Sheik Mufeed**. During the **Ghaibat e Sughra** the most prominent cleric was **Mohammed ibne Yaqub Kulaini**. Then came **Sheik Sa-dooq** who was born in **306 or 307 H** as an answer to the prayer of the **Imam (a.s)**. In **383 H** commenced the period of **Sheik Mufeed** in **Baghdad** which was the most prominent center for **Islamic Studies**, and most importantly for the **Shia Islam**. On the expiry of **Sheik Mufeed** the pontificate of the **Shias** came into the hands of **Sayed Murtada** who was the **Shiek's** ablest disciple.

The given name of **Sayed Murtada** was **Ali ibne Hussain ibne Moosa ibne Ibrahim**. His mother's name was **Fatima binte Hussain**. **Syed Murtada** was a scion of **Sayeds** through both his parents. Therefore all the books of jurisprudence and history prominently refer to him as **Sayed**. He was fifth down the line of the progeny of **Imam Moosa Kazim (a.s)**. His great grand father, **Ibrahim**, was one of the best known sons of the **Seventh Imam (a.s)**. His mother descended from the **Fourth Imam, Imam Zain al Abedeen (a.s)**. She is from the progeny of the **Fourth Imam's** son **Omer Ashraf**. The **Kunyat** of **Sayed Murtada** was **Abul Ism**. His most popular title is **Sayed Murtada**. His other, lesser known titles are **Zill e Najdain, Ilm al Huda** and **Abu Tamali**. **Sayed Murtada** was born in the city of **Baghdad** on **25 Rabi al Awwal** in the year **355 H** and died in **436 H** at the age of **80 years** and some months.

At first he was interred in the compound of his own house and after some time his remains were shifted to the mausoleum of his ancestor, the **Seventh Imam (a.s)**, **Imam Moosa Kazim (a.s)** and ultimately

to **Karbala** where his father and **Sayed Radi** too had found his last resting place.

The most prominent mentors of **Sayed Murtada** were **Sheik Mufeed** and **Hussain Sadooq**, who was a brother of **Sheik Sadooq**. He too was born on the **Imam e Zamana (a.s)** giving the good tiding of two sons to his father as a response to the petition sent to the **Imam (a.s)** through **Hussain Ibne Rooh**. The most prominent disciples of **Sayed Murtada** were **Sheik Najashi** and **Sheik Abu Jafar Toosi**. **Sheik Najashi** had the privilege of giving the funeral bath and the shroud to **Sayed Murtada** along with **Abu Ali** and **Salah ibne Abd al Aziz**. The writings of **Sayed Murtada**, although not mentioned prominently in the books of history, there are references that he had authored innumerable books of which the well known are **Kitab e Shaafi**, **Kitab al Harar wa Qarar**, **Kitab e Zakhira**, **Kitab Taureeh al Anbia** (a translation of which is available in the Urdu language). He also wrote a book of poetry, **Baazar e Majooj**, which is in praise of the **Progeny of Mohammed (s.a)** and elegies on the **Tragedy of Karbala**. This book contains about 20,000 couplets. The researchers haven't so far been able to decide upon the exact number of couplets in the book.

We find two notable persons amongst the kin of **Sayed Murtada**. One is **Sayed Murtada's** daughter who narrated many traditions of the **Infallibles** through the reference of his younger brother. Many clerics have quoted these traditions in their works. She was a scholar of high repute. The other notable person was his younger brother, **Sayed Radi**, who was four years younger than him. He was born in the year 359 H. But in the prime of youth he died at the age of 47 years in 406 H. When you read about these great personages, you will get an idea as to the circumstances under which they served the Faith to the best of their capabilities. We owe a lot to them that we are in a position to call ourselves the followers of the **Progeny of Mohammed (s.a)**. In these times, despite all the efforts to promote the True Faith, the people aren't very willing to accept the leadership of the eminent clerics. Those days, despite insurmountable hardships, the history manifests to us that every follower of the **Ahl al Bayt (a.s)** was totally dedicated to the learned clerics. Therefore, **Sayed Murtada** was the undisputed leader of the **Momineen of Baghdad**. People from different places used to converge to **Baghdad** to seek answers to their questions and to resolve their

problems. A book has been published categorizing the questions asked by people of different places, viz., **Egypt, Qum, Baghdad etc.**

Now we shall look at the main achievements of **Sayed Murtada** and shall get a bird's eye view of the times in which this great scholar lived. The city of **Baghdad** was the center of **Shia** society since the times of the **9th Imam (a.s)**. When the tyrannical rulers forced the **10th and 11th Imams (a.s)** to migrate from there to **Samarra**, they left behind their deputy in the city of **Baghdad**. During the **Ghaibat e Sughra**, the four **Naibs (Deputies)** of the **Imam (a.s)** lived in the city. He established the center for **Shia Learning** in the same city and it remained there till the times of **Sheik Abu Jafar Toosi** who was the **Shia Pontiff** after **Sayed Murtada**. During his period, at the end of the **4th Century H** and the beginning of the **5th Century**, there was violent riot between the **Shias** and **Sunnis** of **Baghdad**. In this riot, the entire neighborhood of **Kharq** was burned and razed to ground. Thus **Sheik Toosi** had to shift his base to **Najaf e Ashraf**. One very important fact we find in the history is that **Sayed Murtada** was the most affluent person of his times. There is a false notion in the minds of people that a man of religion must live in abject penury that he must live in a dilapidated abode and he shouldn't follow any avocation of economic gain! Even if he is endowed by **Allah** with bounties, they expect him to appear before the people in poor attire to attract praise of his audience for being humble! But **Sayed Murtada** was different. He was amongst the most affluent of the city of **Baghdad**. It is recorded in chronicles that from **Baghdad** to **Makkah** there wasn't any place where he didn't have properties and assets. While on his **Haj** pilgrimages, **Sayed Murtada** would distribute charity all along the way. Therefore it is recorded that he gave charity of **9,000 Dinars** to each person as **Sadaqa** during one of his journeys. **Sayed Murtada** had established his centers of trade and commerce in all important places in the **Islamic Realm**. This was the time when arose the question of providing state protection to the **Shia community**, it was **Sayed Murtada** who came forward and made efforts in the direction. But the people of the faith weren't able to support this cause. It is recorded in the history that when **Qadr Billah** was the caliph, the Muslims were divided in many sects because the door of **Ijtehad** was kept open. It reached such a pass that every individual assumed that he was a **Mujtahid** and started pronouncing edicts (**Fatwa**). One innovation was added to the **Shariah** that one should act according to his own intuition and whatever appealed to him should be deemed as **Allah's Wish!**

Till the times of the **Infallibles (a.s)** only **Qiyas (Conjecture)**, was in vogue. But now people started practicing **Istehsaan**, that is, one must go ahead with the thing that appealed to his mind as Allah's Wish. Thus there rose a spate of **Mujtahids** who neither had sufficient knowledge of the **Quran** nor of **Hadit**. This state of affairs created worry in the mind of the ruler of the day. He thought that if things drifted in that manner the very faith would be in jeopardy. He worried that when there wouldn't be left any Muslims, how would he rule and keep the society together. Therefore he consulted his viziers and announced that any person or a school of **Fiqh** who donated a certain amount of **Dinars**, **they would be authorized to issue Fatwa**. Therefore the four schools of **Fiqh**— **Hanafi, Hanbali, Shafae and Maliki** paid the prescribed fee and obtained the royal permission for carrying out their missionary work that they could propagate their creed and enhance their numbers. All others were banned from issuing edicts (**Fatwa**). **Sayed Murtada** was the leader of the **Jaafari or Imami School of Fiqh** those days. When he heard of the announcement he thought it was the best opportunity to come out of the **Taqayya (Dissimulation)** and the **Shias** would get the legitimate state protection. Therefore he personally went to the presence of the ruler and settled the matter. One narration says that the ruler demanded **200,000 Dinars** for granting permission. Another narration was that he wanted to take **100,000 Dinars**. **Sayed Murtada** returned from the ruler, gathered whatever personal funds he could organize and then appealed to people of the Faith to raise the difference telling them that from that day they would have protection and peace. One narrative is that the **Sayed** contributed **100,000 Dinars** and raised the balance from others. There is another narration that the ruler wanted **100,000 Dinars** out of which **Sayed Murtada** gave **80,000 Dinars** and asked others to contribute the difference. We don't know what straits the people were in that they weren't able to contribute the money. Thus this opportunity came their way and they missed it. One can well imagine the affluence of **Sayed Murtada** from this episode. Despite all the wealth, **Sayed Murtada's** piety and dedication to the Faith was unshakeable. His learning was of the highest order. If one swears that his knowledge of the **Arabic** language was more than that of others, he would be highly justified in the claim. **Sheik Abbas Qummi** has written about one of his books, **Kitab al Harar wal Qarar**, that the **Sunni** scholars haven't praised any book by a **Shia** scholar as much as they have praised this book. Of all the lines of progeny emanating from the **7th Imam (a.s)**, the most respected and noble was that of **Sayed Murtada**. This was the personage

about whom **Khaja Naseeruddin Toosi** , whenever he addressed his students, in particular invoked **Allah's Blessings on him (Salawat Allah alaiha)**.

We have already mentioned about the incident when **Sheik Mufeed** saw **Hazrat Fatima Zehra and Hasnain (a.s)** in his dream when she asked him to instruct her two small sons in **Fiqh**. Next morning, **Fatima binte Hussain**, the spouse of the **Naqeeb (Herald) of Islam** of the time holding the fingers of her two little sons and uttered only one sentence, **Ilm huma al Fiqh, teach them Fiqh!** As he heard these words **Sheik Mufeed's** eyes watered. **Fatima binte Hussain**, who descended from the **4th Imam (a.s)**, asked in surprise, "Why are you crying? I have requested you to instruct my sons on **Fiqh** and your eyes have watered." The **Sheik** only said, "I had seen a dream last night!" and then he recounted his dream. He had realized that on the two children the attention of **Hazrat Fatima Zehra (a.s)** was focused. **Sheik Mufeed** took the little children under his tutelage and instructed them with such dedication that **Sayed Murtada** and **Sayed Radi** achieved great heights in learning. **Sayed Radi** in his short life of **47** years compiled the monumental work of the sermons and sayings of **Hazrat Amir al Momineen (a.s)** under the name and title of **Nahj al Balagha— The Peak of Eloquence**. This book has engaged the attention of the researchers and students for centuries. The book has been given the sobriquet of **Akhu al Koran or the Brother of the Quran**. Some detractors have observed that **Syed Radi** had himself written the contents of the compilation and had said that it was the work of **Hazrat Ali (a.s)**. Although one would read a befitting reply to this contention in the preface of every translation of **Nahj al Balagha**, but I might only say here that the gauge of the learning of **Sayed Radi** is that he worked to collect and compile the sayings and the sermons of **Amir al Momineen (a.s)**. How great will be the caliber of learning of **Sayed Radi** that the scholars were attributing the highly eloquent writing to him! **Syed Radi** had penned another book and the style is entirely different from the contents of **Nahj al Balagha**. This proves that the contentions of the detractors were absolutely wrong.

When more events in his life come in view, we learn about the august status that he had achieved. One of his titles is **Ilm al Huda**, which means, **The Knowledge of Guidance**. History points out one incidence as to why he was endowed with this title. In the year **419 or 420**

H the **Abbasid Caliph Qadir Billah's** prime minister fell seriously ill. Treatment by the best physicians of the realm was of no avail. His health deteriorated day by day. This person, although a very important functionary at the **Caliph's** court, was an ardent follower and admirer of the **Prophet (s.a)'s Progeny**. One night during the illness, he was very uneasy and listless and he dreamt that **Hazrat Ali ibne Abi Talib (a.s)** came and said, "If you want a cure for your illness, you must approach my son, **Ilm al Huda** and ask him to pray to **Allah** for you." The **Abbasi Caliph's** prime minister was surprised and asked **Hazrat Ali (a.s)** in his dream, "**O Ameer al Momineen! Who is this Ilm al Huda?**" **Hazrat Ali (a.s)** replied, "He is my son **Ali ibn al Hussain Moosavi!**" This was the given name of **Sayed Murtada**. This was a very well known name those days. The minister awoke from his dream and immediately wrote a letter to **Sayed Murtada** addressing him as **Ilm al Huda** and requested him to pray to **Allah** to restore him to health. When the letter reached **Sayed Murtada** he was surprised and rather worried. that he was being addressed as **Ilm al Huda!** He felt that it could be a befitting title for the **Infallible**. He immediately responded to the minister's letter asking him why he took the liberty of addressing him with the august title ? He wrote that it would be tantamount to belittling of **Islam** and that he didn't like it! The prime minister immediately replied writing in detail about his dream and said that the title of **Ilm al Huda** wasn't given by him. This title had been given to him by his forbear. The minister pleaded with him to offer prayer for his recovery. **Sayed Murtada** thus prayed to **Allah** for the recovery of the prime minister. He recuperated very soon and presented himself at the court of **Qadir Billah**. In surprise the caliph asked him how he had made such a speedy recovery from his illness. The prime minister explained in detail about his dream and what happened thereafter. The caliph issued orders that **Sayed Murtada**, from that day, be addressed with the title of **Ilm al Huda** because **Hazrat Ali (a.s)** had endowed him with the title. Then on **Sayed Murtada** was popularly addressed with this title. No doubt he was a great scholar, a jurist and was from the ranks of the **Mujaddads**. Sometimes he is found on the roster of erudite scholars in the **Jazira e Khizra—the Green Island**—and at other time **Hazrat Fatima (a.s)** comes recommending him to be instructed by **Sheik Mufeed** in the matters of **Fiqh** and then **Maula (a.s)** gives him the title of **Ilm al Huda!**

Once some differences sprang up between the mentor and the disciple, **Sheik Mufeed** and **Sayed Murtada**. It is a very well known incident about the saddle of the steed of **Sayed Murtada** that I related to you while discussing about **Sheik Mufeed**. The matter was referred to **Maula Ali (a.s)** and his verdict was in these words communicated to **Sheik Mufeed**:

“Anta Sheiki wa motamadi wal haq waladi Ilm al Huda”

“You are the Sheik and the secretary but the truth is with my son Ilm al Huda.”

Hazrat Ali (a.s) expressed his total confidence in **Sheik Mufeed** and at the same time stressed that **Ilm al Huda** was right in that instance. This incident goes to prove that, however trivial the matter, two **Mujtaheds** might differ in their interpretation. Even in our times, **Ayatollah Qooee** has given **Fatwa** that one witness is sufficient to establish the **Najasat (Uncleanness)** of an object.

Both the brothers, **Sayed Murtada** and **Sayed Radi**, were great scholars and clerics. It would certainly be of interest to narrate an incident when they too disagreed with one other. The chronicler of the **Abbasid Caliph's** prime minister records that once when he was in attendance at the prime minister's chambers, the janitor was alert at the entrance and the errand boy entered the chambers and said, **“Sayed Murtada** has come for an audience.” The prime minister ordered him to beckon the **Sayed**. **Sayed Murtada** entered the chamber and the prime minister rose in reverence to receive him and gave him a seat next to himself. They got busy conversing. After a while **Sayed Murtada** took leave and departed. After the lapse of some time the usher again entered the chambers and informed that **Sayed Radi** wanted an audition. Surprised, the prime minister rose from his seat and went briskly towards the door and welcomed **Sayed Radi** with due respect. He seated him near himself and kept listening to him with rapt attention as long as he remained there. When **Sayed Radi** prepared to depart, the prime minister walked with him upto the door to bid him farewell. When the prime minister returned back to his seat, the chronicler asked him, **“Sayed Murtada** is the elder of the two brothers and is also more erudite. But you received him from near your seat and sent him away from there only. But to **Sayed Radi**, the younger and less erudite of the two, you have given a different reception? What is the reason for this?” The prime minister replied, **“I hold both the brothers in great respect but Sayed Radi's character I admire the most!”** The chronicler again asked him, **“What difference you**

have noticed between the two brothers?" He replied, "Once a canal was to be excavated towards the **Baghdad** city. The work was in progress and it had to pass through their land that was valued at **16 Dirhams**. **Sayed Murtada** wrote to me requesting excavating the canal in such a way that it didn't affect his holding in any way. According to **Shariah** his request was legitimate and was made in a friendly manner." The prime minister further told to the chronicler, "A similar incident happened with **Sayed Radi**. He was blessed with a child. I sent to him **1,000 Dinars** as a gift. It is well known that he never accepted gifts from any one. He went to the extent of not accepting any gift from his own father. He returned back my gift along with a message from him that it was his principle not to accept gifts from any person. I sent back the **1,000 Dinars** saying that it wasn't a gift for him but was for the newborn and that his affair didn't concern him! The gift was again returned saying that his son, like himself, doesn't receive gifts from others! I sent back the money to **Sayed Radi** saying that the money was for the midwife who helped the delivery of the baby. **Sayed Radi** sent back the money once again saying that in his family no midwives are called and the delivery is attended to by the old ladies of the family and that in his family, no member, male or female, accepts any gifts! I sent back the money a fourth time saying that I was sending it for the benefit of the **Sayed's** students who pursue their studies in some penury. His students didn't accept the largesse. Only one student picked up a dinar, cut a small piece from it, put it in his pocket and then restored the other piece to the pouch. **Sayed Radi** asked the student as to why he took a small piece from the **Dinar**. The student replied that while he was studying the previous night, the oil in the wick of the lamp was exhausted and he didn't have any money to buy some oil and the treasury of the school wasn't open in the night and the key was with the **Sayed**. He said that he went to the bazaar and obtained some oil on loan from the shopkeeper and continued with his studies. He said that he would go back to the shop and clear his loan from the small portion of the **Dinar** that he had taken from the money." The chronicler further adds that the prime minister respected both the brothers but had said that **Sayed Murtada** was concerned about his land worth **16 Dirhams** and **Sayed Radi** returned back a gift of **1,000 Dinars**! **Sayed Radi** had constructed hostels for his students and also a treasury for maintaining funds for defraying the expenses of the school. After the narrated incident, he got duplicate keys made of the treasury and gave one to each student that they could draw money if they had any urgent requirement!

Sayed Radi was a person of great principles but he had a very good sense of humor. Some interesting incidents are recorded in the history about him. The same **Abbasid Caliph, Qadir Billah**, was once giving a sermon from the pulpit of the misque as was the custom those days! **Sayed Radi** was seated on the floor of the mosque. The caliph had a doubt in his mind that **Sayed Radi** himself had a desire to become the caliph. **Sayed Radi** was sitting there with unconcern, bordering on disdain, for the sermon delivered by the caliph. He was twisting the hair of his beard and bringing a tuft close to his nose time and again. The caliph noticed this from the pulpit and said in jest, "Are you trying to smell the fragrance of the caliphate in your beard!" **Sayed Radi** instantly replied, "Nay! I am getting the fragrance of **Nubuwwat (Prophethood)** in my beard because I am the progeny of the **Prophet (s.a)!"** **Sayed Radi** therefore was a person with a keen sense of humor!

Now, we revert back to **Sayed Murtada**. He once had a difference of opinion with his younger brother, **Sayed Radi**. **Sayed Murtada** was standing in prayer in the front and his brother was at the back. While the prayer progressed, he reached the state of **Genuflection (Ruku)**. When the congregation rose from the genuflection, it was noticed that **Sayed Radi** was falling behind the congregation. It appeared that he was offering individual (**Furada**) prayer with that congregation. When the prayer was over, both the brothers proceeded towards their home. When they entered the house, **Sayed Murtada** complained to his mother that **Sayed Radi** ignored offering the prayer in congregation behind him and preferred to offer the **Furada Prayer**. Both the brothers were from a family steeped in the matters of **Fiqh**. The mother asked **Sayed Radi** the reason for making his prayer **Furada**. **Sayed Radi** said, "When my brother went into genuflection, his mind was occupied with certain matters of **Fiqh** like the treatment of the periods of menstruation etc. When I noticed my brother's mind getting absorbed in such matters, I made intent for the **Furada Prayer** and went ahead with it!" **Sayed Murtada** said, "If I prevaricated with other matters in my mind while praying, you too indulged in thinking about what I had in my mind! You too wasn't totally committed to the prayer. Both of us didn't have our total attention towards offering the prayer to Allah!" **Sayed Radi** accepted his mistake. This proves the state of the brothers' spiritual status that they had the faculty of reading the minds! Having descended from the lineage of the **Infallibles (a.s)**, they manifested such acts that it bordered on being

miraculous. One incident of **Sayed Murtada** has been recorded in the history. **Sayed Murtada** used to reside in the old neighborhood of **Baghdad** those days. The city was expanding by leaps and bounds. On the other side of the river the **New Baghdad** was fast developing. There was a bridge over the river **Dajla** that used to be opened in the mornings and closed for the public in the evenings. **Sayed Murtada** used to run his classes in the mosque of the neighborhood of **Karb** in old **Baghdad**. One of his disciples was a resident of **New Baghdad**. He used to come to the school daily, but he was arriving late when generally the day's lesson would have reached its conclusion or was more than half way through. The student was very worried about this and approached **Sayed Murtada** to seek his guidance and help. He explained to the **Sayed** that he had to tarry at the other side of the river for the bridge to open for the travelers. This invariably made him late for the classes every day. He requested **Sayed Murtada** to find a solution for his problem. **Sayed Murtada** wrote something on a piece of paper and told his disciple that he was writing a supplication. He folded the paper and asked the student to keep with him whenever he attempted to come across the river. But he warned the boy not to open the folds of the paper and try to see the contents. The student happily went home. The next morning he reached the river bank, the bridge wasn't opened yet for people to cross the river. He put his feet in the waters of the river, even his footwear didn't get wet and he comfortably walked across to the other bank comfortably as if he was walking on the dry land. Now it became his daily routine to walk across the river to attend his school. One day it came into his inquisitive mind to find out what was written by his mentor on that piece of paper. He thought that if he learned about the supplication written on the paper, he might be able to help others as well. He opened the paper and found that only these words were written on it:

"Bismillah hir Rehman ir Rahim"

"In the name of Allah the Beneficient the Merciful"

He thought for a while that only **Bismillah** is scribbled on the paper that it caused the miraculous results. The next morning he folded the paper back and as soon as he put his foot in the water he felt that he was about to drown. Worrying, he withdrew his foot from the water and when he reached the school he sat quietly in the class without uttering a word to **Sayed Murtada**. But **Sayed Murtada** told him, "You have gone against my instruction. The supplication will not benefit you any more!

Imagine what a great personage was **Sayed Murtada** that such miraculous manifestations happened because of him!

Another incident about **Sayed Murtada** is recorded in the books of history. The author of **Qasas al Ulema** writes that the mausoleum of **Hazrat Amir al Momineen (a.s)** was under construction and the decoration with gold and silver was in progress. This caused a spurt in the people visiting the shrine. One day a **Faqir** reached **Najaf e Ashraf** and when he entered the room where the **Imam (a.s)**'s sarcophagus is located, he noticed that four chandeliers made of gold and silver were hanging from the roof over the four corners of the sarcophagus. It isn't known who this **Faqir** was and from where. But he went close to the sarcophagus and said, "**O Amir al Momineen (a.s)**! Over your sarcophagus chandeliers of gold and silver are hanging! These things are of no use for you! Bestow on me one of the chandeliers that I sell it and live happily ever after!" While the **Faqir** was making this petition standing near the sarcophagus, one of the chandeliers dropped near his feet on the floor. He advanced forward to pick it. But the attendants at the mausoleum snatched it from his hands and once again attached it at the designated place on the roof. The **Faqir** went away. The next morning he again came to the mausoleum and repeated the petition as he did the previous morning. The chandelier again fell near his feet and the attendants restored it to its place. The third day too the same thing happened. The attendants were surprised and confused with what was happening repeatedly. Those were the days when the people were well aware of the principles of the **Faith** and never made their decisions acceding only to conjecture. They approached the most erudite person of those days, **Sayed Murtada** to seek a solution. They took the **Faqir** to him and recounted the entire episode. **Sayed Murtada** said, "Don't give him anything! The things inside the mausoleum are kept there in trust. He asked them to keep the chandelier in its place and deny the man of what he wanted!" Thus the **Faqir** went out. That day too **Sayed Murtada**, as usual, was suggesting solutions of the problems of innumerable persons. The event that we are discussing slipped entirely off his mind. He slept in the night and saw **Syeda Fatima Zehra (a.s)** in his dream. She told him, "The **Dervish (the Faqir)** is an ardent admirer of the **Ahl al Bayt (a.s)**. What he was getting was a gift from us! Now it is your duty to give him the gift and assuage his feelings! Otherwise we shall not be pleased with you!" At this point **Sayed Murtada** awoke from his dream. It is recorded in the

history that the **Faqir** was asleep at that time at his place. The **Faqir**, who too was a **Sayed**, saw **Hazrat Fatima Zehra (a.s)** in his dream when she said, "You are an admirer of **Al e Mohammed (s.a)** and therefore the chandelier has been gifted to you by us. Tomorrow my son, **Sayed Murtada**, will come to you and he will try to appease you. Whatever you want to ask for, you must! He will agree to all your demands. Then only you must reconcile with him!" The **Faqir** demanded for a very big amount. **Sayed Murtada** was the most affluent person of the time. The **Sixth Imam (a.s)** had said about the **Sayed** to **Ishaq ibne Ammar** that sometimes **Allah** endows both piety and riches on the same person in abundant measure and, added, that **Sayed Murtada** was such a person! Therefore **Sayed Murtada** instantaneously complied with his demands. Then the **Faqir** said, "O person! The lady who came in your dream came in my dream as well! She had ordered me to reconcile with you! I am now pleased with you!" One can well imagine from this incident that elevated position of the **Mujtahids** and the visions they were getting of the **Infallibles (a.s)** to help them resolve the intricate problems they face in the discharge of their duties! Even to this day the **Mujtahids** are carrying forward their duties and studies with the same dedication!

Thus, **Sayed Murtada** and **Sayed Radi** were not only on the roster of the **Mujtahids** of their time but they were the **Naqeeb e Abi Talib (the Chroniclers of Abi Talib)** and the **Emirs of Haj and Ziarat**! **Naqeeb** was a position awarded by the **Abbasid Caliph** those days and the duty of such personages was to ensure keeping and conserving the lineage of the **Sayeds**. They had to ensure preventing persons falsely claiming that they were **Sayeds**. **Sayeds** were required to remember their genealogical descent. The duty of the **Naqeeb e Abu Talib** was to ensure this. The father of the two **Sayeds** was appointed the **Naqeeb**. After him the mantle fell on the two brothers. After the expiry of **Sayed Radi**, **Sayed Murtada** continued to be the **Naqeeb** till **25 Rabi Awwal 436 H** when he breathed his last at the age of 80 years. Another title of **Sayed Murtada** is **Abu Tamaneen** or **Tamanini** which means one who lived for 80 years. It is said that **Sayed Murtada** had written, read or heard others read a total of 80,000 books. Whatever he left behind as a legacy also count to 80. He left 80 houses, 80 heads of animals, 80 slave girls. He was given the ritual funeral bath by **Sheik Najashi**, **Abu Ali** and **Salah ibne abd al Aziz**. **Sayed Murtada's** son led the funeral prayer and consigned him to his grave within the compound of his own house. Later on

the remains were interred at **Kazimain** and finally to **Karbalawhere** his father and his brother, **Sayed Radi** were interred.

Source Urdu Lectures of Moulana Sadiq Hassan Book

<http://www.islam-laws.com/marja/sayidrazi.htm> For Sayyid Radhi
life & details

Chapter 6

MOHAMED BIN MOHAMMED BIN NOMAN BAGHDADI - SHEIKH MUFEED - 336-413 AH

Born: 336, Wasit, Iraq
dad in Kazmain Shrine

Died: 413, H, Baghdad **Buried:** Bagh-

Sheikh Mufeed was born during the most critical and important period of history of the **Shias**. He was an unchallenged leader of the people of the Faith because of his exemplary brilliance and his sterling qualities of head and heart. Even the eminent **Sunni** scholars have said that there wasn't any **Shia** in the world who was not indebted to **Sheik Mufeed** in one way or another. It is a fact that his period was the most critical phase of the **Abbasid** rule. In such times he assumed the responsibilities of the **Marja (Pontiff)** of the **Shias**. It was the time when all the sects of **Islam** were absorbed in debate with one another. On the one hand he was giving fitting replies to all the objections of the debaters of the other sects, and on the other he busied himself in the establishment of the **Hauza e Ilmia (the Seminary) of Najaf** through his disciple. Unlike other clerics, **Sheik Mufeed** entered the field of debate and gave convincing replies to all the objections that came up regarding the **Shia Faith** to ensure that the beliefs of its followers remained firm. The main topic for discussion during these debates was the concept of **Imamat**. On the one hand he countered the arguments of the opposite party and on the other he presented the **Fiqh** in such light that in the very capital of the **Abbasids, Baghdad, Shiite Faith** progressed that in the court of the **Abbasid Caliph** a special chair was placed for the **Shia Cleric** that was on par with that of the prime minister.

The given name of **Sheik Mufeed** too is **Muhammed—Muhammed ibne Muhammed ibne Noman**. His appellation is **Mufeed** that was given to him by the **Imam e Zamana (a.s)** himself. Another narration is that

certain **Motazali** and **Sunni** clerics of the time chose to call him **Sheik Mufeed**. More about this later..**Sheik Mufeed's** genealogy is recorded for 32 generations. The names of his ancestors are there in several books. This tree reaches up to the person who is said to be the first person who was the inventor of the **Arabic** language. Another appellation of **Sheik Mufeed** was **Ibne Molim** because his father was called **Molim**.

Sheik Mufeed was born on **11 Zeeqad 336 H**. Some record his year of birth as **338 H**. But most historians agree that he was born in **336 H**. He was born in a small hamlet about **30 to 35 miles** from **Baghdad**. **Sheik Mufeed** lived for **76 years** He passed away on the eve of a **Friday** in **412 or 413 H**. He was interred at **Kazimain** near **Baghdad**. It is recorded that on his death in **412 H** the funeral prayer was conducted at a ground near **Baghdad** that is known as **Asnaan** and his most prominent disciple, **Sayed Murtada**, led the prayer. Considering the population of those days, a large gathering of about **70,000** attended the prayer.

Among the mentors of **Sheik Mufeed** there are **61** prominent names. The most eminent of the mentors was **Mohammed ibne jafar ibne Kulaini Qummi**. There is also a long list of **Sheik Mufeed's** disciples. The most notable disciples have been **Sayed Murtada, Sayed Razi, Sheik Toosi** and **Najashi**. On the one hand he left behind a formidable number of disciples and on the other he is credited with writing **200** books that constitute a treasure trove of knowledge.

Here I would like to reiterate the opinion of both the **Sunni** and **Shia** men of learning, of his time, that there wasn't any **Shia** who was not indebted to him. It is recorded by the historians that the leading **Sunni** cleric of **Baghdad** took a sigh of relief when **Sheik Mufeed** passed away. He had no match in debate and very eminent scholars in the opposite camp used to be vanquished by him. Although he was of a very weak physical constitution, he was dexterous in learning, a person of great piety and very charitable. His own son-in-law said that except for some moments, he didn't sleep in the nights. The nights he used to spend in prayer and perusing the **Holy Quran** and other books. His entire life was spent in this manner. The eminence of **Sheik Mufeed** can well be imagined that the **Imam e Zamana (a.s)** wrote to him at least **3** letters.

After his expiry, on the grave of **Sheik Mufeed**, a letter written by the **Imam (a.s)** was found that contained three couplets as an obituary on his demise. This is ample proof of the **Sheik's** greatness. Let us now have a look at the words that the **Imam (a.s)** used in his letter to **Sheik Mufeed**. The **Imam (a.s)** addressed him as true brother and a very sagacious friend. On **23 Zilhijja 412 H**, when **Sheik Mufeed's** age was **74** years, he received the second letter from the **Imam (a.s)**. These letters are a part of the books of history. In the second letter the **Imam (a.s)** addresses **Sheik Mufeed** as one who invites people with the Word of Truth towards Allah. The third communication that came to the **Sheik** from the **Imam (a.s)** was during **Ramadan 412 H** also in a similar tone. The **Imam (a.s)** writes, "O truthful and virtuous friend and helper! O supporter of Allah's Faith and one who is perfect in love and affection for us!" These words of the **Imam (a.s)** indicate the high status of **Sheik Mufeed**. History records that on the first night of **Ramadan 412 H** the letter from the **Imam (a.s)** was received by the **Sheik**. Then on the eve of **30 Ramadan, 412 or 413 H**, after the demise of the **Sheik**, the personal missive of the **Imam (a.s)** addressed to the **Sheik** was found near his grave.

Sheik Mufeed hailed from the town of **Wasef**, but his father migrated with his family to a hamlet situated about **35** miles from **Baghdad**. He was a **Mu'allim** or a teacher. On **11 Zeeqaad 336** **Sheik Mufeed** was born there. His father had a desire that his son attained great heights as a scholar. The small hamlet didn't have the right environment for the scholastic pursuits. Therefore, **Sheik Mufeed's** father decided to move to **Baghdad**. In **Baghdad** **Sheik Mufeed** pursued his education with several mentors. The names of **61** mentors who tutored the **Sheik** are recorded in the history.

On arriving in **Baghdad**, **Sheik Mufeed** started acquiring knowledge in the **Islamic** discipline. Very soon people started getting glimpses of his genius. Besides receiving instruction in **Fiqh** from his mentor, **Mohammed ibne Jafar ibne Kulaini Qummi**, he also pursued studies about **Tauheed (unity of Allah)**, **Adl (Allah's Justice)**, **Nabuwat (the Prophethood)**, **Imamat (the Vicegerency)** and **Qiyamat (the Day of Judgement)**. The **Sheik** went to two erudite scholars, **Ibne Abd Allah** and **Ibne Abi Jafar**, who were impressed with his knowledge that they sometimes felt that they themselves were unable to reply to the queries of the young student. It is narrated that once **Ibne Jafar** expressed his

inability to reply to his queries and asked **Sheik Mufeed** to rather meet **Ali ibne Eesa** and seek his guidance. **Ali ibne Eesa Rumani** was the authority on **Ilm e Kalam** in **Baghdad** those days. One day **Sheik Mufeed** agreed to go and meet **Ali Rumani** but told to his mentor that he didn't know where the scholar ran his classes. The teacher sent some of his students, who were residents of **Baghdad**, to guide **Sheik Mufeed** to the place of **Ali Ibne Eesa**. Those days **Sheik Mufeed** was known only as **Mohammed ibne Mohammed ibne Noman** and he wasn't known with the appellation of **Sheik Mufeed**. **Mohammed's** guides took him along to the place where **Ali ibne Eesa** was conducting his class. **Mohammed** saw that there were a large number of students attending to the teaching of the mentor. Therefore he got some place to sit at the entrance of the room where the footwear was kept. As the class progressed some students checked out and some new arrivals would join. Therefore **Mohammed** slowly advanced towards the place from where **Ali ibne Eesa** was giving his talk. At that time he saw the slave of **Ali ibne Eesa** came and informed that a person from **Basra** was waiting outside to be admitted.. His master asked him if the person looked like a scholar. The slave wasn't able to make a guess. His master asked the slave to call the person to his presence. When the visitor came, in deference to the guest from outside, **Ali ibne Eesa** stood up to receive him and asked the visitor to sit close to him. They discussed various topics when suddenly the visitor asked a question about **Hadit e Ghaar (the tradition of the Cave)** and **Hadith e Ghadeer (the tradition of Ghadeer)**. **Hadeet e Ghadeer** is the tradition when the **Prophet (s.a)** declared to a large gathering of **Muslims**—'**Mun kunto maula fa haada Ali Maula**'—'**Ali is the master of those of whom I am the master**'. The **Hadeet e Ghaar** is about the cave in which the **Prophet (s.a)** was stranded along with one of his companions. **Ali ibne Eesa** replied that **Hadit e Ghaar** was a **Dirayat** and **Hadeet e Ghadeer** was a **Riwayat** and a **Riwayat** cannot be given ascendancy over a **Dirayat**. **Dirayat** and **Riwayat** are the two most intricate aspects of **Ilm e Hadit**. I shall briefly explain about them. **Riwayat** in common parlance is merely hearsay while **Dirayat** is supported by positive proof or evidence of the happening. Therefore **Ali ibne Eesa** said that **Hadeet e Ghaar** has ascendancy over **Hadeet e Ghadeer**. The man from **Basra** kept quiet over this. But **Sheik Mufeed** couldn't control himself. Although raw in age, he took courage in his hands and asked the master if he had permission to ask a question. **Ali ibne Eesa** looked at the youth in surprise and gave him permission to ask the question. He asked if someone fought a battle

against the **Imam e Adil (the Just and legitimate Ruler)** what would be his ruling. **Ali ibne Eesa** replied that such a person would be termed a **Kaafir (an infidel)**. He thought for a while and said that the person may not be termed an infidel but he will be termed a **Faasiq (a transgressor) and Faajir (a Sinner)**. Now **Sheik Mufeed** asked **Ali ibne Eesa** his opinion about **Ali (a.s)**. He replied that **Ali (a.s)** was **Imam e Adil** and the **Muslims** had pledged their allegiance to him. **Sheik Mufeed** now asked **Ali ibne Eesa** his opinion about those who arraigned themselves against him in the battle field. **Ali ibne Eesa** replied that those persons were repentant of their act and they are pardoned. Now **Sheik Mufeed** told **Ali ibne Eesa**, "You say that those persons were repentant. Now according to your definition their coming to the battlefield against **Ali (a.s)** would be termed a **Dirayat** and their expression of repentance would at best be a **Riwayat**. You yourself have said earlier that **Dirayat** has preference over **Riwayat**!" **Ali ibne Eesa** was non-plussed for sometime. Then he asked **Sheik Mufeed**, "Tell me who is your mentor?" He replied, "I am a student of **Ali ibne Abd Allah** and **Ibne Abi Jafar**." **Ali ibne Eesa** went inside his house and returned after a short while and gave to **Sheik Mufeed** a letter addressed to his mentors. He went back to his mentor and gave the letter to him. The teacher opened the letter, read it, smiled and asked his young charge, "Tell me what transpired at the place of **Ali ibne Eesa**?" He said, "Why are you asking this question?" He said, "**Ali ibne Eesa**, who is the leading scholar of **Baghdad** has highly praised you in the letter and said that you are certainly '**Mufeed**' (useful) for **Deen e Islam**! He has given to you the appellation of **Mufeed**. Tell me now what has transpired there?" **Sheik Mufeed** narrated to his mentor the entire event. The mentor now affirmed that his young ward was truly **Mufeed**!

One day **Sheik Mufeed** reached the venue of his lessons when someone asked a question about **Hadeet e Ghaar** and **Hadeet e Ghadeer**. **Abd al Jabbar**, who was a learned debater of high repute, said that **Hadit e Ghaar** was a **dirayat**—that is—an event that was witnessed and **Hadit e Ghadeer** was a **Riwayat**—that is hearsay. One shouldn't give credence to hearsay over what was seen and witnessed!" **Sheik Mufeed** says that he asked a question, "What do you say about **Mun kunto Maula**?" **Abd al Jabbar** said that this **Riwayat** is there!. The **Sheik** asked, "What is the meaning of **Maula**?" **Abd al Jabbar** replied, "**Maula** is one who is superior to all **Muslims**, all persons!" Now **Sheik Mufeed** asked him, "Do you accept the **Hadit** of the **Prophet (s.a)** where he said, '**Ya Ali (a.s)**! **Harbak**

harbi, Salmak salmi—that is—your battle is my battle and your truce is my truce!” Abd al Jabbar said, “All Muslims accept this tradition.” Sheik Mufeed now said, “Now tell me, one who arraigns himself against Ali (a.s) had arraigned himself against the Prophet (s.a)!” Abd al Jabbar meekly replied that a Riwayat had reached them that those persons had repented over their act! Sheik Mufeed asserted, “Expressing repentance by those persons is just a Riwayat and not acceptable over the Dirayat of the battle that the persons fought against Ali (a.s). An intelligent person doesn’t give ascendance to a hearsay (Riwayat) over a positive happening (a Dirayat)!” Hearing this Abdul Jabbar stood up, called Sheik Mufeed close to himself and hugged him and said, “Anta Mufeed al-haq! Certainly you are Mufeed!” When Abd al jabber hugged the youth and made him sit close to him, the assembly got upset. They thought that this child who was a new arrival to Baghdad has been seated next to the most erudite scholar of the city—Abd al Jabbar Matfali! Abd al jabber, seeing their demeanor, told them, “You are upset over my seating the youth near me! Can anyone of you give a befitting reply to the question he has asked here!! Certainly, in that event, I shall send him away from where I have seated him! The entire assembly remained quiet. The vizier of the Abbasid Caliph of the time got wind of the event. His name was Sultan Az Dawla. He was himself a friend of the Ahl al Bayt (a.s). When he heard of the arrival of this new scholar in Baghdad who had defeated the erudite scholars in debate, he was very pleased. He sent a very expensive gift to Sheik Mufeed and requested him to establish a seminary in Baghdad where instruction in the Shii Fiqh should be imparted to the youth. He also sent a valuable steed to Sheik Mufeed the reins of which were made of threads of gold and also sent to him 100 Royal Dinars. Each Royal Dinar was 10 times weightier than the ordinary Dinar. He also gifted a slave for the service of Sheik Mufeed. He told Sheik Mufeed that there was no center for Shii learning in Baghdad, the capital of the Abbasid realm and the only center was at Qum that was far away from Baghdad. The vizier promised that he would daily send an allowance of 10 Maunds of bread and 5 Maunds of meat for the students of the seminary. This first seminary was established in the Mosque at Kharq where Sheik Mufeed started educating the seekers of knowledge. Kharq was the neighborhood where the majority of inhabitants were the friends of the Ahl al Bayt.

One night **the Sheik** was fast asleep when he saw in his dream that **Janab e Syeda (a.s)** was coming towards him and **Imam Hassan (a.s)** and **Imam Hussain (a.s)** followed behind her. She came near him in the hall of the mosque where he was giving lessons to the youths gathered there. She sat in front of him and sent forward her two sons and said, “**O Sheik!** Give these two sons of mine lessons in the **Fiqh!**” At that moment the **Sheik** awoke from his dream. The scene was fresh in his mind and he cried the rest of the night. He was wondering if he had committed any misdemeanor that **Janab e Syeda (a.s)** came in his dream. It is said that even if one **Masoom (Infallible)** comes in the dream of a person, the dream cannot be wrong and, in this instance, **Sheik Mufeed** had seen **three Masooms** in his dream. He was wondering how he could give instructions to **Hasnain (a.s)**. He was wondering if the lady wanted to warn him that he was becoming proud of his learning! Despite being listless, the next morning he went to the mosque that the students would have assembled there for taking their lessons. He went there and started the day’s lessons. In a short while he saw a highly respectable lady coming towards him. Her name was **Fatima binte Hussain** and she had in tow two small children and sat exactly at the spot where he had seen **Janab e Syeda (a.s)** sitting in his dream of the previous night. She too advanced the children forward and said, “My wish is that you instruct these two sons of mine in the discipline of **Fiqh.**” **The Sheik** understood those were the two children about whose education **Janab e Syeda (a.s)** instructed him in his dream. Those two children were from a family of **Syeds**. One of them was **Sayed Murtada** to whom **Maula** gave the title of **Ilm al Huda** and his brother was **Sayed Razi** who collected and compiled the **Sermons of Hazrat Ali (a.s)** under the name and title of **Nahj al Balagha—The Peak of Eloquence!** It was the greatness of the seminary of **Sheik Mufeed** that **Janab e Syeda (a.s.)** came in his dream and asked him to impart learning to the two children.

There is a very interesting incident of a disciple giving an edict (**Fatwa**) contrary to that of his mentor! It is said that on the saddle of the steed of **Sayed Murtada** a dog had passed urine. **Sheik Mufeed**, who had witnessed the scene, informed **Sayed Murtada** that the saddle was rendered impure (**Najis**) with the dog’s urine. **Sayed Murtada** replied that whatever **Sheik Murtada** said must be true, but his own **Fatwa (Verdict)** was that there must be at least two witnesses giving evidence to agree about the event happening. Since the **Sheik** was the only

witness, his evidence wasn't sufficient. The argument prolonged and in the end it was decided to seek a solution to the problem from **Hazrat Amir al Momineen (a.s)**. Hence both the persons proceeded to **Najaf e Ashraf**. There are three different narrations regarding this event. They wrote their problem on a piece of paper and left it in the **Zarih (Sarcophagus)** of **Amir al Momineen (a.s)**. One narration is that when the mentor and the disciple reached the mausoleum next morning, they heard the voice of **Hazrat Amir al Momineen (a.s)** saying "**Ya Sheik anta motamadi wal haq maa waladi (O Sheik! You are the secretary, but the truth is with the son!)**". The second narration was that the paper was recovered on which was written the same verdict. The third narration was that both, the mentor and the disciple, dreamed in their sleep when **Hazrat Ameer al Momineen (a.s)** came and said that the truth was with his son and also that he (a.s) had total faith in his secretary (**Sheik Mufeed**).

The greatness of the **Sheik** may well be gauged from this incident. In the same mosque at **Baghdad**, where he used to conduct his classes, he was seated when a villager arrived and posed a question to him. He said that a woman had, just then, died in the village and she had a live fetus in her stomach. There was a dispute amongst the villagers as to whether they should bury the fetus along with the dead mother or extricate the baby live and then intern the woman. Some people say that saving the life of the baby was important and others say that conducting any such operation would be disrespect to the dead person. The **Sheik**, of course, was a fallible being, and at that moment somehow it came to his mind, he told to the villager to go and bury the dead woman in the same condition that she was. The man immediately set forth for the village. When he reached near the village he heard someone calling him from a distance. He stopped. One person, riding on a horse, came near him and said that the **Sheikh's Fatwa** was changed and he had asked to deliver the fetus live from the mother's womb and then the dead body may be buried. He acted on the fresh edict. After some days the villager again visited **Baghdad** and called on the **Sheik**. He told him that they had acted according to the instruction conveyed through the rider and had delivered the baby live before interning the mother. **Sheik Mufeed** understood who it was who corrected his error! The **Sheik** told to himself, "**O Sheik! Your mind has stopped functioning that you should stop giving Fatwa. Your error would have been the cause of the death of a Muslim**" From that day he stopped giving **Fatwa**. After some

time he received a letter from the **Imam (a.s)** asking him to continue giving **Fatwa**. He wrote that it was the **Sheik's** duty to give **Fatwa** and if he made any errors, the **Imam (a.s)** would correct them. **Such a great personality was the Sheik that** he was guided from time to time by **Janab e Syeda (a.s)** and the **Imams (a.s)**.

It is a well known incident of **Baghdad**. A person arrived there who was a non-believer in God. He had no proof of his belief nor was he willing to listen to any argument regarding the existence of God. He said that the universe came into existence by itself and continues to exist. Any argument based on the **Quran** and **Hadit** too wouldn't convince him. People went to the extent of telling him that there must be someone who created the universe and runs it. He boasted saying that the entire city was unable to convince him about the existence of Allah. The Vizier of **Baghdad** asked **Sheik Mufeed** to handle the situation. The vizier said that the person was visiting the court everyday and he posed his question to the gathering in the presence of the ambassadors from the non-Muslim countries. The inability to give him a convincing reply was causing a lot of embarrassment. **Sheik Mufeed** thus agreed to attend the court for a debate with the person. The person was very cunning that he wouldn't utter any word when arguments about the existence of Allah were advanced to him. **Sheik Mufeed** attended the court and told to the person, "You have claimed that you have contested the claim of all the courtiers about the existence of Allah and that they were unable to convince you. Allah willing, I shall come tomorrow and give a convincing reply to your question! But you must report at the court promptly at the appointed time. I am wondering if you will absent yourself fearing to face my debate on the subject!!" The man replied with lot of confidence, "There is no chance of my running away from the debate. In fact, I have the fear that you might try to escape since none of your compatriots has been able to convince me and you may meet the same fate!" The appointed time arrived the next day but there wasn't any sign of **Sheik Mufeed** in the court. Since **Sheik Mufeed** had ridiculed the person by saying that he might try to elude the debate by absconding from the court, the man looked around the court and smiled sarcastically. All the courtiers felt belittled that the **Sheik** had made tall claims but had absented himself from the proceedings. The **Sheik** purposely arrived at the court very late. When he arrived in front of the man, he asked, "Where were you hiding yourself?!" The **Sheik** replied,

“ I would have reached the court on schedule, but as I reached the river-side, I saw a peculiar scene there. It was so astonishing that my feet wouldn’t advance towards my destination! I saw a boat in the river that was floating on the water without any sailor. It was coming ashore on one side, picking up passengers and disembarking them on the other side. From that side it picked up passengers and dropped them on this side! When I saw the boat had no sailor I was very astonished!” The man had a hearty laugh and said, “How is it that the boat was making the up and down trips without any sailor?” The **Sheik** now said, “When you think that a small boat cannot fend for itself without someone to row it, then how do you imagine that such a big universe will function without the One who controls it!” The man said that none else had debated with him in this manner! I now bear witness that there is no god but Allah!”

I shall now present a few instances of the **Sheikh’s** erudition. Generally our scholars have mastery over all the **Fiqhs** of the sects. They answer the queries of the person on the basis of the **Fiqh** he follows. Some persons, who didn’t follow the **Jafari Fiqh**, put the **Sheik’s** knowledge to test. They put a question and the **Sheik** felt that, perhaps, while giving them the reply, he himself might not be able to elucidate his reply. Before we deal with the query of the group, it must be clarified that there are certain norms in our **Fiqh** that when a man expires, and he doesn’t have his own off-springs, the first in the order of inheritance will be the parents; if the parents are not living the inheritance would go to the grand parents (paternal and maternal) and to the siblings. Even if these relations aren’t alive, the inheritance will go to paternal and maternal aunts and uncles. But for Muslims of other sects, the rule of inheritance is different. For them, if the deceased didn’t have living parents and off springs, the inheritance will be shared by the grand parents, siblings, aunts and uncles.

One person from such a sect of Muslims came to **Sheik Mufeed** and posed the question that while a person was on his death bed, another person in sound health visited him and said, “Your time for departure is nigh! You must make a will and testament.” The man replied, “What will could I make that in my inheritance, your two sisters would get a share. Your two spouses, two maternal aunts, two paternal aunts, your paternal and maternal grand mothers would get a share of my assets!” Now the person asked **Sheik Mufeed**, “Please elucidate to me on what basis the grand mothers and other kin were eligible for a share in the inheritance?

What relationship the deceased had with these relatives of the person who came asking him to make his will?"

The **Sheik** instantaneously gave his reply. At this point we remember all those instances when the **Infallibles (a.s)** were posed with such questions and they gave the reply while one foot was in one stirrup of their steed and the other hadn't reached the second stirrup while mounting the horse! **Amir al Momineen (a.s)** used to reply such questions while tarrying for a moment on his journeys. **The Sheik** too came with an immediate reply, "Listen! The assets would have been allotted in the following manner. The sick person would have married the maternal and paternal grand mothers of the person who had asked him to make his will. From his first spouse he would have had two daughters and two from the other spouse. Then he must have married the mother of the person as well. From this spouse too he had two daughters." While the **Sheik** is giving his reply, it is difficult for us to comprehend the solution expounded by him. **The Sheik** continued, "The solution to the problem posed by you is that the deceased had married the maternal and paternal grand mothers of the person and both gave birth to two daughters each. The person who called on the sick person had married his maternal and paternal grand mothers and the patient's father had married the visitor's mother and had two daughters from this marriage. Therefore the patient's saying is correct that when he expired, his inheritance would go to the visitor's two wives, two sisters, two maternal aunts, two paternal aunts and his paternal and maternal grand mothers. How this disposition of his assets would come about? The patient said, "When I expire, my maternal and paternal grand mothers have a share in my assets. Both these women are your wives. Thus your two wives would get a share of my property. My father had married your widowed mother and two daughters were born of the wedlock. They are my sisters and they have a share in the inheritance left by me. But they are your sisters as well, because they are your mother's daughters. Your maternal grand mother too would get a share of my property because I had married her and the spouse of a deceased has a right over a share of his estate. Your paternal grand mother too will get a share from my assets because she is my wedded wife. From your maternal grand mother I had two daughters, they are your aunts and they too have a share in my assets. Your maternal grand mother's one daughter is your own mother and the other two are your step aunts and my daughters. I married your widowed paternal grand mother and had two daughters from this marriage. They are my

daughters but your step paternal aunts. Your paternal grand mother has one son from her first husband, your grand father, and my two daughters are his sisters. So these sisters of his would get a share of my inheritance. Therefore his sisters, his maternal grand mother, his paternal grand mother would get the share of the assets. But what did he say? He said that the share of the inheritance will not be received by his relatives and that it would go to your two wives who are his maternal and paternal grand mothers!" The person who posed the question agreed that **Sheik Mufeed** had rightly resolved their query. They said that this query was posed to hundreds of scholars, but they weren't able to resolve it. They were also astonished that the **Sheik** had given them the reply in such a short time. This is the superiority of the followers of **Ali (a.s)** and the people of the **Baab e Madinat al Ilm!**

When the fame of **Sheik Mufeed** spread, our own people thought that they too would try to test his skills. This test was not with any rancor or enmity but was just to gauge his learning and erudition. Therefore many scholars got together and formulated a question for him after much deliberation. This question too was about the institution of inheritance in Islam. They posed the question that a woman married four times She married the first husband and became a widow. She married the second time, her spouse expired, and she was widowed again. The second husband too died. She married a third time, and as luck would have it, the third husband too passed away. She married a fourth time and, unfortunately this spouse too died. When the fourth husband died, she realized that half of the total assets of her four deceased husbands had come into her possession. And the other half was distributed to the kin of the four men. You must be aware that the share of a wife is a fourth of the assets of a deceased husband, if he had died issueless. Let us assume that one of her late husbands had Rupees 50,000, the second 100,000, the third 200,000, and the fourth husband 1,000,000. When all the assets of the four husbands was added, and distributed according to the prescribed schedule, she was in possession of half of the total holdings of all the four men. This despite the fact that she should have inherited only a fourth of their wealth! What is the solution for this riddle? **Sheik Mufeed** gave an instantaneous solution to the problem. He said that all the four husbands must have been blood brothers whom the woman married one after another as they deceased. She went on receiving the inheritance of her husbands as they died and in the end she owned half their wealth. How? For example, all the four brothers had a total of **18 Dinars**. The eldest brother

had **8 Dinars**, the second brother had **6 Dinars**, the third had **3 Dinars** and the fourth **1 Dinar**. When the fourth brother died, she would have come in possession of half their collective assets, that is, **9 Dinars!** How? She married the first brother who died issueless. Out of his **8 Dinars**, she received a fourth, that was, **2 Dinars**. Since he had no issues, the remaining **6 Dinars** were distributed equally to his three surviving brothers. The one who had **6 Dinars** earlier, now had **8 Dinars**, the brother who had **3 Dinars**, now had **5 Dinars** and the last sibling who had **1 Dinar** now had **3 Dinars**. The woman married the second brother, he expired issueless, leaving an asset of **8 Dinars**, and she got **2 Dinars** from it. The remaining **6 Dinars** were equally distributed to the surviving two brothers. Now one who had **5 Dinars** earlier, possessed **8 Dinars** and the last brother who had **3 Dinars** now had **6 Dinars**. She now married the brother who was having **8 Dinars**. He too died issueless and she inherited **2 Dinars** from him. The last of the brothers who had **6 Dinars**, now possessed **12 Dinars**. The woman married this last of the brothers. He too died issueless and she inherited a fourth of his assets, that is, **3 Dinars** and the remaining **9 Dinars** went to the paternal aunt of the deceased. Now the woman had **2 Dinars** from the first husband, **2 Dinars** from the second husband, **2 Dinars** from the third husband **3 Dinars** as legacy from the fourth spouse. When all these four amounts are added, the sum total is **9 Dinars**, that is exactly half of the total possessions of the four brothers, **18 Dinars**, her late husbands! The persons who had posed the question were pleasantly surprised that the **Sheik** solved the problem in such a short time and they had to deliberate a full year to frame the question!

A person came to **Sheik Mufeed** and asked him that a man wanted to perform **Ghusl (Bath)** and wished to get the felicity of maximum number of **Ghusls**. At one time, he said, a person can perform **20 Ghusls** for various reasons. Some of these **Ghusls** are mandatory and others optional. He asked then how is it possible that one can perform several **Ghusls** simultaneously. When a person had a night discharge, **Ghusl e Janabat (Purification)** is mandatory. Then he copulated with his spouse and the **Ghusl** became obligatory for him. Then the person had touched a dead body that hadn't yet been given the last **Ghusl** and it became obligatory for him to personally perform the **Ghusl Muss e Mayyat**. This is the third **Ghusl** that became mandatory for him. Then, he touches a dead body which had already been bathed. In this event

the **Ghusl e Muss e Mayyat** is **Mustaheb (Desirable)** for him. This was the fourth **Ghusl** that he had to perform. Now that he was entering the precincts of **Madina** and it is **Mustaheb (Desirable)** that he performed a **Ghusl**. This will be the fifth **Ghusl** for him. On entering **Madina**, he wanted to visit **Jannat al Baqi** and again a **Ghusl** is **Mustaheb**. When one visits the mausoleum of an **Infallible (a.s)** a **Ghusl** is **Mustaheb**; for visiting the grave of the **Prophet (s.a)** he will have to perform a **Ghusl** which will be his seventh on the day. This event is happening on **Idd al Adha** and he has to perform a **Ghusl** in the morning for the **Idd**. If the **Idd** is falling on a **Friday**, the person will have to perform **Ghusl** for the **Friday Prayer**. The 10th of **Zil Hijja** is the day of **Arafa**, on which day **Hazrat Muslim ibne Aqeel** was martyred and if one cannot perform the **Ghusl** on that day, he must perform the missed **Ghusl** the next day. This was the tenth **Ghusl**. The day on which he wanted to perform the **Ghusl**, there is total eclipse of the sun and it is **Mustaheb** for him to perform a **Ghusl** for it.. If during the **Solar or Lunar eclipse** the person hadn't offered the **Namaz e Ayaat**, he is required to perform a **Ghusl** before offering the missed **Namaz e Ayaat**. After offering the **Namaz e Ayaat**, the person wishes to offer prayer for seeking **Allah's Felicity**, for this too a **Ghusl** is **Mustaheb**. After this prayer the person wishes to do the **Istekhara** and it is **Mustaheb** that he performed **Ghusl** before this. The person is also aware that it had not rained for a long time and he wishes to offer a prayer for seeking copious rainfall. For offering the **Namaz e Baarish** the person should perform the **Ghusl** prior to the prayer. For visiting the graves of the **Prophet (s.a)** and the **Imams (a.s)** the person wishes to offer the **Namaz e Tauba (The Prayer of Repentance)** and for this he must perform a **Ghusl**. When the person was on the way to **Madina** his eyes fell on a person who was being hanged. When a person witnesses such a scene, it is **Mustaheb** that he performs a **Ghusl**. On the way he came across a large wild chameleon and killed it. When one kills such an animal, a **Ghusl** is **Mustaheb** for him. Now, entering **Madina** he wanted to do **Mubahila (Imprecation)** or seeking **Allah's Curse on the liar**, with his enemy. For this it is **Mustaheb** for him to perform **Ghusl**. He had slept in the night in a state of intoxication, it is **Mustaheb** for him to perform **Ghusl**. Thus he has to perform 20 **Ghusls** by making the **Niyat (Intent)** for all the 20, and he would get the felicity for all the 20 **Ghusls** by performing the **Ghusl** once.

SHEIK MUFEED DEPARTS TOWARDS ETERNAL LIFE

When **Sheik Mufeed** died, the **Imam e Zamana (a.s)** himself said, “**Today is the day of Calamity for the Progeny of the Prophet (s.a)**” that such a great **Faqih** had departed from the world. It was the eve of **Friday, the 3rd of Ramadan, 412 H** when this great person died. He had vanquished all the opponents in debate; in the **Realm of Baghdad** that there was none to challenge the followers of **Aal e Mohammed (s.a)** for a debate. On the other hand he had given proof of his erudition in the school of **Fiqh** that for the first time people realized the importance of **Ijtehaad**. He established a school which had in its alumni such stalwarts as **Sheik Toosi**. This school was the precursor of the **Hauza e Ilmia of Najaf e Ashraf**. He left behind a disciple like **Sayed Murtada** who truly and well established the foundation of the **Ilm e Fiqh**. **Sheik Mufeed** had completed his mission. On the night of **3rd Ramadan**, at the age of **73** years, the **Sheik** passed away. His cortege was taken by a huge procession of **70,000** to **Asnaan**, an open ground in **Baghdad**. **Syed Murtada** led the **Namaz e Janaza**. All of **70,000** persons took part in this **Namaz**. Later on **Sheik Toosi** had said that in the history of **Baghdad** no **Namaz e Janaza** was so well attended and the people lamented his demise considering the size of the population of the city those days. Followers of all schools of thought attended in large numbers. He was interred in the compound of his own house and an elegy written by the **Imam (a.s)** was found near **Sheik Mufeed's** grave there. After some time his remains were moved to **Kazimain**. His grave is even today visited by large numbers of **Momineen** to recite **al Fateha** there!

Source Urdu Lectures of Moulana Sadiq Hassan Book

The Place of al-Mufid in the Development of Shi'i Kalam and Fiqh
Ayatullah Sayyid Ali Khamene'ial Tawhid, vol x, Nos. 2 and 3 Translated from the Persian by Ali Quli Qarai

One thousand years ago on a tumultuous day, the grounds at the Ushnan Square in Baghdad could hardly contain the crowds of people who had gathered there on account of a sorrowful event. Thousands wept and mourned for a man whose death was a terrible loss. Tens of thousands offered funeral prayers for a sublime human being who had for fifty years, like a shining torch, illuminated a vast expanse of the Islamic

world with his wisdom and knowledge, and who, at Baghdad by the side of the Tigris, had set flowing another Tigris of knowledge and learning. The storms of bitter and bloody events and the winds of prejudice and resentment that blew through the `Abbasid capital had failed to put out the lamp of knowledge and righteousness that drew its oil from the olive tree of the Qur'anic sciences and the teachings of the Ahl al-Bayt, may peace be upon them, and whose flame drew its brilliance from the light of human intelligence. The thorny growth of twisted judgement and guile could not stop the surging floods in their auspicious course that had carried Islamic jurisprudence and theology, reason and narration to fertile lands.

On that day when the large crowds of mourners attended his funeral and offered prayers, led by the Sayyid al-Sharif 'Ali al-Murtada, over his body, there were others who, with hearts full of malice and devoid of wisdom and foresight, thought that everything had ended for that great man, and they foolishly proceeded to celebrate his death.

However, every thoughtful person could see clearly that the death of that august thinker could not spell an end for someone who through half a century of effort had originated numerous springs of wisdom and learning, morality and high culture, through the realms of human thought, that the will of God and the laws of history had guaranteed its fecundity and exuberance in its perpetual movement through generations, centuries and eras, right up to its merger into the endless ocean of ultimate human edification.

On that day the emaciated body of al-Mufid was consigned to the earth in his house at Darb al-Rabah, to be transferred later to the Shrine of Imam Abu Ja'far al-Jawad, may peace be upon him, and laid to rest in that abode of peace and Divine mercy. But the spirit of this warrior, indomitable and unforgettable, would linger before the gaze of time and would never be forgotten. It is still very much alive to this day and at work in the growth and fruition of the *fiqh*, *kalam* and religion of the Ahl al-Bayt, may peace be upon them.

Today, one thousand years later, this al-Shaykh al-Mufid Millennium held with your precious efforts commemorates that event and pays homage to that epitome of learning and piety whose sublimity has not

been diminished by ten centuries of growth of science and culture, nor whose visage has been dimmed by the mists of time.

In fact, by paying homage to al-Mufid and publishing his written works, the scholarship of this generation pays in fact the debt of gratitude to a man whose personality and ideas have had a continued presence throughout the rich and fruitful growth of the *fiqh* and *kalam* of the school of the Ahl al-Bayt, may peace be upon them. They have served as the cornerstone of the high edifice of Shi'i theological and legal studies of the last thousand years.

Al-Mufid's presence in the assembly of living theological ideas and scholarly pursuits does not lie in publication of his books and discussion of his views, although the publication of his writings and the discussion of his ideas and views is an expression of gratitude for the debt that all theologians and jurists that came after him owe him. Rather, this radiant presence lies in the continuity of the tradition in *fiqh* and *kalam* established by him. The holding of this millennium of gratitude and homage, firstly, makes the present generation more familiar with the visage of this great man and prepares the ground for better recognition and utilization of his legacy by this and the future generations.

Secondly, it provides researchers in the field of the history of *fiqh* and the rational sciences the opportunity to obtain new insights concerning the history of development of these sciences and the formation and growth of their formative elements during a critical period. This point acquires greater significance when we study the 4th/10th and the 5th/11th centuries as an outstanding and brilliant phase in the cultural, scientific and literary development of the Islamic world.

Thirdly, it will be conducive to the expansion of acquaintance with the basic theological teaching of Shi'ism on behalf of Muslim scholars and masses irrespective of school or sect. The importance of this becomes obvious when we observe the venomous pens and mercenary hands, of the enemy or his malicious agents, write and publish such lies and slanders concerning the beliefs of the Shi'ah, one of the major sects of Islam and today the heralds of Muslim awakening, as are comparable to those fabricated throughout the entire course of history. [1]

Unfortunately, political motives and colonial designs are active in such moves, aimed to deceive the public. They are even more evident today than they were at the time when Umayyad and `Abbasid caliphs considered malign propaganda against the Shi'ah as part of their all-out campaign against the followers of the Ahl al-Bayt, may peace be upon them, and a necessary prerequisite of their suppression. In view of this, any effort to inform the public concerning the Shi'i doctrines and teachings is also conducive to the establishment of Muslim solidarity and brotherhood. Because the enemies of Islam have always tried to misrepresent the doctrinal and juristic principles of Muslim sects to one another in order to divide Muslims.

Three Aspects of al-Mufid's Work

I thank the distinguished scholars with whose efforts this high-level scholarly gathering is being convened and I thank all of you, scholars and experts, who will enrich it with your scholarly presence. I would like to participate in your momentous collective enterprise by discussing an important point relating to the scholarly personality of al-Mufid, that glorious Shaykh, and do my share of the job in unveiling the luminous visage of this man of centuries and eras. This point concerns "the place of Mufid in the development of Shi'ism in the fields of *kalam* and *fiqh*."

I have reached these conclusions with the help of reliable evidence based on his statements, views, and writings, as well as the statements of his pupils and biographers.

That thesis, put briefly, is that al-Shaykh al-Mufid is not merely an eminent theologian and jurist amongst Imamiyyah scholars. Rather, far more than that, he is the founder and progenitor of the evolving tradition in the fields of *kalam* and *fiqh* that continues to this day in the centres of Shi'i learning. And though not entirely free of historical, geographical and ideological influences, it has preserved its basic framework and original characteristics.

The exposition of this thesis and its affirmation is important because this tradition underwent such a rapid and astonishing growth and change in the period of half a century following him that the seminal role of al-Shaykh al-Mufid has been often ignored. Here, a point to be emphasized is that the brilliant and distinguished scholarly achievements of

al-Shaykh Mufid's outstanding pupil, that is, al-Sayyid al-Murtada `Alam al-Huda (d. 432/1040), and the high peak of this chain as represented by the era of Shaykh al-Ta'ifah Muhammad ibn al-Hasan al-Tusi (d.464/1067), are, in fact, a continuation of the tradition whose founder was Muhammad ibn Muhammad ibn al-Nu'man al-Mufid. In order to explain this thesis, it is essential to elucidate the influential and decisive role of al-Mufid in the following three aspects:

1. establishment of the independent identity of the school of the Ahl-Bayt, may peace be upon them;
2. creation of a correct pattern and model for the development of Shi'i *fiqh*;
3. devising a method in *fiqh* and *kalam* based on logical compatibility between reason and revelation.

The high edifice built by Shi'i jurists and theologians during the last ten centuries and the incomparably rich literary tradition created by them through their works, rest on the foundations laid down by al-Shaykh al-Mufid through these three facets of his work.

Yet, before these three aspects are explained, it should be noted that al-Shaykh al-Mufid and the Shi'i centre of learning at Baghdad, each of them is a phenomenon that did not have a precedent in Shi'i history up to that time.

Undoubtedly, before that time, active Shi'i centres of learning were scattered everywhere from Syria to Transoxiana. Qumm, which succeeded the Kufah of the 2nd/8th and the 3rd/9th centuries as a major centre of *hadith*, and Ray, from which the well-known figures of al-Kulayni and Ibn Qibah al-Razi, among others, came, were only two of the numerous centres of Shi'i learning of that era. In the east, the centres of Transoxiana, two of whose famous representatives are al—`Ayyashi from Samarqand and Abu `Amr al-Kashshi, and the centre at Aleppo, whose Hasan ibn Ahmad al-Sabi'i al-Halabi and 'Ali ibn Khalid al-Halabi's names appear among the teachers of al-Mufid, should have been, as suggested by available evidence, important Shi'i centres of learning. A glance at the list of al-Kashshi's teachers shows what a remarkable number of scholars and traditionists received their training in

the regions of Khurasan and Transoxiana far from the original Shi'i centres. This lends weight to the presumption that, perhaps, there were more than one centre of Shi'i learning engaged in the training of the learned in these regions. At least ten of the teachers of the above-mentioned scholars belonged to Samarqand or Kashsh (near Samarqand) and about the same number came from the cities of Bukhara, Balkh, Herat, Sarakhs, Nayshabur, Bayhaq, Fariyab and other towns of the region. [2]

The names of these scholars—all or most of whom were presumably Shi'ah—with *nisbahs* related to the towns of Transoxiana and Khurasan, lend support to the surmise that al-'Ayyashi—the doors of whose house according to al-Najashi, remained open in generous hospitality for learned Shi'is and scholars (*kanat marta'an lil-Shi'ah wa ahl al-'ilm*) [3] and which "like a mosque, was full of people including copyists, proofreaders, *qaris* and commentators [4]—lived at Samarqand and not Baghdad [5](also, it is very improbable that someone from Kufah or Baghdad would have gone seeking such a number of *shaykhs* from Khurasan and Turkistan), and this indicates the prevalence of the teachings and sciences of the Ahl al-Bayt and the presence of a very active centre of Shi'i learning in that city.

Also in Greater Syria and particularly Aleppo, in view of its large Shi'i population and the rule of the Hamdanids, who were themselves Shi'i and observed Shi'i customs and ceremonials, [6] there undoubtedly existed a considerable centre of learning, though in view of its proximity to Iraq and the presence of its traditionists and jurists in Baghdad, and later, during the times of al-Shaykh al-Tusi, in Najaf, it cannot be reckoned amongst the major centres.

This was in brief the position of Shi'i centres of learning during the period leading up to al-Mufid's times. The centre at Baghdad was also active during that period and was engaged in the study of the Islamic sciences and teachings. But with the appearance of al-Shaykh al-Mufid on the scene and the gradual spread of his scholarly renown, Baghdad, which was the political and geographical centre of the domains of Islam, also became the main centre of Shi'i learning. It became not only the central authority to which the religious and intellectual problems of the Shi'is were referred for solution,[7] but also the Mecca of those who aspired to acquire scholarship and learning.

Although an exhaustive list of all of al-Mufid's pupils-whose number must have been quite large-is not available, the number of those who are mentioned in the biographical sources amongst his pupils is very small, far less than what someone like al-Mufid must have trained during a period of about half a century of intellectual leadership of the Shi'ah. But the fact that a genius such as al-Shaykh al-Tusi was drawn towards Baghdad from Tus and not towards any of the centres near his native Tus (that is, those of Khurasan and Transoxiana), and his unwillingness to settle down in Rayy or Qumm, as well as the absence of any famous and prominent figure in these centres for a period that was not after all so short-all these indicate that with the rise of al-Mufid into prominence Baghdad assumed a place that none of the Shi'i centres of learning is known to have acquired earlier. That is, through a dominant position in all the sciences current in the different Shi'i centres, it eclipsed the fame of all the other centres throughout the Islamic world and continued to be reckoned the crown of Shi'i centres of learning until the birth of the auspicious and virgin centre of Najaf (in 448/1056 or 449/1057).

Without doubt, the active hub and the shining core of this centre was al-Shaykh al-Mufid. With his genius, extraordinary talents, and unceasing efforts, and by utilizing the unique position of Baghdad as the political and geographic centre of the Islamic world and the rendezvous of scholars of the various schools and sects, he attained a station which was unprecedented in its inclusiveness, which made him the cynosure and the rallying point of the Shi'i centre of Baghdad during his lifetime.

A study of the works of this august Shaykh as well as evidence from other sources make it clear that al-Mufid represents a wonderful confluence of most of the diverse qualities for which some eminent Shi'i figures until that time were famed: he combined in himself the *fiqh* of the early legists such as Ibn Babawayh and Ja'far ibn Qulawayh, the *kalam* of Ibn Qibah and the Nawbakht family, the *'ilm al-rijal* of al-Kashshi and al-Barqi, the *hadith* of al-Saduq, al-Saffar and al-Kulayni, in addition to his unique formidable talents for polemic and intellectual wrestling as well as other distinguished qualities. Of course, each of them is a torch that illuminates one of the paths relating to the teaching of the Ahl al-Bayt. But al-Mufid, like a candelabrum, combines of all their brilliance. And this is something which we do not find in any of the scholars before him. The statement of Ibn al-Nadim (d.380/990) suffices as a proof of his singular talents when he describes al-Mufid at an age of less than 44 years [8] as

the leading Shi'i scholar of *fiqh*, *kalam* and *hadith*. And al-Dhahabi who, in his *Ta'rikh al-'Islam*, speaks of him in a biased and hostile tone, nonetheless cites Ibn Abi Tayy's statement about him:

"He was unrivalled in all the sciences: in the two *usul* [i.e *usul al din* and *usul al fiqh*], in *fiqh* -tradition, the science of *rijal*, the Qur'an and exegesis, grammar and poetry ... In all these sciences he was unequalled by anyone and he debated followers of any creed." [9]

Thus al-Mufid is one who combined in himself the sciences of his predecessors and it was through the means of such a versatile and multi-faceted personality that the tradition of Shi'i learning, as continued for centuries after him, came to be founded. In it *fiqh*, *kalam*, *usul*, literature, *hadith* and *rijal* were taught, studied and developed as complementaries of one another and side by side. It was this tradition whose sublime peak is represented by al-Sayyid al-Murtada and the zenith of whose perfection was the Shaykh al-Ta'ifah Muhammad ibn al-Hasan al-Tusi.

In view of what we have said concerning the unprecedented character of al-Shaykh al-Mufid and the contemporary centre of Baghdad, al-Mufid must be considered the true progenitor of the Shi'i centres of learning of the following centuries with their characteristic constitution as places where all the Islamic sciences based on reason and tradition were taught and learnt and whose graduates were well-versed in all or most of those sciences.

At least until the era of al-Shahid al-'Awwal-that is, the time when speciality in *fiqh* and its prerequisites became the overwhelming concern of Shi'i centres of learning-the same constitution is observable in all or most of the centres and their human products. And this was a continuation of the tradition originated by the person of al-Mufid and the academic centre created by him: that is, the centre of Baghdad until the year 413/1022.

Therefore, it is not surprising if it is claimed that such a unique and distinguished figure was the originator and pioneer of a new path along the threefold lines mentioned earlier.

Now we shall discuss the threefold aspects of al-Mufid's intellectual personality.

1. Establishment of the Independent Identity of the School of the Ahl al-Bayt

After the beginning of the Era of Occultation (*ghaybah*) and, in particular, following the seventy-four year period of the Lesser Occultation and total severance of the Shi'ah from the Hidden Imam—may our souls be ransomed for him—one of the dangers that threatened the integrity of the school of the Ahl al-Bayt was that of accretions and losses that might occur in it through conscious or unconscious errors and deviations on behalf of those associated with this school. Another danger was that of adulteration of its truths with the doctrines or precepts of deviant creeds and counterfeit schools of jurisprudence as a result of the main conceptual boundaries of the school becoming vague and indistinct. Whenever such a thing occurred during the era of the Imam's presence in society, or whenever such a danger arose, the sacred person of the Imam himself represented the rallying centre and the criterion against which everything was judged and evaluated. Hence, as long as the Imam, may peace be upon him, was in the people's midst, errors did not linger for long and that infallible leader would elucidate the major errors at sensitive junctures. The Shi'ah were confident that if there occurs any deviation in the main lines of the school in any quarter, the truth would at last become manifest and those who seek it shall find it. During the times of the Imams, may peace be upon them, we come across individuals who were expressly repudiated and rejected for being guilty of some *bid'ah*, or for instituting a wrong creed, or for preaching some false doctrine—such as Muhammad ibn Miqlas, known as Abu al-Khattab, and Ibn Abi al—`Adhafir, known as al-Shalmaghani (this one pertaining to the era of the Lesser Occultation) and many others like them. We even come across instances where in cases of dispute between two groups of sincere and genuine followers when one of them denounced and ostracized some person or group for holding some belief, the Imam would rise to their defence by making complimentary remarks about them, approving that belief or acquitting the persons involved of the allegations of heresy. An example of it is the Imam's approval of Yunus ibn `Abd al-Rahman (through such remarks as: "*rahimahullah, kana `abdan salihan*," or "*inna Yunusa awwalu man yujibu `Aliyyan idha da'ah*"; see *Rijal al-Kashshi*, the biographical account of Yunus ibn `Abd al-Rahman) when

ostracized by the Qummis, who narrated denunciatory traditions regarding him. Another is the case of the Banu Faddal, who were eagerly sought for by the seekers of the sciences of the Ahl al-Bayt as a reliable source of knowledge. With the remark "*khudhu ma rawu wa dharu ma daru*" ('Take what they narrate but refrain from their interpretations'), the Imams checked their heretical (*Fathi*) belief from penetrating into the Shi'i masses. Such instances are numerous in the history of the relations of the Imams ('a) with their contemporaries and disciples.

From this viewpoint, during the period of his presence the Imam, may peace be upon him, is the ever-vigilant and watchful keeper of the creed's frontiers who safeguards the boundaries of the creed which are critical to its integrity.

However, it is a totally different situation during the period of occultation of the Imam, especially during the Greater Occultation. In this period, on the one hand, due to the daily increasing needs of the community, which now had to be met by the 'ulama' rather than the Imam ('a), and, on the other, due to the absence of a clear and decisive authority to settle what are natural disagreements between the 'Ulama' and the learned of the faith, the door is open for different ideas, views and interpretations in matters of religious doctrine and law. Amongst the varied opinions that emerged, it was natural that elements belonging to deviant schools of thought or those pertaining to heretical Shi'i creeds (Zaydi, Isma'ili, Fathi, etc.) should enter the school of the Ahl al-Bayt, may peace be upon them, and compromise its purity and integrity, or even pose the threat of total disintegration in the long run.

Here arises one of the most important duties of the living leaders of the ummah, a duty which if carried out faithfully ensures the survival of the faith and amounts to a *jihad* critical for its continued life. That duty is that of the definition of the Shi'i faith as a system of thought and practice and the determination of a doctrinal and legal framework derived from the precious legacy of the statements of the Imams, may peace be upon them. The independent and clear-cut identity of the faith of the Ahl al-Bayt ('a) thus defined becomes available to its followers for understanding and utilization. This enables the 'ulama' and the thinkers to distinguish departures from the principles in *kalam* and *fiqh* from variance of opinion within the framework of the school.

There is no doubt that this task had remained unattended until the time of al-Mufid, may God's mercy be upon him. Ibn al-Junayd's deviant inclination towards *qiyas* in fiqh and Mu'tazilite leanings in *kalam* on behalf of the house of Nawbakht are the best evidence of this claim, and these are just two examples of consequences arising from the absence of definition of boundaries of Shi'ism in the spheres of doctrine and law.

In the field of fiqh, the neglect of rational principles of juristic deduction and the failure to practise the inference of detailed rules from general principles-which were an incontestable part of the teachings of the Imams, may peace be upon them-or, on the opposite side, tumbling into the valley of *qiyas*, are reckoned as two opposite deviant tendencies that emerged as a result of the absence of a clear-cut framework and there existing no demarcation of the conceptual boundaries of the school. In the field of *kalam*, the major manifestation of this absence of framework is the adulteration of Shi'i *kalam* by Mu'tazilite theology.

In the second case, the consequences were greater and more harmful. In this relation, the following cases are worthy of note:

(a) Major and famed theologians such as those of the Nawbakhti family fell victim to Mu'tazilite tendencies in many issues of *'ilm al-kalam* and, like the Mu'tazilah, adopted an extreme rationalism for understanding theological issues.

(b) Some major Shi'i figures have been claimed by the Mu'tazilah, and Mu'tazili writers consider them as belonging to their own fold. One of them is the famous Shi'i scholar and theologian al-Hasan ibn Musa al-Nawbakhti, the nephew and contemporary of Abu Sahl Isma'il ibn 'Ali al-Nawbakhti, the distinguished figure of the Nawbakhtis. [10]

(c) It came to be imagined that Shi'ism and Mu'tazilism could come together in a single person, and some eminent figures are presented as having been both Shi'i and Mu'tazili. Some even accepted such a notion concerning themselves, proclaiming it repeatedly, and coming to believe it! An example of this kind is al-Sahib ibn 'Abbad, who declares in his verses:

Were my heart to be split open, Its inside would reveal a couplet, written by no scribe: 'Justice and *tawhid*' on one, And 'Love of the Ahl al-Bayt' on the other side.[11]

And elsewhere he says:

I declared: Indeed I am a Shi'i and a Mu'tazili!

This, despite the fact that the distinctive doctrine of Shi'ism is the Imamate of the Ahl al-Bayt, may peace be upon them, which no Mu'tazili accepts, and the distinctive dogma of *I'tizal* is *al-manzilah bayn al-manzilatayn* [i.e. the belief that the perpetrator of a major sin is neither a *mu'min* nor *akafir*], which contradicts established Shi'i beliefs.

(d) Some Shi'i scholars accepted one of the five Mu'tazilite dogmas without being styled Mu'tazili by others or themselves. For instance, al-Najashi writes about Muhammad ibn Bishr al-Hamduni that "he held sound beliefs but believed in *wa'id*" [i.e. the belief that the perpetrator of grave sins would be in hell forever] (*Rijal*, p. 381).

(e) Shi'i *kalam* in general has been thought to have been derived from Mu'tazilite *kalam*, in particular the two doctrines of *tawhid* and *'adl*, which are claimed to have entered Shi'ite theology from *I'tizal*. This notion is repeatedly stated in the statements of non-Shi'i heresiographers and theologians from the early times to the later eras, as well as in the statements of those who have relied for their information on non-Shi'i works, as in the case of the Orientalists. Even at the time of al-Mufid himself, the Mu'tazilite theologian and Hanafi *faqih* from Saghan, to whom al-Mufid refers as the "deluded shaykh" in his *al-Masa'il al-Saghaniyyah*, did have such a misconception about al-Mufid, concerning whom he says, "A shaykh from Baghdad who has borrowed his ideas from the Mu'tazilites has said ... " (see *al-Masa'il al-Saghaniyyah*, p. 41). However, Shi'i researchers and writers-excepting those who, like the Orientalists, have relied on non-Shi'i sources-have remained secure from this error and this is on account of the greatly fruitful work of al-Mufid.[12]

* * * * *

With attention to that which has been said, the importance of al-Mufid's work as someone who took upon himself the task of defining the school of the Ahl al-Bayt becomes evident. Answering the need of the

times and by relying on his own scholarly powers, this august genius took up this difficult, unprecedented, and greatly momentous and critical task and truly accomplished it successfully. This is not to claim that after al-Mufid no one did, or could not, fall victim to ignorance and error in understanding the content of Shi'ism. What is claimed is that the understanding of this school of thought and the recognition of its boundaries and limits became easier for someone trying to find them, and the faith of the Ahl al-Bayt ('a) with its special characteristics in the spheres of *fiqh* and *kalam* became quite accessible to researchers without the danger of being confused with other creeds.

For accomplishing this great task, al-Mufid made a number of practical moves each of which deserves to be studied independently. I will make just a passing reference to the list of these moves in the fields of *fiqh* and *kalam*.

In *fiqh* he wrote *Kitab al-muqni'ah*, which contains an almost complete course in *fiqh*. In that book, he took the straight path of adopting the middle course of legal deduction comprising the employment of literal proofs (*adillah lafziyyah*) and the juristic rules (*qawa'id usuliyyah*) and abstention from *qiyas* [analogical reasoning], *istihsan* and other invalid tools (we will discuss this matter later in the subsequent section).

In addition to this, he also wrote *al-Tadhkirah bi usul al-fiqh*, and-so far as it is possible to make an assertion on the basis of written works-for the first time collected the juristic rules of legal deduction, giving *fatwa* on this basis (we will speak of this book, too, later on). Apart from these two works, he also compiled *al-'I'lam* wherein he mentioned the cases where Shi'i legists concur on a certain *hukm* and the Sunni legists disagree [with the Shi'i position] unanimously and none amongst the legists of the Ahl al-Sunnah has given a ruling in accordance with the Shi'i consensus. A number of the chapters of this book have been the subject of discussion and research on account of the cases of consensus reported. In relation to the definition of the lines of demarcation between Imami and Hanafi *fiqh*, *al-Masa'il al-Saghaniyyah*, written as a rejoinder to the objections of a Hanafi jurist about some issues of Shi'ite *fiqh*, is also a precious work.

One of al-Mufid's original works in this field is *al-Naqd 'ala Ibn al-Junayd*, whose title is indicative of his role as a determined sentinel determined to guard the *fiqhi* frontiers of the school of the Ahl al-Bayt, may

peace be upon them. Of course, a definite judgement concerning the book's content is not possible, for it is not available to us. But our acquaintance with his style of work, the powerful character of his arguments in religious polemics, his extensive knowledge of the religious sources, his firm ordering of the preliminaries in a discursive argument, his determined stance against Ibn al-Junayd's tendency towards *qiyas*, examples of which can be seen in *al-Masa'il al-Saghaniyyah* [13] -all these lead us to believe that the said work must have been scholarly and convincing in its content and without doubt it was quite influential in discontinuing the said tendency amongst Imami legists.

However, al-Mufid's more important and more extensive contribution in this regard, i.e. the establishment of Shi'ism's independent identity, relates to *kalam*. In this field, the purpose of this august shaykh of ours was to draw, with his characteristic perspicacity and precision, the lines of demarcation between Shi'i doctrines and the other creeds. This would enable him to stop the doctrinal elements of other Islamic and Shi'i creeds from encroaching into the body of Shi'i doctrines and to frustrate the attempts to attribute wrong ideas to the Shi'i creed which have nothing to do with Shi'ism. That is the reason why during his career as a polemist he calls all the creeds of his time to debate, and engages in debate with Ash'arites, Mu'tazilites, Murji'ites, Kharijites, anthropomorphists, the Ahl al-Hadith, the Ghulat, the Nasibites and representative of other major and minor Muslim sects. But more than any other rival sect, he was concerned to confront Mu'tazilism and its well-known offshoots and devoted himself to the refutation of Mu'tazilite views concerning various issues in several of his books and major and minor *risalahs*. The clue to this matter is that of all the various Islamic sects it was Mu'tazilism which, due to the resemblance between some of its doctrines and certain Shi'i principles, could be a likely candidate for the suspicion that it was the source of many Shi'i beliefs, or even of the belief that it was the same as Shi'ism with some slight differences. It could lead to the misconception that Shi'i *kalam* in its entirety was derived from Mu'tazilite theology, or that the principles of Shi'i theology were the same as that of Mu'tazilism. And as stated earlier, this misconception has resulted in certain harmful consequences. In fact, the preoccupation with Mu'tazilite doctrines in al-Mufid's works is a prominent instance of his role as a sentinel safeguarding the integrity of Shi'ism and affirming the independence and originality of its theological system.

In this context, the most important work of the Shaykh is his famous *Awa'il al-maqalat fi al-madhahib wa al-mukhtarat* written to explain the difference between Shi'ism and Mu'tazilism. As he himself explains in the book's introduction, there he has paid attention even to the differences of these two sects in some common doctrines, such as that of Justice, and their points of disagreement. [14]

It appears from his statements in this brief introduction that the aim of writing this book was to provide a reliable source of reference concerning matters of doctrine for those interested in the details of the fundamentals of the creed. In this book, he criticizes even some Shi'ite scholars who had earlier adopted some Mu'tazilite views and compromised the purity of the system of Shi'i theology. He mentions Banu Nawbakht in this context. This is the same duty of guarding the frontiers and defending the conceptual system of Shi'ism of which al-Mufid, may God's mercy be upon him, was-so far as we have detailed knowledge-the first standard bearer.

Of course, the work of demarcation of doctrinal boundaries between Shi'ism and Mu'tazilism is not confined to the *Awa'il al-maqalat*. In his other books as well he devotes himself to this task, approaching the subject in various ways and often, from the viewpoint of style, in a most appealing and effective manner. But in the *Awa'il* this characteristic is visible in its consummate form. In it we encounter cases where there is an agreement between the Shi'ah and the Mu'tazilah concerning a certain belief. In such cases, his treatment of the subject is such as to highlight the independence of the school of the Ahl al-Bayt in respect of that belief, and any doubt that the Shi'ah might have followed the Mu'tazilah in the matter is laid to rest. For instance, concerning the denial of the possibility of Beatific Vision he states: "I say that it is not possible to see God, glory be to Him, with the eyes. This statement is affirmed by reason, the Qur'an states it, and the traditions of the Imams of guidance belonging to the Family of Muhammad (s) are mutawatir in this regard. All the Imamiyyah as well as all their theologians are unanimous in this regard, except one of them who has departed from the straight path due to a doubt that appeared to him in the interpretation of the traditions. The Mu'tazilah are in agreement with the Imamiyyah in this regard and so also all the Murji'ah and many of the Khawarij and the Zaydis and groups of Ashab al-Hadith ... " (*Awa'il al-Maqalat*, pp. 62-63).

In holding this belief, the Shi'ah rely upon their own reliable proofs (*adillah*) derived from the Book and *mutawatir* Sunnah, in addition to its affirmation through rational proofs. Accordingly, there is no reason why they should borrow from the Mu'tazilah or some other sect. Rather, it is the Mu'tazilah who have gone along with the Imamiyyah in this matter. Such an account suggests that it is the Mu'tazilites who are indebted to the Shi'ah in this matter.

Again, in the context of "God's knowledge of things prior to their existence," he states:

I say that God, the Most Exalted, knows everything before its coming into existence. Indeed there is no temporally produced thing (*hadith*) that He does not know before its coming into being. There is nothing that can be possibly known but that He knows its reality, and, indeed, there is nothing in the earth or the heaven that is concealed from Him, *subhanah*. This is based on rational proofs, the Scripture, and *mutawatir* traditions narrated from the family of the Messenger (s), and this is the creed of all the Imamiyyah. And we know nothing of what the Mu'tazilites report of Hisham ibn al-Hakam in opposition to it. Our opinion is that it was fabricated by them against him, and it has deceived those Shi'ites who followed them and alleged it of him

With us in the doctrine we hold on the subject are all the believers in God's Unity, except al-Jahm ibn Safwan among the determinists and Hisham ibn `Amr al-Fuwati among the Mu'tazilah. (pp. 60-61)

In this passage, the writer's tone and his recourse to the Qur'an, *mutawatir* traditions, and reason as the grounds for holding the belief, all clearly suggest the independence of Shi'i theology, although that belief is shared by the Mu'tazilah and other sects.

In some cases, the Shi'ah and the Mu'tazilah concur in regard to part of a certain well-known issue. In such instances, al-Mufid mentions the points of difference between the Shi'ah and the Mu'tazilah so that their ostensible partial agreement in regard to the issue should not mislead one in regard to its detailed aspects.

For instance, both the Shi'ah and the Mu'tazilah subscribe to the doctrine of *lutf* and *aslah*. But al-Mufid; in order to avert the possibility of

error in understanding the issue and in order that the Shi'ah might steer clear of the error of the Mu'tazilah in this problem, after explaining the doctrine of *aslah* immediately adds:

I say that the Help (*lutf*) which the proponents of the doctrine of *lutf* make incumbent upon God is so from His generosity and nobility (*al-jud wa al-karam*). It is not-as they think-justice that obliges Him, so that He would be unjust were He not to give it. (*Awa'il*, p. 65)

Even in cases where there are isolated cases of some Shi'i theologians concurring with the Mu'tazilite standpoint, he insists upon mentioning them by name or through some other indication so that the viewpoint held by these exceptions to the rule is not ascribed to Shi'ism as such. For instance, in the context of *'ismah* (infallibility), after mentioning the Imami view concerning the protection of the Imams, may peace be upon them, from minor sins and even inadvertent faults (*sahw*) and forgetfulness, he says:

This is the doctrine of all the Imamis, except someone who is eccentric and sticks to the letter of traditions which have interpretations contrary to his pernicious opinion in this matter. All the Mutazilites oppose it, allowing grave sins and apostasy to occur on the part of the Imam. (*Awa'il*, p. 74)

It appears that here al-Mufid's reference is to al-Shaykh al-Saduq, may God's mercy be upon him.

Apparent in these examples, and throughout the *Awa'il al-maqalat*, is the distinguished role of al-Shaykh al-Mufid, in defining the doctrinal boundaries of Shi'ism, as a vigilant and unsparing sentinel fully determined to define the doctrinal and theological framework of Shi'ism in such a manner that its adherent is not mistaken for the follower of any other creed.

The same goal is also pursued in other books though in a somewhat different way. For instance, in *al-Hikayat*, the major part of which deals with the refutation of Mu'tazilite doctrines relating to different theological issues, there is a chapter entitled "*ittiham al-tashbih*" in which the narrator, who is probably al-Sayyid al-Murtada, says: "The Mu'tazilah accused our predecessors of anthropomorphism, and even some

traditionists (*ahl al-hadith*) belonging to the Imamiyyah, who have taken their word for it, claim that we have borrowed our anti-anthropomorphic stance from the Mu'tazilah. [15] Thereupon he requests al-Shaykh al-Mufid, may God's mercy be upon him, to narrate a tradition refuting this allegation.

In reply, al-Mufid, after speaking at some length about the origin and history of this allegation and after pointing out that the number of *riwayath* handed down from the Ahl al-Bayt (*`a*) concerning the repudiation of *tashbih* is innumerable, cites in this context a tradition from Hadrat Abu `Abd Allah (*a*). Then he says: "This is a statement of Abu `Abd Allah, may peace be upon him. Now how is it possible (to say) that we have borrowed it from the Mu'tazilah, without the speaker of such a statement being lacking in piety?" (*al-Hikayat*, pp. 79-81). This deep concern with repudiating the accusations of *tashbih*, *jabr* and *ru'yah* in relation to Shi'i belief is also another conspicuous example of the role of al-Shaykh al-Mufid of guarding the faith's frontiers and establishing the independent identity of the creed of the Ahl al-Bayt (*`a*).

In view of al-Mufid's concern in the *Awa'il al-maqalat* and his other theological writings, such as *Tashih al-Ittiqad*, *al-Fusul al-mukhtarah*, etc., for defining Shi'i doctrine and demarcating its boundaries in relation to the other theological creeds and sects, especially Mu'tazilism, it can be said that he planned to present Shi'ism as a coherent conceptual system with well-defined and clear-cut boundaries. There is no doubt that the distinctive mark of this conceptual system is Imamate, which puts Shi'ism apart from every other sect, and faith in which is the criterion for attributing an individual or group to the Shi'i creed. It is true that in other doctrinal matters as well there are major differences in respect of ethos and spirit and in respect of some details and subsidiary issues between the Shi'ah and the other sects despite some nominal similarities-as in the case of *tawhid*, Justice, Divine attributes, and the like-but it is in the doctrine of Imamate that the difference between the Shi'ah and other Islamic sects is more conspicuous and explicit than in any other issue. Accordingly, apart from the fact that he opens some of his longer works, such as the *Awa'il al-maqalat* and other books, with the discussion of Imamate, he has written numerous treatises, long and short and with different titles, on the subject of Imamate.

Here, it would be appropriate to point out that to say that the doctrine of Imamate is a distinctive characteristic of al-Mufid's system of thought is quite different from stating, as one Orientalist does, that Imamate plays a 'pivotal role' in al-Mufid's thought. The pivot and axis in the system of Shi'i thought, and in that of all Shi'i theologians including al-Mufid and others, is the faith in the Creator and the Unity (*tawhid*) of God, the Most Exalted. Such important doctrines as that of Divine attributes, their number, meaning, and relation to the essence of God, His Name, the doctrine of prophethood and its related issues, the doctrine of justice, the doctrine of Imamate, and the doctrines related to human obligation, resurrection and so on—all of them with their respective issues are based on the doctrine of *tawhid*. Unfortunately, the Orientalists, and others who lack an adequate grasp of Islamic concepts, make such errors in understanding the intent of some major Shi'i figures such as al-Shaykh al-Mufid. It is hoped that gatherings and discussions such as this one would help in dispelling the misconceptions and revealing the facts. A Western scholar who has written about the ideas of al-Shaykh al-Mufid has at one place expressed the opinion that al-Mufid lacked a coherent system of thought. Elsewhere he states that his system of thought is based on Imamate. As said, both these views are mistaken. Al-Mufid's system of thought has been clearly set forth in his numerous books and treatises, and their pivot—after the problem of *ma'rifah*, which is a logical prelude to all theological issues—is the issue of the Divine essence and attributes. Other issues, in order of their rank, are subsidiary to it. The issue of Imamate, as said, is the essential distinctive feature of this school in contrast to the other schools and is a doctrine by which a Shi'i believer is identified. Perhaps, it may be compared to the doctrine of *al-manzilah bayn al-manzilatayn* in Mu'tazilism. Yet, amongst the five-fold doctrines of Mu'tazilism, this one is neither the foremost nor the most important nor the most fundamental doctrine as is *tawhid* or Justice. But, at the same time, the doctrine of *al-manzilah bayn al-manzilatayn* is a characteristic feature of Mu'tazilism and the source of its origin and there is no Mu'tazilite who does not believe in it. The same is true of Imamate in the conceptual system of Shi'ism.

From that which has been said, it becomes clear that al-Shaykh al-Mufid, that great genius of Shi'i history, was the first to define and demarcate the boundaries of Shi'ism in *fiqh* and *kalam*. In *ilm al-kalam* he formulated a coherent and well-defined system of theology from the bulk of Shi'i beliefs and saved it from being confused with other Islamic

creeds as well as non-Imamite offshoots of Shi'ism. In the field of *fiqh*, he produced a comprehensive text setting forth the methods of deduction based on principles derived from the teachings of the Ahl al-Bayt, may peace be upon them, and blocked the way to such unreliable practices as *qiyas*[analogical reasoning] and such inadequate or primitive methods as were employed by the traditionists (*ahl al-hadith*).

In other words, he established the independent identity of the school of the Ahl al-Bayt, may Peace be upon them. This is the first of the threefold aspects fundamental to understanding al-Mufid as the founder and originator of the evolving tradition of scholarship pertaining to the school of the Ahl al-Bayt, may Peace be upon them.

2. Devising a Correct Model and Pattern for Shi'i Fiqh

Fiqh, in the sense of the practice of inferring the laws of the Shari'ah from its sources, the Book and the Sunnah, has a long history in Shi'ism. Al-'Imam al-Baqir's directing Aban ibn Taghlib to give *fatwas*, with the words, "*Ijlis fi masild al-Madinah wa if ti al-nas*," [16] and his instructions given to `Abd al—'A'la (*Ya'rif u hadha wa ashbahahu min kitab Alldh `azza wa jall: Qala Allahu ta'ala: "Ma ja'ala `alaykum fi al-dini min haraj"*) and other statements of the kind indicate that the companions of the Imams had begun to practise the deduction of *ahkam* from the Qur'an, the Sunnah of the Prophet (s) and statements of the Imams (a) at an early stage. `Fiqh' in the sense of the knowledge of *ahkam* was not limited amongst the Shi'is to merely practising *taqlid* and acting in accordance with the statements of the Imams (a). It steadily continued to develop and expand with time, becoming more extensive and complex in respect of juristic inference. Nevertheless, there is a great distance which separates the Shi'i *fiqh* and *ifta'* as practised by the jurists from among the companions of the Imams (a) from what it became during the eras of its maturity and fruition: that is, the activity of deducing the laws (*furu'*) from juristic principles (*usul*) and the inference of hundreds of general rules and thousands of complex and complicated juristic precepts from the Book, the Sunnah, and reason, and the procurement of innumerable *furu'* capable of meeting all the needs of *mukallaf* persons during the *ghaybah* of the Infallible Imam, as well as the identification of God's *halal* and *haram* in all the spheres in their full details. This great distance was to be covered through a gradual progress of the juristic tradition.

There is no doubt that the legists before al-Mufid had made valuable contributions in this direction. But this great teacher, with the intellectual prowess of a genius, is considered in this field, too, a point of departure for a new phase which was as eventful as it was to become progressively prolific and profound. It appears that after several centuries of collection of the sources of *fiqh-that is*, the statements of the Infallible Ones-and giving of juristic opinion on the basis of the texts and literal meanings of traditions, the time had come in the history of *fiqh* to remould this legacy into a scientific structure and to devise a methodology for the deduction of *fahkam*.

There existed two different trends in Shi'ite *fiqh* before al-Mufid. One of them is the one whose prominent representative was 'Ali ibn Babawayh (d. 329/940). We may perhaps call it "the Qumm tradition," and it is highly probable that Ja'far ibn Qalawayh (d. 368/978 or 369/979), al-Mufid's teacher, also belonged to it. The practice of *fiqh* in this tradition was based on giving juristic rulings in accordance with the texts of tradition, so that every *fatwa* in the books of this group of jurists referred to a relevant tradition. Accordingly, whenever the author of such a *fatwa* possessed the prerequisites of reliability (*withaqah*) and precision (*dabt*), that *fatwa* istaken as the equivalent of a *hadith*. This is why al-Shahid al-'Awwal states in his *Dhikra*: "Shi'i scholars used to rely upon the contents of al-Shaykh Abu al-Hasan Ibn Babawayh's [*Kitab*] *al-Shara'i`* for paucity of [*hadith*]texts, on account of their good opinion of him and for the reason that his*fatwa* was like his *riwayah*." [17]

Obviously, a *fiqh* of this kind is quite of an elementary character and devoid of any complicated technicalities. The *furu`* mentioned in the legal texts pertaining to this trend are confined to the *furu`* contained in the texts of traditions and are very few and limited. It was this lack which caused the opponents to criticize Shi'i *fiqh* for its poverty in regard to the number of *furu`*. This criticism in turn prompted al-Shaykh al-Tusi-may God's mercy be upon him-later on to write his *al-Mabsut* in order to silence such criticisms.

The second trend was opposed to the first one; it was based on reasoning and, presumably, inspired by Sunni *fiqh*. Its two well-known representatives are al-Hasan ibn 'Ali ibn Abi 'Aqil al-'Ummani (d. c 350/970) and Ibn al-Junayd al-'Iskafi (d. probably 381/991). Although we don't possess adequate information concerning this trend-and even about

these two famous jurists-to judge with precision the level of their expertise in *ijtihad* and juristic deduction, but, on the basis of what others have reported concerning Ibn al-Junayd, it appears fairly certain that he was disposed towards *qiyas* and *ra'y* and had departed from acceptable Shi'i practice. As to al-'Ummani, this tendency is not ascribed to him. Rather al-Najashi says of him: "I heard our Shaykh Abu 'Abd Allah praising a lot this man, may God have mercy upon him." [18] From al-Najashi's statement-and judging from what al-Tusi says about him in *al-Fihrist* [19] -we may conclude that he was a jurist of the straight kind and perhaps his approach was the same as the one adopted by al-Mufid, the one on which he based his works and his research and in accordance with which trained his pupils. However, his opinions are mostly of the eccentric kind, rarely held by jurists (*shadhdh*), and are not followed (*matruk*). And perhaps that is the reason why all that survived of his book during the periods following 'Allamah and Muhaqqiq-may God's mercy be upon them-was its name. Accordingly, it may be surmised that he could not have been among the progenitors of the subsequent juristic tradition and that his juristic approach must have suffered from some inadequacies. Nevertheless, this pioneering scholar, about whom Bahr al-'Ulum says, "He was the first to refine *fiqh* and to employ rational judgement and analysis in the matters of *usul* and *furu'* at the outset of the Greater Occultation" (*Fatawa al-'alamayn*, p. 13), was undoubtedly instrumental in helping al-Mufid find a valid framework for the practice of *fiqh*, which was a first step, to which al-'Ummani's work must be considered a prelude.

As noted, each of these two trends in the practice of *fiqh* was deficient in certain respects. In the first, the *fatwa* consisted of the text of the *riwayah* without involving any effort made to deduce a rule from general principles and without any critical study, scrutiny and reasoning. *Ijtihad*, in its current technical sense, played no role in the practice of *fiqh*. In the second trend, although resort was made to reasoning and critical judgement, it was not apparently fully in accord with the teachings of the Ahl al-Bayt, may peace be upon them. Either it was accompanied with *qiyas* or was of such a nature that led to eccentric results and hence could not continue in Shi'i juristic circles.

Al-Mufid's jurisprudence was free from these two faults and possessed the merits of both the trends: it relied upon such methods as were acceptable for the Imamiyyah and employed *ijtihad* in its current technical

sense as well, making use of reasoning and critical inference in *fiqh*. Accordingly, he is the one who produced a scientific model that was reliable and acceptable to the Shi'ah, giving a scientific order to the traditional material and the principles of jurisprudence, and left it as an enduring legacy for Shi'i centres of legal studies. Through the course of centuries until today it has been pursued by the official tradition of *fiqh* and nurtured to the maturity and fruition that it possesses today.

In order to get briefly acquainted with the worth and significance of al-Mufid's work in *fiqh*, we will make a passing reference to three relevant topics. They are: (a) the *Kitab al-muqni'ah*; (b) al-Mufid's short *rasa'il* relating to *fiqh*; (c) the *Kitab al-tadhkirah bi usul al-fiqh*.

(a) *Kitab al-Muqni'ah*

The *Muqni'ah* constitutes almost a complete course in *fiqh*. There existed no other earlier work in *fiqh* with this characteristic. Al-Saduq's *Muqni'*, besides being comprised of texts of traditions, like the book of 'Ali ibn Babawayh, is not as comprehensive as the *Muqni'ah* in respects of the legal topics covered. Moreover, its discussions are short and brief. Although in his book al-Mufid does not set forth the argument underlying his fatwas-and that is why it is not easy to understand the demonstrative grounds supporting his legal opinions-but, on the basis of some reliable evidence, we can say that his *fatwas* in this book are based on a firm demonstrative basis. And though he did not commit these arguments to writing-which would have been beneficial for the future generation had he done so-they were such as to serve as a model for his pupils and the next generation of legists who developed them on similar lines. That reliable evidence is furnished by the *Kitab al-tahdhib* of al-Shaykh al-Tusi. As we know, the *Tahdhib* is a commentary on the *Muqni'ah* and mentions the juristic arguments underlying it. While mentioning his motives for writing the book in its introduction, al-Shaykh al-Tusi-may God's mercy be upon him-says that the same friend who had requested him to compile the work had also asked him to write a commentary on al-Mufid's *Muqni'ah*, which, he said, was comprehensive, adequate, and free from superfluous and unnecessary material. Thereafter, al-Tusi describes his own method of demonstration which is briefly as follows: First, recourse would be made to the literal or express meanings of Qur'anic verses or their various kinds of connotative meanings; following that recourse would be made to the established Sunnah,

in the sense of a tradition that is *mutawatir* or one accompanied with supporting evidence or general consensus of the Muslim community or consensus of the Imamiyyah; following that 'prevalent' (*mashhur*) traditions relating to every issue would be cited; then an examination of the conflicting text (*dalil*) (if existent) would be undertaken and an effort made to affect a synthesis between the two conflicting *dalils* and when that is not possible the conflicting text would be rejected for the 'weakness' of its *isnad* or due to the absence of its popularity amongst Shi'i scholars; in cases where both the texts are equal in respect of *isnad* and such other aspect (such as the immediate context [*jaht*] of its pronouncement or the lack of its popularity among legists, etc.) and none of the two can be preferred to the other, the tradition which is in agreement with the general principles and rules of the Shari'ah would be adopted and the other which is contrary to them would be abandoned; in cases where there exists no relevant tradition in a given matter, one would act in accordance with the relevant (*Shari'i*) principle and at all times textual synthesis would be preferred to preference on the basis of *sanad* and, so far as possible, the textual synthesis would be affected in accordance with a precedent recorded in tradition (*shahid al-jam' al-mansur*).

This is the method mentioned by al-Shaykh al-Tusi at the beginning of the *Tahdhib* with reference to his aim of unravelling the demonstrative basis of the *Muqni'ah*. The experts in the field know very well that it sums up the methods of juristic reasoning used throughout all the eras of Shi'i *fiqh* until today, and it reflects the general pattern of legal deduction prevalent from the times of al-Tusi-may God's mercy be upon him-up to the present. Now, the question is whether al-Shaykh al-Mufid, as the author of the *Muqni'ah*, was himself aware of this comprehensive method of deduction that could lead a jurist to all the *fatwas* of that book, or if he formulated those *fatwas* without the knowledge of this method of inference. In other words, is al-Shaykh al-Tusi himself the originator of this method or if he had learnt it from al-Mufid, his teacher? It appears that the answer to this question becomes clear if we examine the different aspects of the matter. It is known that al-Shaykh al-Tusi began the compilation of the *Tahdhib* during the life of al-Mufid, that is, before 413/1022, and its introduction was written at that time. Al-Shaykh al-Tusi came to Iraq in 408/1017 when he was a youth of 23 years and began his higher studies and research under the guidance of al-Shaykh al-Mufid. He benefited from that great genius for a period of five years and the rest of his education continued under al-Sayyid al-Murtada for a period of 23

years. Accordingly, there remains no doubt that al-Tusi imbibed that method of legal deduction from al-Shaykh al-Mufid, and since he knew his teacher's method of deduction, he could furnish the demonstrative grounds of his teacher's work in accordance with the latter's principle of juristic reasoning.

Such a conclusion is further affirmed, or rather becomes quite definite, when we examine al-Shaykh al-Mufid's principles of juristic inference as discussed in his book on *usul al-fiqh*, which shall be discussed later on. When we consider that book and al-Mufid's reliance on the Qur'an, on *mutawatir* Sunnah accompanied with supporting evidence, and on *themashhur* and *mursal* traditions acted upon by Shi'i jurists, as well as his other views relating to jurisprudence, it becomes quite certain that the deductive methodology described by al-Shaykh al-Tusi in the introduction to the *Tahdhib* is the same as the one adopted and followed by his teacher and taught by the master to his pupils.

Hence we may conclude that although the *Kitab al-muqni'ah* does not contain demonstrative details, its *fatwas* are based on the same lines of deduction as became prevalent in Shi'i centres of law and jurisprudence throughout the thousand years after al-Mufid.

Moreover, this method of deduction constitutes a comprehensive and inclusive approach that is unprecedented in the two earlier trends of Shi'i juristic thought-i.e. the trend represented by Ibn Babawayh and the other by Ibn Abi `Aqil and Ibn al-Junayd-and our honoured Shaykh was its founder and originator.

(b) Juristic Treatises

Despite their brevity, these treatises (*rasa'il*) reveal the profundity of al-Mufid's juristic wisdom. Although some of them, like *al-Mash`ala al-rijlayn* and *Dhaba'ih ahl al-kirab* are based on an argumentation of polemical and quasi-rational character, but some others, such as *al-Mihr Jawabat ahl al-Mawsil fi al-ru'yah wa al-`adad* and *al-Masa'il al-Saghaniyyah* truly possess a firm and structured juristic style. In the second *risalah*, which is devoted to the refutation of the belief, ascribed to al-Saduq and some other early jurists, concerning the month of Ramadan always consisting of thirty days, al-Shaykh al-Mufid, makes recourse to Qur'anic verses, advances etymological reasons, calls indubitable juristic rules as witness,

offers a critical examination of the traditions that are advanced as evidence by the adversaries, scrutinizes the tradition's chain of transmission, mentions the biographical details concerning the narrators, as well as many points that help in understanding the traditions and making an inference from them, while utilizing them in the best and the most dexterous manner. One of the interesting things he does in this treatise is his treatment of a tradition advanced by the opposite side. After citing it, he shows the weakness of its *isnad* and, while advancing a firm argument, declares its content to be unreasonable, far from the wisdom of the Imam's statements, and the product of an ignorant fabricator. He mentions reasons that suggest the probability of discontinuity (*irsal*) in the chain of its narration, which show his profound knowledge and mastery of *hadith* (see p. 23 ff., the section relating to the *riwayah* of Ya'qub ibn Shu'ayb from al-'Imam al-Sadiq, may peace be upon him).

Al-Masa'il al-Saghaniyyah, written as a rejoinder to the objections of an Hanafi jurist of Saghan concerning some ten issues of *fiqh*, is another example of the powers of juristic reasoning and the vast and profound learning of the venerable Shaykh. Although this treatise is of a theological character-as it is intended to meet the allegations of a non-Shi'i opponent in a polemical encounter and responds by accusing him of engaging in slander and his imam of instituting *bid'ah*-but since the issues posed generally relate to law, in it al-Mufid's argumentative powers, his scientific spirit and *ijtihad* are clearly evident to any specialist in the field.

This treatise, along with *al-'Adad wa al-ru'yah*, is well indicative of al-Shaykh al-Mufid's originality and is another evidence of the fact that the juristic method observable in the approach of his disciples, as well as their pupils, is derived in its entirety from the method devised by him.

(c) *Kitab al-Tadhkirah bi Usul al-Fiqh*

The science of *Usul al-fiqh* constitutes the code of juristic deduction. It consists of a method for deriving practical rules from reliable sources. The formulation of the rules of jurisprudence amounts to laying down a code for the practice of *fiqh*. Without such a code, the practice of *fiqh* lacks a well-defined framework and is prone to error, confusion, and incursion of foreign elements, as a result of which the rules deduced would lack credibility. Moreover, without such a code, subjective opinion and personal understanding and taste of the legist affects the results

obtained to an inordinate extent and juristic opinion becomes subject to divergence and chaos.

It is true that the growing sophistication and maturity of *usul al-fiqh* is conducive to the soundness of juristic opinions; but that which has a critical relevance for the results of juristic effort is the creation of this discipline. Without doubt, the real roots and sources of *usul al-fiqh* are implicit in the formulations of the Imams, may peace be upon them, which are referred to as *usul mutlaqat*, but the first work on *usul* amongst the Shi'ah (so far as we know) was written by al-Shaykh al-Mufid. It is a small book but rich in content, entitled *al-Tadhkirah bi usul al-fiqh*, which is probably an abridgement made by al-Shaykh Abu al-Fadl al-Karajaki (d. 449/1057), al-Mufid's pupil, of the master's work, which was itself a short work.

Despite its briefness, this work has considerable importance because, firstly, it is the first work on Shi'ite *usul al-fiqh*. In the introduction to his *Uddat al-'usul*, al-Shaykh al-Tusi says: "We do not know of anyone from amongst our companions having written anything on this subject (*fi hadha al-ma'na*) except that which our teacher Abu 'Abd Allah-may God's mercy be upon him-has mentioned in his short work (*al-mukhtasar*) on *usul al-fiqh*. [20]

Secondly, many topics are dealt with in it in a concise manner and especially in the chapter relating to semantics? (*mabahith al-'alfaz*) there are several section headings covering important topics. Thirdly, the opinions of al-Mufid on some of the topics discussed in it are very similar to those of much later scholars of *usul*. For instance, his statement concerning *khass* and *'amm* (general and particular) resembles very much what latter-day scholars close to our own age mean by *al-'iradat al-jiddiyyah* and *al-'iradat al-'isti'maliyyah*. In this context al-Mufid says (p. 37):

Fourthly, though the book was meant to be a short one, [21] the topics which are of greater relevance and need for the deduction of juristic rules have been given priority in the book, and other topics of theoretical interest (such as those related to the nature of knowledge and language, which the Shaykh al-Ta'ifah-may God's mercy be upon him-has discussed in detail at the beginning of the *Uddat al-'usul*) have not been

dealt by him. In view of this it is very interesting that in spite of the book's conciseness, some topics which are of frequent use and reference in legal inference have not been neglected but discussed in an appropriate manner. Some of these topics are: the applicability of the concepts of *`umum* and *iditlaq* only to verbal Sunnah (*al-sunnat al-qawliyyah*), not to behavioural Sunnah (*al-sunnat al-fi'liyyah*); [22] that a command (*amr*) subsequent to a prohibition does not signify anything more than permissibility (*ibdhah*); [23] that when an exception is made subsequent to several commands, in the absence of an indication the exception applies to all those instances. [24]

From that which has been said it becomes clear that al-Shaykh al-Mufid, through his book on *usul al-fiqh* prepared the necessary ground for the development of a scientific model for juristic inference. For him *`ilm al-'usul* is not a collection of quasi-theological notions, but, as mentioned expressly by his pupil in *'Uddat al-'usul*, it is "the basis on which the laws of the Shari'ah are based. The knowledge of the Shari'ah does not become perfect without making this basis strong, and one who fails to acquire a firm knowledge of jurisprudence is only a narrator." That is, such a person is an imitator, not a true scholar. [25]

3. Devising a Method in Fiqh and Kalam Based on a Synthesis Between Reason and Revelation

This is the third aspect of al-Shaykh al-Mufid's work as the founder and progenitor of the present Shi'i tradition of learning. Here, too, he paved a new path, midway between the unchecked rationalism of the Mu'tazilah and their Shi'i followers, such as the Nawbakhtis, and the traditionalism of al-Shaykh al-Saduq.

During the hay day of Mu'tazilism, that is, at the end of the first phase of the `Abbasid caliphate (a phase that concluded about the middle of the 3rd/9th century), the Mu'tazilah were strongly influenced by the influx of alien philosophical ideas (Greek, Pahlavi, Indian, etc.) into the Islamic world and translation of works related to those traditions. At that time, both the influx of alien thought as well as this tendency of the Mu'tazilah received enthusiastic patronage of the 'Abbasid caliphs, especially al-Ma'mun. The movement of the Ahl al-Hadith amongst the Sunnis, and such traditionists as al-Saduq, may God's mercy be upon him, amongst the Shi'ah, who sought to understand certain theological

and doctrinal issues through *hadith*, represented a reaction to this extreme rationalism of the Mu'tazilah.

The great contribution of al-Mufid was to drive home the point that reason is incapable of independently understanding all the issues of theology. For instance, he points out, it is only with the help of revelation that reason can acquire the knowledge of such Divine attributes as Will, Hearing, Sight and so on. To enter this domain of knowledge about God, the Exalted and the Glorious, with reason as one's sole guide is to invite perplexity and perdition.

In fact, this is a restatement of the traditions that prohibit man from trying to fathom the mystery of Godhead. Al-Mufid does not expel reason from its own realm (which is not the sphere of revelation and tradition) to which belong the substantiation of such issues as the necessity of a Creator, the proofs of God's existence, Divine Unity (*tawhid*), and the need of prophethood. Rather, his aim is to confine reason within the limits assigned to it by its Creator so that it may not go astray.

At one point in the *Awa'il al-maqalat*, he writes: "The ascription of all these attributes [that is, His being the Hearer, the Seer, and the Knower] to the Eternal One, Glory be to Him is on the basis of revelation, not rational grounds or analogy."" At another place he says: "Verily, the Qur'an (*kalam Allah ta'ala*) is temporally produced (*muhdath*) and there are traditions from the Household of Muhammad-may Allah bless him and his Household-in support of this." [27] Elsewhere he writes: "That God, the Exalted, is Willing I say because of revelation, following and deffering to what is said in the Qur'an. I do not derive it from reason." [28] Yet at another place he declares: "All the Imamis concur that reason stands in need of revelation for its knowledge and conclusions and that it is inseparable from the revelation apprehended by a person in full possession of his senses (reading *al-'aqil*, instead of *al-ghafil*) in a rationally valid manner (*'ala kayfiyyat al-'istidlal*) ... and the Mu'tazilites concur in holding the contrary, with the claim that reason can act alone without the help of revelation and instruction " [29]

There are many such statements of an explicit character in al-Mufid's writings. Nevertheless, he accepts the authority of a tradition only when there are no rational grounds for considering it impossible. Accordingly, in the context of the miracles of the Imams (*'a*) he says, "They belong to

the category of possible things that are neither necessary on rational grounds nor impossible analogously." [30] He reiterates similar statements in other places. [31] However, in the *Tashih i'tiqad al-'Imamiyyah*, which is a gloss on al-Shaykh al-Saduq's *Risalat al-Itiqadat*, after rejecting traditions that contradict with the Qur'an, his view is stated more explicitly than anywhere else. There, he says: "That is why when we come across a tradition conflicting with rational principles (*ahkam al-'uqul*) we reject it because reason judges it to be invalid. [32] In this statement, in addition to rejecting such traditions as contrary to reason, he makes reason itself the criterion for this judgement and thus puts a dual emphasis on the authority of reason.

Faith in reasoning and rational argument in the thought of al-Shaykh al-Mufid is so much that in a passage of the *Awa'il*, under the heading "On salutary pain without compensation," after mentioning his own singular view which is shared neither by the partisans of Justice (i.e. the Mu'tazilites) nor the Murji'ites, he declares with a rare sense of personal self-confidence: "I have made here a synthesis of principles which only I hold, without any of the other partisans of Justice and *irja'* agreeing with me. Its truth is clear to me, however, from reasoning (*nazar*). Those who are opposed have not made me feel lonely, since I have good arguments (*hujjah*), and there is no loneliness where truth is concerned, and all praise belongs to God !"[33] In view of the fact that in his discussion concerning pain and the discussion pertaining to the doctrine of *lutf* (Divine help) he generally relies on reason rather than revelation, one may be sure that by '*hujjah*' in the above passage he means arguments based on reason rather than revelation.

The presence of the factor of revelation in the theological thought of al-Shaykh al-Mufid enabled him to resolve many of the difficult problems, whose solution is a very lengthy process, with comparable ease with the help of the sayings of the Imams, may peace be upon them, and saved subsequent Shi'i theological thought from deviance and confusion.

A relevant example in this regard is the issue of the attributes of God. The Mu'tazilah had to go a long way from the outright negation of the attributes in the statements of Wasil ibn 'Ata' and the theory of *niyabah concerning* the relation between the Divine essence and attributes, to the concept *tawhid* in the sense of not conceiving the attributes as something additional to the essence but as identical with the essence in the Divine

Being. The treatment of the same issue in al-Mufid's statement is based on tradition (*sam'*), such as the contents of the *Nahj al-bahaghah* and other similar traditions transmitted from the Imams, may peace be upon them. It can even be inferred from these traditions that these problems were posed amongst the Shi'is already during the times of the Imams (*`a*), and their followers benefited from the perpetual source of knowledge represented by the Ahl al-Bayt, may peace be upon them (See *al-Kafi*, vol. i, p. 107, "*bab sifat al-dhat*" and the various parts of al-Saduq's *al-Tawhid* and the sermons of the *Nahj al-balaghah*). Another point worthy of notice is al-Mufid's recourse to rational argumentation by the side of argument based on *sam`* (in his short theological treatises such as *al-Nukat fi muqaddimdt al-'usul*) even in relation to the topic of Divine attributes, whereas in the *Awa'il al-maqalat* he considers inference from *sam`* as the sole source of knowledge in such matters. The following are two examples from *al-Nukat*;

Likewise he goes on to offer rational arguments concerning the attributes of Hearing, Sight, Wisdom and so on (*al-Nukat fi muqaddimdt al-'usul*, pp. 33-34). This cannot be regarded as a departure from the view advanced in the *Awa'il al-maqalat*. We said earlier that the short treatises written in the question and answer format were most likely compiled as didactical guides for Shi'i initiates living in far-off regions and engaged in learning the art of polemical debate and who did not have immediate access to a teacher like al-Mufid. The Shaykh seems to have preferred the rational approach for its wider utility which made those treatises useful for confronting any kind of adversary.

This discussion makes clear that the synthesis affected by al-Mufid in his theological method between rational argument and argument from revelatory sources was an outstanding and original contribution of that great master.

I hope that this scientific and scholarly meeting will study these important topics as well as numerous other aspects of the brilliant intellectual life of the venerable al-Shaykh al-Mufid.

At the conclusion of this paper, it would be good to remember that this sublime genius carried out his long intellectual struggle in the course of

which he laid the foundations of the edifice of *fiqh* and inaugurated a new middle path in *kalam*-under difficult social conditions. Although the Buwayhid rule in Baghdad had created an atmosphere conducive to free scholarly debates, it could not solve the problem created by the fanaticism of Hanbali jurists and the harassment of Shi'is in general and al-Mufid in particular by the `Abbasid establishment. The persecution of the Shi'is of Karkh in Baghdad and the great hardships inflicted upon them and their noble leaders, are facts to which history bears manifest testimony.

It appears that besides the three instances of al-Mufid's exile recorded in the works of history, he faced difficult circumstances for two years in the period from 405-407/1014-1016, during which the exact character of his travails is not clear. This question arises because there is no mention of al-Shaykh al-Mufid in the accounts relating to the death, in the year 406/1016, of al-Sayyid al-Radi, al-Mufid's beloved pupil, which describe his funeral and other details, as recorded in the books. Although one would expect the name of al-Mufid to come up there several times, one does not find a single reference to him. Another thing that makes one curious is that in the *Amali* of al-Mufid, whose contents indicate that he used to hold several sessions (*majalis*) every year around the month of Ramadan at his house, or in his mosque, at Darb al-Rabah and that these sessions continued from 404/1013 to 411/1020, we do not find any *majlis* pertaining to the years 405/1014 and 406/1016 in that record of his dictation sessions.

Another thing is that during the events of the Muharram of 406/1016, when there were big anti-Shi'i riots-something that had become a recurring feature of their life in Baghdad-the person who was selected as the representative and leader of the Shi'is for talks with the Baghdad regime was al-Sayyid al-Murtada, not al-Shaykh al-Mufid, although the latter was at the time the undisputed leader of the Shi'is and in the years before that al-Sayyid al-Murtada was considered his humble and obedient disciple.

These indications raise in the mind the probability that al-Mufid was faced with some kind of trouble that resulted in his absence from Baghdad during these two years. The matter needs to be investigated. However, that which is certain is that life in Baghdad was very difficult for the Shi'ah and their leaders for the most part of the hundred and

thirteen years of Buwayhid rule over Iraq and Baghdad, accompanied as they were by persecution, sectarian conflict, and bloodshed.[34] It was in the midst of such great hardships and despite the heavy responsibilities of the leadership of the Shi'is of Iraq, or rather of the whole Islamic world, that he made such a great contribution to Shi'i teachings.

As a last point, I shall insist that the scholars and thinkers present at this academic gathering make all the efforts they can to utilize this scholarly meeting as a means of furthering intellectual concord and real solidarity between Islamic sects.

The character of al-Mufid's confrontation with the religious opponents of his era was certainly influenced by the bitter social events and hardships caused by blind prejudice with which the oppressed Shi'is of those days were faced. That kind of conduct cannot today serve as a model for mutual relations between Islamic sects, even in the area of *kalam*. Today all the Islamic sects should draw the lesson of friendship and peaceful coexistence from those painful scenes of history. At a time when the very principles of Islam-for whose revival the Mufids of every sect have taken great pains-are threatened by the enemies, they should devote their total efforts to the promotion of solidarity, concord and cooperation between all the sects and their thinkers. This is the great aspiration of the Revolution and the lasting counsel of our late Imam, may God sanctify his pure soul.

Once again I beseech God, the Exalted, to grant you success and pray to Him to bless this gathering of yours with bright results and lasting achievements. *Was-salimu `alaykum wa rahmatullahi wa barakatuh*.

'Ali al-Husayni al-Khamenei
Farvardeen, 1372.
Shawwal, 1413.

[1] In this case the bias, or ignorance, that has gone into such efforts in the past is such that it astounds a Shi'i researcher. For instance, al-Sadaq wrote his *Kitab al-tawhid*, a major work consisting of 67 chapters and 583 traditions related to theology, because, as he himself states in the book's introduction, the opponents accused the Shi'ah of believing in *jabr*(determinism) and *tashbih* (anthropomorphism), whereas "*amr bayn al-'amrayn*" and "*la tashbih wa la ta'til*" are amongst the most well-

known principles of Shi'i doctrine. The allegations of al-Shahristani in his *al-Milal wa al-nihal*, as well as those that appear in the works written before and after him, are prominent examples of the unfair campaign waged against the followers of the school of the Ahl al-Bayt, may peace be upon them.

In our own time, irresponsible writers—who do not consider themselves answerable for whatever they may write concerning the Shi'ah and who do not care how dear is the price that they pay in terms of loss of piety and harm to truth—in order to please their masters, who care for nothing except dollars and pomp, write so profusely and recklessly that Ahmad Amin, the anti-Shi'i Egyptian writer of the last generation, who recognized no bounds in making absurd misrepresentations and propagating lies must now be assigned a second or third place. It should be noted, however, that there is nothing wrong with books and works of scholarly integrity written to affirm or refute any creed in an argumentative manner. Rather, such writings are essential for the intellectual development of Muslims and helpful in enabling them to choose the best views. What we are speaking about here is deception, fabrication, defamation and false accusation.

[2]. Jibra'il ibn Ahmad al-Fariyabi (from Fariyab, a town between Balkh and Marw al-Rud), who according to al-Shaykh al-Tusi had settled at Kashsh; Ibrahim ibn Nasir al-Kashshi (Kashsh, a village near Samarqand); Khalaf ibn Hammad al-Kashshi; Khalaf ibn Muhammad, known al-Mannan, al-Kashshi; 'Uthman ibn Hamid al-Kashshi; Muhammad ibn al-Hasan al-Kashshi; Muhammad ibn Sa'd ibn Mazid al-Kashshi, Ibrahim ibn 'Ali al-Kufi al-Samarqandi (the order of these two *nisbahs* suggests that this Kufi shaykh had migrated to Samarqand); Ibrahim al-Warraq al-Samarqandi; Ja'far ibn Ahmad ibn Ayyub al-Samarqandi; Muhammad ibn Mas'ud al-Ayyashi al-Samarqandi; Adam ibn Muhammad al-Qalanisi al-Balkhi; Ahmad ibn 'Ali ibn Kulthum al-Sarakhsi; Ahmad ibn Ya'qub al-Bayhaqi; 'Ali ibn Muhammad ibn Qutaybah al-Nayshaburi; Muhammad ibn Abi 'Awf al-Bukhari; Muhammad ibn al-Husayn al-Harawi; Muhammad ibn Rashid al-Harawi; Nasr ibn al-Sabbah al-Balkhi, and others.

[3]. al-Najashi, Rijal, the biographical entry on al-Kashshi, p. 372.

[4]. Ibid., the entry on al-Ayyashi, p. 351.

[5]. It is further confirmed by the fact that 'Ali ibn Muhamntad al-Qazwini was the first to bring al-'Ayyashi's books to Baghdad in 356/966-7. See al-Najashi, p. 267.

[6]. Rumi in his Mathnawi narrates the story of a poet who was in Aleppo on the day of 'Ashura'. On seeing all people dressed in black and the bazaar closed, he thought that the amir or some prince must have died. When he questioned the town's people they told him, "Obviously, you are a stranger here... :'

[7]. Noteworthy in this regard are al-Mufid's epistles (rasa'il) written in reply to queries that came from various Muslim towns, as well as their great variety. In some of them al-Mufid not only seeks to resolve the questioner's problem but also rises to combat a theological opponent, as if he considers it his duty to defend from his seat at Baghdad the Shi'i creed and believers subject to the assaults of dangerous enemies. In this relation see al-Masa'il al-Saghaniyyah and its strongly aggressive and confident tone meant to heighten the morale of a beleaguered Shi'i from the Khurasan of those days whose creedal sanctum had been violated and subjected to assault. This suggests that the treatises of the "in qila, faqul"("if [the opponents] say to you... then tell them") kind, such as al-Nukat fi muqaddimat al-'usul and al-Nukat al-'itiqadiyyah, were mostly written for Shi'is living in far-off places who were perpetually under the pressure of deliberately framed objections of a religious character and who sought guidance and help for firm theological rejoinders.

[8]. Because, in the year of his death al-Mufid (d. 336/947) was 44 and it is not known how many years earlier he had written the entry on al-Mufid in his list.

[9]. The source of this statement is al-Dhahabis Ta'rikh al-'Islam wa wafayat al-mashahir wa al-'a'lam, which has not yet been published. Apparently, this statement has been cited from a forthcoming edition of it.

[10]. Jalal Huma'i, Tarikh-e'ulum-e'Islami, p. 51.

[11]. `Abbas al-Qummi, al-Kuna wa al-'alqab, vol. ii, p. 404.

[12]. What is surprising is that even in our own time one Orientalist, in his work on al-Mufid's theological ideas, presents him as a follower of the Baghdad Mu'tazilite school.

[13]. In al-Masa'il al-Saghaniyyah, al-Mufid attacks Ibn al-Junayd and refers to his statements as "hadhayan" (delirious) and his views as "ghayr sadid" (unsound). See al-Masa'il al-Saghaniyyah, p. 62.

[14]. Following is the text in Awa'il al-maqalat, p. 40.

[15]. Al-Najashi, Rijal, p. 10.

[16]. Al-Hurr al-'Amili, Wasa'il al-Shi'ah, vol. i, p. 327.

[17]. Fatawa al-'alamayn, p. 5.

[18]. Al-Najashi, op. cit., p. 48.

[19]. The text in al-Najashi (p. 48) reads: The text in al-Tusi's Fihrist (p. 368, and with a slight difference of wording on page 96) reads:

[20]. 'Uddat al-'usul, p.5.

[21]. Note the text cited from the 'Uddah:

[22]. Al-Tadhkirah, p. 38:

[23]. Ibid., p. 30:

[24]. Ibid., p. 41:

[25]. 'Uddat al-'usul. n. 8

[26]. Awa'il al-maqalat, p. 59

[27]. Ibid., p. 57

[28]. Ibid., p. 58

[29]. Ibid., p. 57

[30]. Ibid., p. 79

[31]. Ibid., "al-qawl fi sima' al-'a'immah ('a) kalam al-mala'ikat al-kiram, etc., p. 80.

[32]. Tashih al-'i tiqad, p. 149.

[33]. Awa'il al-maqalat, p. 129.

The Past master: Sheikh Al-Mufid

Sheikh Tusi, (d. 460 A.H.) introduced his mentor Sheikh al Mufid, in his *al Fihrist* thus:

"Muhammad b. Muhammad b. al-No'man, al-Mufid, had the kunya Abu Abdillah, and was well known as Ibn-al-Muallim. He was among the Imamiyya theologians, and was its final authority in his time. And he was a jurist (Faqih) of the advanced order, a man of polite demeanor, he was perspicacious and quick at repartee"

Sheikh Mufid was born on 11th Dhul Qa'dah, 336 Hijra (or 338 A.H. according to Sheikh Tusi) in Ukbara near Baghdad. He grew up under the care of his father who taught him the fundamentals of Arabic literature. Thereafter, accompanied by his father, he came to Baghdad and studied under the tutelage of al-Husain b. Ali al-Basri al-Mu'tazali, popularly known as Al-JUAL, and Abu Yasir, the slave of Abul Jaish. In the ensuing year he qualified as an Alim of keen insight, a jurist of high repute and a formidable logician. In spite of being in the prime of his life, he enjoyed supremacy over most of his contemporaries, and became known as an acknowledged authority of Imamiyya sect. The ruler of his time, Sultan Adud-ud-daulah al-Daylami al-Buwaihi frequented at Sheikh's residence to pay him respect, and to inquire after his health when taken ill.

The Origins of the title al Mufid

Once his tutor Abu Yasir recommended that he attend the lessons in theology by Ali B. Isa al-Rummani, so as to gain deeper insight into the subject. Sheikh excused himself by saying that he was not acquainted with al-Rummani, and therefore needed an introduction. Abu Yasir gave him a letter and also arranged for someone to go with him to al-Rummani.

Sheikh al-Mufid says, I entered his class, and was impressed by the great number of students. So I sat at the end of the crowd, managing to creep forward as some members of the assembly left. Then I saw one man enter, saying: "(O Master), there is someone at the door who insists on being admitted to your presence. He is from Basrah." The master said: "Is he a man of any erudition?" The servant said: "I do not know, but he seems very keen to be let in." The Master relented, and the man from Basrah entered. The Master welcomed him respectfully, and they had a long conversation between them. Then he asked the Master, Ali b. Isa: "How do you view al-Ghadeer and al-Ghar (the event of the cave in which Abu Bakr accompanied the Prophet during Hijrah)?" Ali b. Isa replied that "the report of al-Ghar was a recognised event, while al-Ghadeer was just a narrative. And a narrative is not as mandatory as a recognised event." The man from Basrah then left without making any reply.

Al Mufid says: Then I came forward and said: "O Sheikh, I have a question." He said: "Ask." Then I asked: "What do you say about the one who fights a just Imam?" He said: "Such a person would be an infidel." Then, after a pause, he rectified himself and said: "He would be a transgressor." I asked: "What do you say about Amirul Momineen Ali b. Abi Talib, peace be upon him?" He said: "I believe he was an Imam." So I asked: "Then what do you say about the day of Jamal and Talha and al-Zubair?" He retorted that both of them had repented. I said: "The battle of Jamal is a recognised event, while their repentance is a mere narrative."

Upon hearing this, he said: "Were you present when the man from Basrah put his question?" I said "yes." He said: "Well, a narrative compares a narrative, and a recognised event compares a recognised event." Then turning to me again, he asked: "What is your name and who is your tutor?" I said: " I am known as Ibn al-Muallim, and my tutor is Abu-Abdillah, al-Jual." He said: "Stay where you are."

Then he entered his room and came out with a letter, instructing me to hand over to my tutor. When I gave the letter to my tutor, he read it and then laughed. "What transpired between you in his class? He has asked me to confer upon you the title of al-Mufid." I related to him the story, so he smiled.

The above incident has been recorded by Mirza Muhammad Baqir al-Khwansari in *Rawdhat-ul-Jannaat* (vol. 6 p. 159), quoting from *al-Saraa-er* of Ibn Idrees and from *Majmua'h Warraam*. But Ibn Shahr Ashob in his *Ma'alimul Ulamaa* says that the title 'al-Mufid' was given to Sheikh al-

Mufid, by our twelfth Imam, al-Hujjah, Sahebuzaman, may his advent be soon.

A teacher of great Ulama

Sheikh Mufid was a man of diverse talents. Besides being a jurist of the first order, he was a great literary figure, analytic historian, theologian and traditionist. His status as a Marja' of his time kept him extremely busy, yet he found time to conduct his teaching sessions, from which emerged great Ulama like Seyyid Murtadha (Alamul Huda), Syed al-Radhi (the compiler of *Nahjul Balaghah*), Sheikh Tusi (who laid the foundation of Hawza of Najaf), al-Najashi and others. Questions poured in from far and wide, and Sheikh answered them all. In fact, he was the defender of Imamiyya Sect, adequately aware of the needs of the Islamic world. To his credit stand several great works written in various Islamic sciences.

Ibn Abil Hadeed al-Mo'tazaly in his commentary on *Nahjul Balaghah* writes that once Sheikh Mufid saw Fatima al-Zahra, peace be upon her, in his dream. She was accompanied by her two young sons, al-Hasan and al-Husain, peace be upon them. Addressing him, she said: "O my Sheikh, teach Fiqh (Jurisprudence) to these two boys of mine." Next day, Fatimah, the mother of Seyyid Murtadha and Syed al-Radhi came to Sheikh, holding hands of her two young sons, and uttered the same words which Fatemah al-Zahra, peace be upon her, had uttered in his dream.

Tributes by other scholars

Al-Dhahabi, the renowned Sunni scholar, paid tribute to al-Mufid in his *Siyaru A'alaam al-Nabala* (Vol 17 p. 344) saying:

The learned man of Rafidhah sect, (Rafidhah meaning Shia) author of various books, Sheikh al-Mufid. His name was Muhammad b. Muhammad b. al-No'man al-Baghdadi al-Shii, popularly known as Ibn al-Muallim. He was a versatile man, with numerous treatises and theological dissertations to his credit. He was a man of reticence and refinement. Ibn Abi Tayy has mentioned him in the *History of the Imamiyya* at length, saying: "He towered high above his contemporaries in all branches of knowledge, excelling in the principles of Fiqh, Fiqh, the traditions, the science of al-Rijal, (discerning the veracity of the narrators of the traditions), exegesis of al-Quran, Arabic grammar and poetry. He entered into debate with men from all faiths and persuasions. The Buwaihid kingdom looked upon him with great respect, and he had won the favours of the Caliphs. Resolute, charitable and humble, he was ascetic in his habits, always engrossed in prayers and fasting, and wearing

coarse clothes. Reading and learning were his main traits, and he was blessed with a very retentive memory. It is said that he had committed every work of the opponents to memory, and was thus able to answer all their doubts and disputes. Always keen to learn more, frequenting book stores. It is said that Adud al-Dawlah visited him at times, and used to say: 'Plead, and thou shalt be granted.'

Baghdad was the capital city of Islamic Empire teeming with learned ulama of diverse denominations. Quite often, sessions of religious polemics were held in presence of the kings, and all the men of influence. Sheikh Mufid invariably attended these debates, and ably argued to defend the Shia faith. The effect of his formidable arguments was such that his adversaries prayed for his death! And when al-Mufid died, they displayed their joy without any shame. Ibn al-Naqib held a function for rejoicing when he heard of al-Mufid's death, and according to *Tarikh Baghdad* (Vol. 10 p. 382), he said: "I do not care when I die, after having witnessed the death of Ibn al-Muallim."

A Memorable Dream

Al-Karajaki has reported that once Sheikh Mufid saw a dream, and then dictated it to his companions and disciples. He said: I dreamt that as I was passing through a street, I saw a large crowd gathered around someone. On enquiry, I was told that they had surrounded Umar b. al-Khattab, the second Caliph. I pushed myself forward, and when I came near him, I said: "O Sheikh, do you allow me to ask a question?" He said: "Ask." So I said: "Would you explain me how is the excellence of your friend Abu Bakr established by the *Ayah* in which Allah says: '*the second of the two, when they were in the cave*'. Your friends are making too much out of it."

He said: "This *Ayah* proves Abu Bakr's excellence in six ways:

Allah mentions the Prophet, peace be upon him, and then mentions Abu Bakr with him, as his second of the two;

Allah mentions them as being together at one place; which is a sign of mutual affinity;

Allah adds further quality of being the Prophet's "SAHIB", the Companion;

Allah relates how kind and caring the Prophet was towards Abu Bakr when he told him, "Don't grieve";

Where the Prophet assured Abu Bakr that "Allah is with us" meaning that He will help both of them simultaneously;

Allah revealed that He will send down AS-SAKINAH (serenity) upon Abu Bakr because as far as the Prophet was concerned, AS SAKINAH never parted from him

These are six proofs of Abu Bakr's excellence from the mentioned Ayah."

Sheikh Mufid says: "I told him that he had indeed made a good effort to make his point, and had left no room for any other person to be a better advocate for his friend. But I was going to demolish the arguments, making it like ashes blown away by the fast wind."

Sheikh said:

"When you say that Allah has mentioned the Prophet, peace be upon him and his progeny, and then mentioned Abu Bakr as his second, I do not see anything extraordinary in that. For if you ponder over it, you will find that Allah was only revealing the number of persons present in the cave. They were two; there could have been a Mo'min and a Kafir and they would still be two."

"And when you talk of they being together at one place, it is again as simple as the first case. If there was one place only, it could have been occupied by a Mo'min and a disbeliever also. The Mosque of the Prophet is definitely a better place than the cave, and yet it was a gathering place for the believers and the hypocrites. The Ark of Prophet Noah carried the Prophet Noah, together with Satan and the animals. So being together at one place is no virtue."

"And when you talk about the added quality of being 'SAHIB', the companion, this indeed is a weaker point than the first two, because a believer and a disbeliever can both be in the company of each other. Allah, Most High, used the word 'SAHIB' in the following Ayah: *'His "SAHIB" (companion) said to him while he was conversing with him: Have you disbelieved in the One Who created you from soil and then from a small quantity of sperm, then fashioned you harmoniously as a man?'* (al-KAHF V. 37). Further, we find in Arabic literature that the word "SAHIB" is used for the accompanying donkey, and also for the sword. So, if the term can be used between a Momin and a Kafir, between a man and his animal, and between a living and an inanimate object, then what is so special in it about your friend?"

"And the words 'Don't grieve' were not meant for any solace;. Because it was a statement forbidding an act. In Arabic, we have 'donts' and 'dos' as imperative verbs. Now, the grief expressed by Abu Bakr was either an act of obedience or disobedience. If it was obedience, the Prophet would

not have forbidden it, therefore it is proved that it was an act of sin and disobedience."

"As for the assurance that 'Allah is with us', the pronoun 'us' was used by the Prophet for himself. The use of plural pronoun for oneself is a sign of one's elevated status. Allah says: *'Indeed, We are the One who has revealed the Quran, and We will most surely preserve it.'* (Al-Hijr V.9). And again: *'We are the One who gives life and ordains death, and We are the inheritor'* (al-Hijr V.23). And the Shias have their own version, which does not seem far-fetched. They say that Abu Bakr told the Prophet that his grief was for Ali b. Abi Talib (who was left behind in Makkah), and the Prophet replied: 'Do not grieve, surely, Allah is with us' meaning; with me and my brother, Ali b. Abi Talib."

"Your claim that AS-SAKINAH (serenity) was sent down to Abu Bakr is indeed outrageous. Because the verse clearly states that the serenity came unto him who was helped with the unseen army.

The Ayah says:

'... Then Allah sent down on him His serenity and strengthened him with unseen forces'

(al-Tawbah: 40).

So if AS-SAKINAH had descended upon Abu Bakr, he would have received the support of the unseen army. In fact, it would have been better if you had not attributed this to Abu Bakr. For according to Quran, this serenity was sent down on the Prophet twice:

'Then Allah sent down His serenity upon His messenger and the believers, and sent down forces which you did not see ... '.

(al-Taubah: V.26).

'Then Allah sent down His serenity upon His Messenger and the believers, and adhered them to the word of piety'

(al-Fath: V. 26).

In both places, the believers shared the serenity with the Prophet, but in this event of the cave, serenity was sent down to the Prophet alone, excluding Abu Bakr. This may be a pointer to the fact that Abu Bakr was not among the believers!"

Sheikh Mufid says that Umar made no reply to my arguments, and as people around him scattered, he woke up from his sleep.

An account of his death

Sheikh Mufid died on the eve of Friday, 3rd of Ramadhan, 413 A.H. His student Syed Murtadha prayed the Salaat of Mayyit for him, in the presence of nearly eighty thousand people, a crowd never seen before in any funeral in Baghdad.

Sheikh Tusi (d. 460 A.H.) describes this sad event in *al-Fihrist*:

"The day of his death drew the largest crowd ever seen in any funeral, and both, friends and foes, wept uncontrollably".

Al-Mufid remained buried in his own house for two years, and then his body was transferred to Kadhmain where it was interred near his mentor, Ja'far b. Qawlayh's grave facing the feet of our 9th Imam, Imam Muhammad Taqi, al-Jawad, peace be upon him. His grave is still visited by those who visit the holy shrines in Kadhmain.

Peace be upon him on the day he was born, and on the day he died, and on the day he will be resurrected alive.

Chapter 7

SHEIK ABU JAFAR TOOSI - 385-460 AH

Born: 385 H, Toos, Iran

Died: 460H, Najaf, Iraq

Introduction:

Sheik Abu Jafar Toosi has been held in very high esteem among the scholars of the **Shia School**. His greatness can be gauged from the very fact that he was the author of two of the four most important books of the **Shia Faith**. We have mentioned about these four books earlier in this series of talks. The two books authored by **Sheik Toosi** are **Tahdhib al-Ahkam (and Al-Istibsar)**. The opinion of leading scholars is that after **Sheik Toosi** no later scholar took courage in his hands to issue **Fatwa** against any matter dealt with by him. Some people have even said that for a long period of **80 years** of **Sheik Toosi's** demise no **Mujtahid** came up. Even if there were **Mujtahids**, they didn't feel the need or necessity of issuing **Fatwas**. Whenever any **Mujtahid** thought of giving a **Fatwa**, he confessed that how could he issue an edict on a matter which was dealt with such authority by **Sheik Toosi**. The greatness of **Sheik Toosi** can well be gauged from the fact that till about **100 years** ago, he was remembered with the title of **Ibtida e Bahisht or The threshold of the Heaven**. The word **Sheik** is from the **Arabic** lexicon that means a person who is the chief or the leader of a tribe. This title has been used with the names of almost all eminent scholars. But **Sheik Toosi** has been accepted as the leader or the guide of **Shias** in such a manner that in the books of **Fiqh** wherever the term **Sheik** appears it meant only **Sheik Toosi**. The term **Sheik** literally became synonymous with this great scholar. If some author writes that the **Sheik had such -and- such opinion on any matter**, certainly he refers to **Sheik Toosi**! Similarly during the last hundred years another author of similar eminence was born who was **Sheik Murtada Ansari**. With his rise in eminence, the word **Sheik** started becoming synonymous with **Sheik**

Murtada Ansari. From the 5th Century H to the 13th Century H , **Sheik Toosi** was referred to only as **Sheik**. But from the 13th Century, **Sheik Murtada Ansari** shared this title with **Sheik Toosi**. This illustrates the eminence of **Sheik Murtada Ansari**.

Birth & family Background:

The title of **Sheik Toosi** is **Sheik** but he was also known as **Sheik al Taifa**. His **Kunyat** is **Abu Jafar**. His given name is **Mohammed** and he is remembered as **Sheik abu Jafar Mohammed**. It is a very pleasant coincidence that the three scholars who collected and compiled the books of **Hadith** in the early period and the three scholars who came in the later period bore the given name of **Mohammed**. Another surprising coincidence is that the **Kunyat** of the authors of the first three books has been **Abu jafar**. **Sheik Toosi's** father's name was **Hassan**, the grand father's name was **Ali** and the great grand father was also **Hassan**. He hailed from a town in the **Khorasan Province of Eastern Iran**. The town is extinct now but it was a center of some eminence for **Islamic Studies** those days. **Sheik Toosi** was born in **Ramadan of 385 H** four years after the passing away of **Sheik Sadooq** in **381 H**. The Providence gave birth to the true successor of **Sheik Sadooq** within four years of his demise in the person of **Sheik Toosi**. **Sheik Toosi** died on **22 Moharrum** of the year **460 H** at **Najaf e Ashraf**. Thus he lived for **75** years in this world. He was interred in the compound of his own house which became the permanent place of his eternal rest!

Education & Teachers:

Sheik Toosi has done tremendous work in the literary field and has written books that are in a class by themselves. His initial education was provided by his father. At the age of **23** years he migrated towards **Baghdad**. Since **Baghdad** was the capital of the **Abbasids** ever since the times of **Mansoor Duanaqi**, barring a small period when the capital was moved to **Samarra** **Baghdad** was also the center of **Islamic Studies** from the times of **The Sixth Imam (a.s)** till the period when **Sheik Toosi** flourished there. Eminent scholars were the residents of this city. The **10th, 11th and 12th Imams (a.s)** appointed their **4** deputies with their head-quarters too in **Baghdad**. Thus the **Shia** population continued to increase progressively in the capital city. They did have the numerical strength but the establishment of the

time was not too friendly for them. The other inhabitants of the city developed animosity for them because of their numbers and the all round progress achieved by them. The establishment therefore instigated riots between the two communities. Because of this, the followers of **Aal e Mohammed (s.a)**, who were peace loving people, had to face much trouble from their adversaries who had the tacit support of the establishment. Their homes and hearths were attacked and they were mercilessly killed. A little while after these events started, **Sheik Mufeed** reached **Baghdad**. When **Sheik Mufeed** made his presence felt in the city, in the year **408 H**, **Sheik Toosi** was a child of one year. When **Sheik Toosi** migrated to **Baghdad**, the name of **Sheik Mufeed** was very famous and the talk of the town. People used to join his school on knowing that he was the chief of that institution. Both **Sunni** and **Shiaseekers** of knowledge vied with each other to attend classes with him. Therefore **Sheik Toosi** too joined lessons at the school of **Sheik Mufeed** at the age of **23** in the year **408 H**. At that time **Sayed Murtada** was constructing his house in **Baghdad**. The **Sayed's** family was already well known in the city of **Baghdad** and his brother, **Sayed Radi**, was appointed as an important functionary to maintain a roster of the **sayeds (Naqazat)** by the **Abbasid Establishment**. **Sheik Toosi** started taking lessons with **Sheik Mufeed** and, later on, with **Sayed Murtada**. We must mention here that **Sheik Toosi** was such an ardent seeker of knowledge that he took lessons from **138** scholars. But basically, his chief mentors were **Sheik Mufeed** and **Sayed Murtada**. After some time **Sheik Mufeed** expired and the mantle of the leadership of the **Shia Community** fell on **Sayed Murtada**. He was now the chief of the biggest educational institution in **Baghdad**. **Sayed Murtada** was now the **Marja, Pontiff** or the **Chief Mujtahed** of the **Shias**. Since his younger brother, **Sayed Radi**, too expired around this time, he was appointed to the position of **Naqazat** in his place. **Sayed Murtada** is the great personage about whom the **Sixth Imam (a.s)** has said that **Allah** had assembled the world and the Hereafter for him. I have already mentioned about his worldly affluence and his eminence in knowledge and learning. While **Sheik Toosi** visited him for taking instructions, he noticed the intelligence of the student and the dedication to the urge of learning. Thus **Sheik Toosi** became one of his favorite students. He also became the deputy of **Sayed Murtada** over a period of time. The **Sayed** used to take his suggestions and advice in several matters. **Sayed Murtada** used to respect the scholars and the students. He used to take minute care of the needs of those who were

staying at his seminary for studies and research. He opened his purse strings for the needs of his disciples. **Sheik Toosi** was getting a scholarship of **12 Dinars** every month from **Sayed Murtada**. It will be a substantial amount in today's terms. The students were getting the scholarship according to their personal proficiency. **Sheik Toosi** was given the highest amount as scholarship when compared with other recipients. **Sheik Toosi** remained with **Sayed Murtada** till the **Sayed's** demise in **436 H**.

Leadership of the Community:

.Now **Sheik Toosi** assumed the leadership of the entire **Shia Community** in the world. The adversaries of the **Shias** felt that they were consolidating under **Sayed Murtada** and the process went forward with **Sheik Toosi** at the helm. They thought that the way to curb this was to create fights between one community and the other. Therefore, during the time of **Sheik Toosi**, the worst riots in the annals of the history of the city of **Baghdad** happened during the year **448 H**. These riots were the cause of the downfall of the **Abbasid caliphate**. The predominantly **Shia** neighborhood of **Karb** was burned and razed to ground. In a span of about a hundred years the formidable **Abbasid Empire** crumbled. The worst affected were the followers of the **Progeny of Mohammed (s.a)**. The culmination of this calamity was the death and destruction caused by **Halaku Khan**. Prior to this calamity the mantle of the leadership of the community had been transferred to **Sheik Toosi**. The caliph of the time had given an audience to the **Sheik** and endowed him with gifts and honors. To honor him the caliph had presented to him a chair. It was the custom of the **Abbasid Caliphs** that eminent and erudite persons were gifted chairs by them. **Sheik Toosi** used to conduct his classes sitting on this chair.

The Sheik's Debate in the Caliph's Court:

In recognition of the erudition of **Sheik Toosi**, the Caliph of **Banu Abbas** had gifted him with an ornate chair. This created envy in the minds of the scholars of the other school at the court and they started fearing that the **Shias of Ahl al Bayt (a.s)** might thus dominate **Baghdad** and one day come into the power. The first step they took was to start a whispering campaign to turn the caliph against **Sheik Toosi**. They told him that the person who was enjoying his favor was against the companions

of the **Prophet (s.a)** and that he spoke ill of them. He once asked them to give a proof of the **Sheik's** actions. Therefore they presented to him a book written by **Sheik Toosi** titled, "**Al Misbah**". This book contains prayers and supplications for the entire year. They opened the page on which the "**Ziarate Ashura**" was written. This **Ziarat** has reached us through the **Sixth Imam (a.s)** and is recited on the 10th of **Maharrum** to commemorate the martyrdom of **Imam Hussain (a.s)**. At the beginning of the **Ziarat** it is said:

"Allahumma khus anta awwal zaalim btl-laan minni wa abdan behi awwalansumma al-Taani summa al-Taalit war Rabeh

"O Allah! My curse on the First, on the Second, on the Third and on the Fourth"

When the caliph saw the content of the **Ziarat** in **Al Misbah**, he called **Sheik Toosi** to his presence. He reached the court. The caliph of the time, **Al Qaim Billah**, pointed towards the first lines of the **ziarat** and asked him who were the four persons being cursed therein. **Sheik Toosi** asked him who had created a misapprehension in his mind? He further added that he had mentioned the truth through the writing of the **Imam (a.s)** that his curse on the **First**, the **Second**, the **Third** and the **Fourth**. He elaborated saying that the **First** cruel one was **Qaabeel** who killed his own brother **Haabeel**. The **Second** cruel one was the person who severed the rein of the she—camel of **Hazrat Saleh (a.s)** and earned the wrath of Allah. The **Third** cruel one was the assassin of **Hazrat Yahya bin Zakariya(a.s)**, who, just to please a dancing girl, severed the head of **Hazrat Yahya (a.s)** and placed in a tray to present it to her. The **Fourth** cruel person was **Abd ar Rehman ibne Muljim** who was the assassin of **Hazrat Amir al Momineen (a.s)**. The caliph was convinced with the argument of **Sheik Toosi**. He angrily asked the persons who brought the book to his presence. He ordered severe punishment for those persons. With his prudence and presence of mind, **Sheik Toosi** was able to ward off a calamity for himself and for his friends. His adversaries now started a propaganda campaign with the populace in **Baghdad** against **Sheik Toosi**.

The Burning of Sheik Toosi's Library:

Therefore, a riot was engineered in **Baghdad** during the year **448 H** and the neighborhood of **Karb** was attacked and the entire habitation was put to fire. They also burned the chair that the caliph had given to **Sheik Toosi** to honor him. They also set fire to his library that was an invaluable collection of books. There were about **90,000** books collected by him at great pains and spending many years of his life. There were also **10,000** books of **Sayed Murtada** in the library which were gifted to him by his mentor. There were also **10,000** books collected by the prime minister of the **Abbasi, Abul Nasr**. **Abul Nasr's** collection of books was rated best those days. Not only that the library was burned, the entire locality was put to fire but the riot spread to **Kazimain** and the sarcophagus of **Imam Moosa Kazim (a.s)** was demolished and burnt. In his discretion, **Sheik Toosi** didn't retaliate. He quietly migrated from **Baghdad** to **Najaf e Ashraf**. There he started living in a small tenement. That was the time when **Najaf e Ashraf** had its first few inhabitants. It is common knowledge that **Sheik Toosi** was the founder of the city of **Najaf**. In fact **Najaf e Ashraf** assumed its importance during the time of the **Sixth Imam (a.s)** when the famous incident of **Haroon al Rashid** happened. You are aware that when **Imam Hassan (a.s)** and **Imam Hussain (a.s)** along with their sister, **Hazrat Umm Kulthum**, quietly interred their father, **Ameer al Momineen (a.s)** and none else had knowledge where he was buried. At that time people were unable to understand why so much of secrecy was observed for the funeral of the **Imam (a.s)**. But when the time of **Hajjaj bin Yusuf** came he dug up **3000** graves with the intention of desecrating the remains of **Hazrat Amir al Momineen (a.s)**. The **Abbasids**, although they too were the enemies of **Ahl al Bayt**, they had to perforce maintain respect for the **Infallibles (a.s)**. One day **Haroon** went on a hunt and he put his hunting dogs after a deer. During the chase the deer climbed over a mound. The hunting dogs suddenly stopped in their chase. They were just going round the mound but didn't have the courage to climb up and catch the deer. The deer fearlessly sat on the mound. He looked at the scene in great surprise and asked the people in the neighborhood about the reason of the strange incident. He also asked them what place it was. An old person from the tribe of **Bani Asad** said that they too were not sure but their elders had told them that **Hazrat Amir al Momineen (a.s)** was interred at that spot. **Haroon** contacted the **Seventh Imam (a.s)** and confirmed the fact from him. He wasn't convinced even then and got the grave opened and the remains of the **Imam (a.s)** were found as fresh as they were at the time of his martyrdom. They also noticed the

mark of the blow on his head that was struck by **Ibn e Muljim**. **Haroon** got the grave back to its original position and got a mausoleum constructed there with ordinary stones. The companions of the **Sixth**, **Seventh** and the **Eighth Imams (a.s)** had started to build their habitations around that place. Thus sprang a small neighborhood but still there was no seminary there. When **Sheik Toosi** was at the age of **59** years, in **448 H**, he moved from **Baghdad** after a sojourn of long **40** years, to **Najaf e Ashraf**. It was still a small settlement with scant facilities for amenities like water etc. Today we call ourselves the **Shias** of the **Ahl al Bayt (a.s)** but we seldom give a thought to the facts that the great **Mujtahids** had communicated the word of the **Infallibles (a.s)** to us experiencing unfathomable hardships themselves. If they had not done, what they did, and sat comfortably at their homes in big cities like **Baghdad** etc the **Faith** wouldn't have reached far and wide to the masses.

When **Baghdad** was captured, the **Shias** had no shelter to hide their heads. They perforce had to move to **Najaf e Ashraf**. **Najaf** those days was a sparsely populated, almost desolate place. In such a place **Sheik Toosi** started the seminary for the **Shia** scholars. There was Divine help for his project and the seminary progressed by leaps and bounds.

The Imam (a.s)'s Approval for the Sheik's Book

Sheik Toosi wrote a book, '**Al Nihaya**' on **Fiqh**. Other people were against this work saying that there were almost thousand books on the subject. Therefore criticism started among the followers of **Aaal e Mohammed (s.a)** about this effort of the **Sheik**. In particular three eminent scholars, **Hassan ibne Babawiya**, **Abd al Jabbar ibne Abd Al-lah** and **Hanifa Abd al Ali** were very critical. These scholars were in virtual retirement when **Sheik Toosi** arrived at **Baghdad**. But they actively opposed and rejected the book written by **Sheik Toosi** because they felt that he had collected bits and pieces from here and there and had put it in the shape of a book. The three scholars fasted for three days, and at the end of the third fast, in the night, that was the eve of **Friday**, they had a **Ghusl (Ritual Bath)** and entered the mausoleum of **Amir al Momineen (a.s)** and circumambulated the sarcophagus, recited the **Ziarat**, put their hands up in supplication and prayed, "**O Ameer al Momineen (a.s)**! The matter of this book isn't getting resolved! You must resolve this matter!" The three scholars then returned to their respective homes. All

three of them saw **Hazrat Amir al Momineen (a.s)** in their dream saying, "The book **Nihaya** is an excellent book and none else has written such a book! I like the book and the author has written it to please **Allah!** I order that you accept and approve the book and act according to it and issue your **Fatwa (Edicts)** on the basis of the book!" When the three scholars woke up in the morning, they assembled at the mausoleum of **Hazrat Amir al Momineen (a.s.)** They narrated the dream to one another. They decided that they would individually write down the content of the dream on a piece of paper and compare the contents. The content was verbatim the same. They thought about their criticism of **Sheik Toosi** and they decided to go to him and offer their apology. They went to him and found him beaming with a smile. The **Sheik** said, " I had been repeatedly asking you to accept the book, but you were reluctant! Now that **Hazrat Amir al Momineen (a.s)** has intervened, would you still oppose it! All the three scholars were surprised. They felt how **Sheik Toosi** knew about their dream. They then learned that **Sheik Toosi** too was informed by the **Amir (a.s)** in his dream. After the release of the book the **Mujtahids** abstained from giving **Fatwa** and the same was true for the **Sheik's** son, **Mufeed Taani**, who was himself an eminent scholar. After 80 years of the passing away of **Sheik Toosi**, the practice of giving **Fatwa** was revived by another eminent scholar, **Ibne Hilli**. **Ibne Hilli** has rendered great service to the **Shia** community and also to **Sheik Toosi** that he took forward his mission. In the year 460 H **Sheik Toosi** died and his son took over the running of the Seminary at **Najaf e Ashraf**. The **Sheik** had two daughters who were highly learned ladies and he had given them the certificate to function as **Mujtahidas**. One of his daughters was the mother of **Idrees Hilli**. The other daughter of **Sheik Toosi** was married in the eminent **Taaoot Family**. Their forbear was **Taaoot**, which title in **Arabic** means light. The **Sheik's** erudition continued through his offsprings. In the house of **Taaoot** was born **Moosa**

Taaoot- An Eminent Family in Our History:

Razi al Deen Ibne Taaoot was an erudite scholar who was known for his piety and learning. He was so careful in his life that he went to the extent of doing even the **Mubah (Legitimate)** things with due process of discretion. One can pursue his mention in the monumental book **Mafateeh**. The family draws its title from the

book "**Taaoot**" written by his ancestor. It is such a good book that the family is identified with this name. **Sheik Toosi's** daughter went to this family to whom was born **Moosa** and **Moosa's** son was **Razi uddin ibne Taaoot**. This grand-son of **Sheik Toosi** was the most eminent **Mujtahid** of his time. But one may be surprised that he never once gave a **Fatwa** during his life. He only wrote a small booklet, **Hamas**. This is the description of the events of the martyrdom of **Imam Hussain (a.s)** at **Karbala**. This is one of the most authentic books of **Maqatil**. **Ibne Taaoot** was once asked why he wasn't issuing edicts (**Fatwas**). He replied that it would be a very big responsibility on him that if he made error of judgement and gave a wrong **Fatwa** he would be subject to retribution on the **Day of Judgement**. It is mentioned in the books of history that he was so careful about imparting knowledge that his sons wanted him to teach them the **Ism e Azam**, of which he was a known exponent. He told them that the **Ism e Azam** was recorded in his writings and that they must learn about it themselves from them. There is a very interesting incident recorded in the history about **Razi uddin**. One person had developed a suppurating boil on his thigh. It was giving him lot of trouble. He took treatment from many physicians but to no avail. One day he was sitting on the banks of the river at **Samarra** and brooding about his ailment and performing the ablution.. At that time five persons came near him and put their hands on his thigh and the wound instantaneously healed. He asked who those five persons were. One of them said, "I am your **Imam e Zamana (a.s)!**" While departing the **Imam (a.s)** also said, "When you reach **Baghdad**, people will be curious to learn about your miraculous cure! The ruler there will call you and try to give you gifts. You shouldn't reveal to him this incident. You must go to my son, **Razi Uddin Ibne Taaoot**. He will provide you financial assistance.". Later on the person reached **Baghdad**. The grapevine had carried the news about what happened to him before his arrival there. As soon as he entered the precincts of the city, people snatched pieces of his robe thinking that it was an offering from the **Imam (a.s)**. The ruler called him and wanted to give him valuable gifts. The person refused to accept them. He then approached **Razi Uddin** who was also present at that moment. We can well imagine the august status of the family of **Sheik Toosi** that his offsprings were **Mujtahids** and his grandson was mentioned by the **Imam e zamana (a.s)** as his son. Now, let us proceed further. His other daughter was married to **Ibne Hilli** and his son was born in the progeny of **Ibne Taoos**, the most eminent **Mujtahid**.

Sheik Toosi wrote the book **Nihaya** with such sincerity that **Hazrat Amir al Momineen** personally gave it the sign of his approval. **Sheik Toosi** had the maximum disciples in his time. He had as many as **300 Mujtahids** among the ranks of his disciples. In these modern days there will not be more than **10 to 15** Mujtahids. He had innumerable **Sunni** and **Shia** students and seekers besides the **Mujtahids** to whom he had given the certificate of approval.

The last Journey of Sheik Toosi:

On the night of **Saturday 22 Moharrum 460 H** this great scholar breathed his last in **Najaf e Ashraf**. The same night he willed that he should be interred in his own house. Therefore his burial took place there. Later on the place was converted to a mosque and is now known as **Masjid e Toosi**. Those who have had the privilege of going for the **Ziarat** of **Hazrat Amir al Momineen** might remember that on the northern side of the mausoleum of the **Imam (a.s)** the **Masjid e Toosi** is located on the other side of the road. Since the mosque is located exactly opposite the mausoleum the entrance is known as the **Baab e Toosi**.

In **1198 H** the mosque was renovated by **Sayed Mehdi Dar al Uloom**. But with the change of the establishment, the mosque was removed for making the wider road. In the year **1384 H** the **Dar al Uloom** family reconstructed the mosque in grand style. The importance of the mosque is that the **Mujtahids** give instructions to their disciples in **Najaf** and **Qum** which is known as **Dars e Kharij**. **The Martyr Baqir al Sadr** used to give his **dars e Kharij** to the disciples from the pulpit of **Masjid e Toosi**. Another very significant thing is that this is one of the places in **Najaf e Ashraf** from where supplications made by devotees are answered. Therefore the scholars and **Mujtahids** and **Ulema** make it a point to visit the mosque after they pay homage to the **Imam (a.s)** to recite the supplications.

Source Urdu Lectures of Moulana Sadiq Hassan Book

SHEIKH AL RAEES BU ALI SINA- THE GREAT AVICENNA - 370-428 AH

Name	: Bu Ali Sina		
Title	: Sheik al Raees		
Born	: Safar 370 H	At	: Bukhara
Died	: 4 Ramadan 428 H	At	: Hamadan
Age	: 58 years		

The **History of Islam** shows that the enemies of **Al e Mohammed (s.a)** always strived to keep the people ignorant of the identity of the **Imam (a.s)** of the times. The most heinous conspiracy in this direction was perpetrated during the time of the **6th Imam (a.s)**. The rulers made the high claim that they were the scions of **Bani Hashim** and that they were the true successors of the **Prophet (s.a)**. It was the claim of the scions of the **Prophet (s.a)**'s uncle, **Hazrat Abbas**, that they were the true **Al e Mohammed (s.a)**! They announced that they were the **Ahl al Bayt**! Any way! Anyone can make any claim but it isn't easy to measure up to such claims. The first step they took to support their false claim was to do away with all those who are the scions of the **Prophet (s.a)**'s **Ahl al Bayt (a.s)**. They thought that this would preclude any chances of challenge to their claim. Therefore the first ruler of the clan adopted the title of **Safah**—meaning one who sheds lot of blood—**Abu Abd Allah Abbas al Safah**. It needn't be said who was the one who shed lot of innocent blood!. Then came **Mansoor Duaniqi**. The one mission of his life was to annihilate the **Ahl al Bayt of the Prophet (s.a)** and their followers. Their stratagem was not to directly inflict harm on the **Infallibles (a.s)** after witnessing the **Tragedy of Karbala**. But cunningly they adopted very subtle methods to martyr the **Infallibles (a.s)**. However, in **Baghdad** they killed the **Sayeds** and incorporated their cadavers in new constructions. Their purpose was to do away with the **Sayeds** as

fast as they could! But this conspiracy too didn't work as **Allah** has said in the **Holy Quran**:

'Innaaa 'a'-taynaakal-KAWSAR Lo! We have given thee abundance

The **Sayeds** survived this tyranny of **Bani Abbas**, grew and prospered as time passed! When **Mansoor Duaniqi** saw his strategy failing, he devised a very unusual scheme. He thought that openly opposing the **Ahl al Bayt (a.s)** would bring to them negative consequences. People recognized them as the enemies of **Al e Mohammed (s.a)** and would turn against them. He thought of identifying such members from the **Al e Mohammed (s.a)** who were willing to behave the way the son of the **Prophet Noah (a.s)** did. **Mansoor** was able to get hold of two or three such persons. On **15 Rajab 148 H** the **Imam (a.s)** was poisoned with the connivance of the governor of **Madina, Salman**, and according to the pre-conceived plan he established contact with the black sheep! This was the first time that three persons from the family of **Ahl al Bayt (a.s)** made false claims of being the **Imams**. This time two persons simultaneously made the false claim of **Imamate**.. One was **Abd Allah Abtahi** who was the eldest son of the **Sixth Imam, Imam Jafar e Sadiq (a.s)**. He carried an impression in his mind that the eldest son of the **Imam (a.s)** should succeed him. This too was the reason that quite a few persons did accept his claim. Thus sprang up the sub-sect, **Abtahiya**. **Abd Allah Abtahi** wasn't mentally sound because, in a battle, he had received the stroke of a sword on his head that caused damage to his brain. In **Arabic** lexicon a person is called **Abtahi** whose head has been cracked and thus his mental equilibrium had been disturbed. This was also the reason that his false claim of **Imamate** couldn't hold for long. Our **Seventh Imam Moosa Kazim (a.s)** was the third son of the **Sixth Imam (a.s)**. The second son was **Ismail**, about whom the **Sixth Imam (a.s)** had said that he was his favorite son. But during the life time of the **Sixth Imam (a.s)** **Ismail** had died. The **Imam (a.s)** arranged his funeral with much care and attention. The entire populace was informed of the funeral procession to preclude any chance of people getting any misapprehension about **Ismail's** death. As long as the **Sixth Imam (a.s)** lived, none had the courage to make any false claims about **Ismail**. But once the **Imam (a.s)** was martyred, his grand-son, **Mohammed (the son of Ismail)** made a false claim of **Imamate** in place of the **Seventh Imam (a.s)**. Now there were two claimants of the **imamate**—**Abd Allah Abtahi**, the **Imam (a.s)**'s brother and **Mohammed**, the **Imam**

(a.s)'s nephew! **Mohammed's** claim was that his father, **Ismail**, hadn't died and that he was in hiding and that he had appointed him, **Mohammed**, the imam in his absence. Thus grew the sect that is called the **Ismailia Sect**. But in the early times the sect was known as the **Fatimid Sect**. After 150 years the sect was bisected into two. There was a dispute over the imamate and the second sub-sect claimed that their imam had gone into hiding and had appointed a **Daaee**—one who gives **Daawat** or invitation to follow the sect. They said that the **Daees** will continue coming till their imam emerges from his hiding.

WHO WAS BU ALI SINA

A series of **Daees** came when there was a dispute over the authenticity of the **Dae** and the sect got divided into two—**Sulaimani Bohras** and **Dawoodi Bohras**.

We are now discussing about a personage who was born in the **Ismaili Sect** but adopted the **Right Path** in his later life and spent his days as a true follower of the **Ahl al Bayt (a.s)**. He doesn't have any eminence as an **Alim** or **Faqih** but no history of **Islam** is complete without reference to him. His name is mentioned with great respect because he was the scion of a family which followed false imams but he had adopted the **Right Path**. This person was **Sheik al Raees Bu Ali Sina** who was a great physician, philosopher, mathematician and chemist. The **Shii Sect** is rightly proud of this great personage! We feel it is but proper to discuss at some length about this great person!

Bu Ali Sina was born in the month of **Safar** in the year **370 H** at **Bukhara** and died on **Friday, 4 Ramadan 428 H** at **Hamadan** in **Iran**. He had a short life span of **58 years**. In his short life he acquired so much learning that he was endowed with the title of **Sheik al Raees** or the **Master of learning and Erudition!** Among the followers of **Ismail** there was a person by name, **Abd Allah**, who hailed from **Balq**, a place in **Russia**. He heard that a person, **Nooh ibn e Mansoor Samani**, also a follower of the **Ismaili Sect**, had established suzerainty in **Bukhara**. Therefore, **Abd Allah** migrated from **Balq** to **Bukhara**. No sooner **Abd Allah** reached **Bukhara**, he was given a high position in the establishment there. After sometime he was transferred to the **Revenue Department** with the responsibility of

collecting the taxes. His work took him to different provinces and cities. During his travels he chanced to visit a city, **Akshana**, where he married a woman. In the same city he was blessed with a son, **Hussain**. Since the child was born in **Akshana**, people started calling him **Sina**. Thus his full name became **Hussain ibn e Abd Allah Sina**. But he is more famous with his **Kunyat—Bu Ali Sina**. **Bu Ali Sina** was a multi-farious, multi-talented personality!

A HISTORICAL INCIDENT & SURPRISING CAPABILITY

There is a historical incident about **Sheik Bu Ali Sina**. While his father was in **Akshana**, in a city called **Sina**, a hermit came to his house. That hermit had some mysterious objects and powers. Such itinerant hermits do have these faculties. The hermit told that he was tired of traveling and wanted to sleep the whole night. But he asked to be awakened at a particular time during the night because that would be the moment when a very auspicious time would dawn on the universe! He said that he would have to offer special supplications at that time. **Bu Ali Sina's** father remained awake the whole night and when that moment came he felt restless, went to his private quarters, and copulated with his spouse. He then had his bath and went to the hermit to awaken him. The hermit asked about the time. He was told that much time had gone by after the time he wanted to be awakened. The hermit was very sad and asked him the reason for the delay in awaking him. **Bu Ali's** father said that his carnal urge was so intense that he couldn't control himself. The hermit told him that the particular moment was very auspicious. He also said that the son that would be born in his house will be master of incredible capabilities.

Bu Ali Sina was born in **370 H** and from the very beginning manifestations of unusual capabilities were seen in the child. He had a tremendous memory and the capability of observing and understanding. In his childhood he had uttered a very incredible thing. He said that when he was born, he saw holes in the sky. It was a child's talk. His mother was asked about it and she only expressed surprise! She said that the day he was born there were many flies around and therefore she had put a cloth mesh over him. Perhaps he had seen the sky through the mesh! The surprising thing was that he had remembrance of the day he was born after four or five years of his birth.

We shall recount two or three incidents of his youth. When **Bu Ali Sina** was **15 or 16** years old he went to **Isfahan** to further his studies. One morning he visited the king. At that time his age was about **20 years** and pleaded saying that it was very difficult to stay in **Isfahan** and continue his education. The king asked him to explain his problem. **Bu Ali Sina** said that at **Kashan**, **200 kilometres** from **Isfahan**, the iron-smiths used hammers the whole night and thus he wasn't able to concentrate on his studies! He pleaded with the king to stop the iron-smiths from working in the nights. The king was astonished at the complaint of **Bu Ali Sina** that the sound produced **200 kilometres** away was a source of disturbance for him. The king sent him away saying that he would discuss the matter with him later on! After **Bu Ali Sina** left the court, the king secretly sent a letter post-haste to the governor of **Kashan** to forthwith stop the iron-smiths from working in the nights for a week. After one week **Bu Ali Sina** went to the court again. He said that one week went very well as if the iron-smiths of **Kashan** had stopped working. Now the king understood that what **Bu Ali Sina** told a week ago was not in jest. Now the king issued an order that the iron-smiths shouldn't work in the nights on a continuous basis! This event demonstrated the keenness of his sense of hearing! There is also the mention of the keenness of **Bu Ali Sina's** vision in the books of history. One day he was sitting with a dignitary. That worthy was observing something at a distance with a telescope. In his view was a horse rider at a distance of **14 miles**. The dignitary wanted to know who the person was. Surprised, **Bu Ali Sina** asked what was the need for a telescope to see a person at such a short distance. It was such a tall claim that the dignitary too was surprised. **Bu Ali Sina** said that he would immediately see the person and describe him in detail. He went near the window where the dignitary was seated. He described the person, the color of his dress, the expression of his face that he was eating something sweet. The dignitary said that **Bu Ali Sina** had a very keen eye sight, but how was he able to know that the rider was eating something sweet and flies were hovering around his face? It may be accepted that the person is seen eating something, but how it can be said that the thing was something sweet and flies were seen around his face? When the rider arrived, whatever **Bu Ali Sina** had said was confirmed!

Another faculty that **Bu Ali Sina** had was a tremendous memory. Whatever he heard or saw once, got etched deeply in his memory. A

time came when he had to spend the life of an itinerant. The rulers of the time had turned inimical to him. Like a gypsy he was moving from one place to another. **Bu Ali Sina** has written a book on treatment of ailments titled "**Al Qanoon**". The book is in four volumes and there are a total of **120,000** sentences in it. The book is extremely valuable. It is said that **Hippocrates** invented the system of medicine which survived only till he lived. Then came **Galen (Hakeem Jalinoos)** who revived the system. His work too went into hibernation after him. After **Galen** came **Hakeem Raazi**. But it was **Bu Ali Sina** who provided great impetus to the system of medicine with his monumental book "**Al Qanoon**". This book was in the curricula of the schools of medicine in **Europe** till about **200** years ago with translations in **Latin** and **English** languages. Once it happened that **Bu Ali Sina** had to flee from one city to another to save his life from the ruler. The people of the city he went to were aware of his erudition. Some learned persons there wanted to peruse his book "**Al Qanoon**". He told them that with difficulty he escaped with his life from **Khorasan** and the book had remained there. The people were very disappointed that they didn't have the chance of perusing such a valuable book. **Bu Ali Sina** told them they needn't have any worry that he could dictate the complete book if two persons sit in front of him to write it down! He did dictate those **120,000** sentences again! After some time his friends brought the original book from **Khorasan**. When the two books were compared, they were verbatim the same! If a person is asked to repeat what he talked of half an hour ago, he wouldn't be able to do it. But **Bu Ali Sina's** was incredible genius that he could reproduce the voluminous tome word for word!

It has also been recorded in the history that **Bu Ali Sina** was traveling from one city to another by boat. One of the passengers in the boat was an **Arab** scholar who had written a book on the **Arabic Grammar**. He was proud that none else had written such a book. The journey was for two to three days. **Bu Ali Sina** requested him to lend him the book that he could peruse it on the way. The **Arab** gave him the book. **Bu Ali** read the book and returned to the author. The author went to the ruler and told him about his book. The ruler gave the book to **Bu Ali Sina**, sitting near him, to scrutinize. **Bu Ali Sina** browsed a few pages and said that the same book was written earlier and what the **Arab** had brought wasn't his original work! The man claimed that he worked long hours for a long period to write the original book. **Bu Ali** asked him to open

any page of the book and tell him a few words on the top of the page and he would repeat the rest of the contents himself! The poor author opened one page of the book and **Bu Ali Sina** did tell the full contents of that page. When he saw the author totally confused, **Bu Ali Sina** told the ruler that in fact the good book was the work of that **Arab** which he had borrowed during the journey on the boat and read but once! The ruler did give a reward to the author but he was astonished at the great memory of **Bu Ali Sina**.

THE MEMORY OF MANSOOR DUANIQI

It is said that **Mansoor Duaniqui** too had incredible memory. He never forgot what he heard once. He had a slave who didn't forget anything if he heard it twice. There was a slave girl in his retinue who remembered a thing for ever if she heard about it thrice! **Mansoor Duaniqui** was a very stingy person. Although he was tight fisted he wanted to hear eulogies from poets with promises of rewarding them handsomely. In their greed poets used to compose eulogies, go to the court and recite before him. **Mansour** would say that it wasn't a new composition and he would himself recite the poem to the poet. When the poet insisted that it was his new composition, **Duaniqui** would ask his slave to recite saying that he too knew the poem. Then he would ask his slave girl too to recite the composition. Thus **Mansoor** enjoyed the poetical compositions without rewarding the poets!

Now, about **Bu Ali Sina**! He was a scholar of the Faith, a **Mujtahid** and he wouldn't do anything against the norms of the **Shariah**. Although his early life was wayward, he reformed himself in the later years. It is said about him that when he was 18 years he went to the capital along with his father. Since his father was a cleric of the **Ismaili Faith**, learned men of the creed used to assemble at his place and take part in discussions. Whatever **Bu Ali Sina** thought to be useful, he retained in his memory. Those days there was a scholar, **Abd Allah Baqri**, in the capital. **Bu Ali** started taking lessons from him. After some-time the teacher thought that the pupil knew more than him and thus stopped teaching him. Around that time **Bu Ali's** father was transferred to **Bukhara**. The governor of **Bukhara** fell seriously ill. All the physicians treated him, but to no avail. **Bu Ali** was in his early youth. He went forward and said that he would treat the ailment of the governor. The governor was so hopeless of recovering from the disease that he agreed to

allow the lad to treat him. The treatment was so effective that the governor recovered in a few days. He wanted to reward **Bu Ali Sina**. He said that he just wanted access to his library. Those days the books were in the form of manuscripts and they had to be treated with great care. Generally people didn't allow others to handle their books. The four or five years that **Bu Ali** spent in **Bukhara**, he regularly visited the library. In the meantime the governor expired. After some time **Bu Ali's** father too expired. Accidentally the library caught fire and the entire collection was burnt. **Bu Ali** gathered the people and told them that he remembered the contents of all the books and if he was provided the help of copyists, he would dictate all the books. But some persons were his enemies. They told to the governor, the son of the previous governor, that **Bu Ali** had on purpose burnt down the entire library to ensure that none else acquired learning and, with his incredible memory, he would keep all the knowledge to himself. With this backbiting, the new governor became **Bu Ali Sina's** enemy. He escaped with difficulty from **Bukhara**!

MIGRATING TO KHWARIZM & DEVELOPING LOVE FOR THE AHL AL BAYT (A.S)

He then reached the territory of **Khwarizm**. The ruler there was **Ali ibn e Maimoon**. He was an admirer of erudition and learning. He invited **Bu Ali Sina** to the court and kept him there for a long time. He had gathered many scholars of caliber in his court. But after some time came a powerful king, **Mahmud Ghazni**. He too wanted to have great scholars as his courtiers. **Ali bin Maimoon** told the scholars in his court to shift to **Mahmud's** court of their free volition as he didn't have sufficient strength to fight with **Mahmud Ghaznavi**. All the scholars went away but **Bu Ali Sina** stayed back. The main reason for his refusal was that he had changed his religious beliefs. He was now a follower of the **Ahl al Bayt (a.s)**. **Mahmud Ghaznavi** was very bigoted and an enemy of the **Ahl al Bayt (a.s)**. His aim in life was to massacre the followers of the **Ahl al Bayt (a.s)**. **Bu Ali Sina** knew that **Mahmud** would become his enemy because of his love for the **Ahl Al Bayt (a.s)**. **Ali Bin Maimoon** told **Bu Ali Sina** that if he continued to live at the court of **Khwarizm**, **Mahmud** would attack. He therefore left the court and roamed around for 20 years. Wherever he went, he was welcomed for his erudition and scholarship. But when the rulers of those places knew that

he was **Bu Ali Sina**, they asked him to leave their territory out of the fear of reprisals from **Mahmud Ghaznavi**. Despite all the troubles, **Bu Ali Sina** didn't abandon the love for the **Ahl al Bayt (a.s)**. He knew pretty well that the moment he changed his beliefs, **Mahmud** would shower largesses on him. He was such a great scholar that the entire **Europe** recognized his prowess.

HIS BELIEF IN HAZRAT ALI (A.S) & HIS WAY OF LIFE

Bu Ali Sina had composed a quartet which says that **Allah** has written the name of **Ali (a.s)** on every human face twice in an inverted manner.. He said the **Arabicalphabet "Ain"—the first alphabet in Ali (a.s)'s name**, is the eye. The straight bone of the nose is the alphabet "**Laam'**—the second alphabet in **Ali (a.s)'s name**. He said that the eye-brows are like the alphabet "**Yaa- the third and last alphabet in Ali (a.s)'s name**. If you write **Ali** in **Arabic** and look at it, it would look like the human face! **Bu Ali Sina** was the first to come up with this idea.

This was the peak of his love for the **Ahl al Bayt (a.s)**. But his early life was spent as a **Ismaili**, then he turned to the **Zaidiya** beliefs. He was deeply engrossed in philosophy and logic. But sometimes these disciplines take a person astray. There was a time when he manifested an attitude of infidelity in his behavior. The **Ulema** of all the schools declared him an infidel at one time! But ultimately dawned the day when he became the follower of the **Ahl al Bayt (a.s)** and followed the **Right Path** till his death! Although he wasn't an **Alim** of the **Faith**, he was a scholar in his own rights. He knew that without practicing the **Faith**, there will not be any meaning in his love for the **Ahl al Bayt (a.s)**. Therefore, the day he adopted the love for **Ahl al Bayt (a.s)**, he shunned the use of alcohol, distributed all his wealth in charity and stopped being cruel or unkind to others. He returned all the money he had obtained from anyone in a wrong manner. He started reciting the **Holy Quran** regularly and used to finish one reading of the **Book** in three days. The day the love of **Ahl al Bayt (a.s)** came in his heart, he totally stopped doing anything sinful. He was a true lover of the **Ahl al Bayt (a.s)**.

PERSONS SEE THE PROPHET (S.A) IN THEIR DREAM

It is recorded in the books of history that **Bu Ali Sina** was seen with the **Prophet (s.a)** twice by persons in their dreams. One incident is recorded by **Sheik Mujaddi Deen Baghdadi**, a **Sunni** scholar. He writes that he, **Sheik Baghdadi**, saw in his dream that he had reached the presence of the **Prophet (s.a)**. He asked the **Prophet (s.a)**, in the dream, his opinion about **Bu Ali Sina** whether he would get **Allah's** pardon for his past sins? That was the time when **Bu Ali Sina** was following the wayward path. The **Prophet (s.a)** told to the **Sheik** that **Bu Ali Sina** was one person who was seeking **Allah** without making access to him (**the Prophet s.a**). He (**the Prophet s.a**) therefore pushed him into the **Hell** by putting his hand on his chest..

Then we have another incident reported by **Sheik Bahai** in his book "**Kashkool**". A **Momin** used to pass by the grave of **Bu Ali Sina** in **Hamadan**. The person used to offer prayers for the persons buried in the grave yard, but he never prayed for **Bu Ali Sina** thinking that he didn't die on the **Right Faith**! One night the person slept and saw the **Prophet (s.a)** in his dream. He saw **Bu Ali Sina** sitting near the **Prophet (s.a)**. The person was much surprised to see **Bu Ali** in the company of the **Prophet (s.a)**. He told to the **Prophet (s.a)** that **Bu Ali Sina** wasn't following the **Right Path** and why he was allowed to be so close to the **Prophet (s.a)**? The **Prophet (s.a)** gave only one reply to the person, "O person, despite your ignorance you know that the faith of the persons following only **Six Imams (a.s)** isn't right. Then how is it possible that the erudite, learned, **Bu Ali Sina** wouldn't recognize the **True Faith**?"

When **Bu Ali Sina's** adoption of the **True Faith** became well known to the people, **Mahmud Ghaznavi** too learnt that he was a follower of the **Ahl al Bayt (a.s)**. But **Bu Ali Sina** was the least worried. He was ready to sacrifice his life for the love of the **Ahl al Bayt (a.s)**!

A FAMOUS INCIDENT ABOUT CHANGE IN WAY OF LIFE

.. This is a well known incident about **Bu Ali Sina** which drastically changed his life. That was the moment when the love for **Ali (a.s)** and the **Ahl al Bayt (a.s)** got established in his heart. He shunned the use of alcohol and gave up all taboo habits. He started regular recitation of the **Quran**. Once he was traveling with a caravan, which was

customary those days. The group consisted of persons who were singing, drinking alcohol and missed their obligatory prayers on the way. The caravan used to travel all the day. **Bu Ali Sina** desired to read the **Quran** or some other book. But the din created by the youths in the caravan was so much that he wasn't able to do it. He was very upset traveling with the group. He thought of a way to punish them. In the night when the people of the caravan slept, he tied the chains of the animals of the caravan in a particular way. During the day when the animals traveled, the chains made some jingling sound that the travelers in the caravan fell asleep. The caravan kept moving the whole day, without any din or noise, as if the men were in semi-delirium. The men spontaneously kept smiling all the while. The next night he tied the chains of the animals in another manner. When the caravan moved the next morning, the sound produced by the chains made the men cry spontaneously. They kept crying the whole day. The men thought of stopping their cries, but they couldn't do it. The men thought that there is some secret that had made them smile one whole day and cry on the next day. The next night when **Bu Ali Sina** went near the animals to repeat his act, the men caught him. When they knew that it was the great **Bu Ali Sina** who was very much disturbed with their singing and noise during the journey, they begged his pardon and the journey continued peacefully.

HEALING A PRINCESS

When **Bu Ali Sina** was a youth of 18 years, he had the opportunity of treating a princess. The princess was ill for a long time despite being treated by 70 eminent physicians of the time. The seventy physicians put their heads together and devised several ways of treating her, but to no avail. The condition of the princess was deteriorating day after day. **Bu Ali Sina's** father was in the employ of the king. When the conference of the physicians was over, **Bu Ali Sina** obtained access to the chambers where the physicians were seated. He asked them what conclusion they had arrived at for the treatment of the princess. They said that such-and-such was the cause of the disease and they delineated the line of treatment. **Bu Ali Sina** spelled out seventy reasons that their diagnosis and line of treatment was erroneous. The physicians accepted his arguments and said that they hadn't thought of those aspects. The king witnessed the discussion and was astonished at the dexterity of the youth. The king was keenly interested to know the line of treatment suggested by **Bu Ali**

Sina. He explained in a few minutes the disease the princess was suffering from and the line of treatment. Within a few days the princess was restored to health and **Bu Ali Sina** established his reputation as a physician of very high caliber. He had a very sterling quality. He always encouraged others and was always ready to disseminate his knowledge!

AN INCIDENT IN ISFAHAN

He was passing through the bazaar of **Isfahan** when he noticed a small child asking an iron-smith to give him some embers of burning coal that he wanted to take home for his mother. The child gave money to the iron-smith for the burning coal. The man asked him if he had brought any container to carry the red hot coal. The child said that he had forgotten to bring it, but he took sand from the ground, put it on his palms and asked the man to put the burning, hot coal on it. **Bu Ali Sina** was much surprised that the child of four years was so intelligent. He asked the child his name. He said that he was **Bahman Yar**. **Bu Ali Sina** asked the child to become his disciple. The child grew into a famous philosopher of his time and a trusted lieutenant of **Bu Ali Sina**.

AN INCIDENT AT HAMADAN & THE BELIEF ON PROPHETHOOD

Once **Bu Ali Sina** was told that he was such a big scholar that none could debate with him on any subject. Therefore, if he claimed prophethood none else would be able to challenge and defeat him with sound arguments. There were suggestions that he should make such a claim. **Bu Ali Sina** said that he would suitably reply to them, after some time, why he wasn't competent to make claims of prophethood. This incident happened in **Hamadan**. **Hamadan** is a city in **Iran** where winters are very cold and it snows intensively. It was wintertime, snowing much and very cold winds were blowing. In the olden days people used to retire to their beds early and rise early in the mornings. It is another matter that some didn't stir out of their beds for prayers and remained tucked in their comforters, although fully awake! It was early morning, the call of the **Mu-Azzin** was heard from the minaret of the mosque. **Bu Ali Sina** awoke. He had awakened **Bahman Yar**, his disciple. Both were in a

closed room, the embers were burning bright in the fire-place but both persons were shivering in their comforters with cold. **Bu Ali Sina** asked his disciple to do a task. He asked him to go out, drink some cold water and come back to the room. **Bahman Yar** was surprised at this suggestion. He asked why he should go out in the severe cold and drink water? **Bu Ali Sina** gave him a strong medical argument in support of the suggestion. **Bahman Yar** said that he might die if he went out in the cold and refused to stir out. **Bu Ali Sina** said that this was the reason why he couldn't make a claim of prophethood. He told him that despite being his disciple, despite being aware of his learning, **bahman Yar** was refusing to go out in the cold. He said that the justification of the claim for prophethood was for the person who passed away four hundred years ago and under his instructions the sounds of the **Adaan** was heard from the minarets of the mosques in the severe cold and the believers stirred out of their homes, despite the harsh cold and winds, and joined the congregation! He told to **Bahman Yar** that his word hadn't so much weight as to convince his own disciple to perform a small task on his command! When one considers the argument of **Bu Ali Sina**, one understands the greatness of the **Prophet (s.a)** that till the **Day of Reckoning** his claim to prophethood would hold. Similarly the claim to **Imamate** of the **Infallibles (a.s)** would remain till the end of the time! A mention of their names brings tears in the eyes of their followers!

BU ALI SINA'S COMPETITION WITH HIS DISCIPLE

Once a very interesting debate took place between **Bu Ali Sina** and his disciple, **Bahman Yar**. It was a long, philosophical argument and only a summary is being mentioned here for the easy comprehension of the readers. One topic of discussion in philosophy is that man changes with time, as do the other animals and plants. **Bahman Yar** too believed that man changes every second. **Bu Ali Sina** said that there will be no change in the human being with passage of time. After long, inconclusive argument, **Bu Ali Sina** became quiet. **Bahman Yar** insisted on getting a reply to his argument from his mentor. The people said why he was keeping quiet and not replying to his disciple. **Bu Ali Sina** said that **Bahman Yar** had a right to ask the question again and again! The men said that he had put an argument in front of him. **Bu Ali Sina** said that **Bahman Yar's** argument was that man changes every second. He said that,

according to his argument, he was a changed, different, **Bu Ali Sina** and therefore not liable to give any reply to him! **Bahman Yar** accepted defeat. He accepted that, after all, a mentor is a mentor!

THE LAW OF NATURE

There is a law of nature that when a person thinks that he is perfect in his skills, it shatters him and his pride is dashed to the ground. Once **Hazrat Moosa (a.s)** had such a thought and he was sent to **Hazrat Khizr (a.s)** to experience what is knowledge. **Bu Ali Sina** too experienced a similar problem. He had started thinking that he was the most perfect physician of all. He heard that in a particular town there lived a physician who was able to tell the food a person had consumed only by looking at his face. After writing his book, **Bu Ali Sina** thought that **Hippocrates (Buqraat)**, **Galen (Jalinoos)** and **Raazi**, all great physicians had become things of the past and that he was the greatest of them all! But he heard that the physician in that small town would put his hand on the pulse of a person and say what all he had eaten! **Bu Ali Sina** now thought that his knowledge was incomplete and imperfect! He was very curious to visit that physician and experience his skills. He went to the physician and sat with him all day long and saw him telling his patients what each one had eaten. When the visiting hours were over, **Bu Ali Sina** wanted to ask him some questions. When **Bu Ali Sina** identified himself, the physician said that his visitor was a more accomplished physician than himself. He asked the physician how he was able to tell his patients what they had eaten? The physician said that the people in the town were very clumsy. Whenever they ate, they spilled particles of the food on their clothes. With his keen observations the physicians, in most cases, was able to find out what the person had eaten. When he noticed a seed of melon on the dress of a person, he knew that he had eaten melon, when he saw marks of a vegetable on the clothes of another patient he knew what vegetable he had consumed. **Bu Ali Sina** went home saying that it was a small matter but nature had shattered his unnecessary instinct of pride!

THE LAST DAYS OF BU ALI SINA & HIS DEATH

When we consider the life of **Bu Ali Sina**, we understand the difference between the **Ulema of the Religion** and the scholars of the worldly disciplines. The history tells us that **Bu Ali Sina** spent **20 to 22** years as an itinerant wanderer and ultimately came to the court of the king of **Isfahan**. Now **Bu Ali Sina** was a true lover of the **Ahl al Bayt (a.s)**. He was a much married person. As a result of this he started getting fits of epilepsy. He got himself treated. The treatment required doing enema seven to eight times every day. His intestines got damaged because of this repeated operation. One of his slaves was inimical to him. The person mixed some mild poison and opium in his medicine. After taking the medicine he went so weak that it was difficult for him even to stand up. The ruler of **Isfahan** had to travel to **Hamadan** on some important work. **Bu Ali Sina** requested him to take him along on the trip. He said that he wanted to visit the place where he had spent most of his youth. He reached there and on **4 Ramadan 428 H** he breathed his last!

Source Urdu Lectures of Moulana Sadiq Hassan Book

More reading at <http://muslimphilosophy.com/sina/>

Chapter 9

SHAIKH TABARSI - 468-548 AH

While the study of jurisprudence saw a temporary halt for almost a century after Shaikh Tusi's death, other Islamic sciences continued to flourish. Arguably the greatest work of Shia *Tafseer* (Quranic exegesis) was produced during this period by Shaikh Tabarsi.

He was born Abu Ali Fadal ibn Hassan ibn al-Fadl al-Tabarsi in the year 468 AH. Although opinions vary, scholars tend to think that he was born in the province Tabaristan in present-day Iran. Little is known about his life. However, historians mention a fascinating incident that led him to write his famous exegesis of the Qur'an.

One day, Shaikh Tabarsi became unconscious. Doctors were consulted, who pronounced him dead. A funeral was quickly arranged, and the Shaikh was buried. In the grave, he became conscious and realized what had happened.

He didn't lose hope and made an oath to Allah: if he were to be rescued from the grave, he would write a monumental commentary on the Qur'an. As soon as the Shaikh made this vow, he heard digging noises. A "shroud thief" had found out that a person had recently been buried in this grave, and he had gotten there to steal the shroud. As the thief opened the grave, he was shocked to find a living person inside! The Shaikh promised that he would greatly reward him and wouldn't reveal his identity to anyone if he helped him out of the grave. The thief agreed, and the Shaikh's life was miraculously saved.

Returning home, he remembered his oath to Allah, and very soon he began working on his commentary of the Qur'an. Today, his *Majma'ul Bayan Fi Tafseerul Qur'an* ("Compendium of Elucidations on the Exegesis of the Qur'an") is considered the greatest work of Shia Tafseer ever written. Shia scholars have written commentaries of the Qur'an in nearly every century, but none has been able to match the eloquence and magnitude of *Majma'ul Bayan*. Although no English translations have been

done as of yet, the 10-volume Arabic version can be purchased online at <http://fadakbooks.com>.

In 548 AH, Shaikh Tabarsi departed from this world. He was interred in the shrine of Imam Ridha (peace be upon him) in Mash'had.

Shaykh Tabarsi

From Wikipedia, the free encyclopedia

Muslim scholar

Fadhl ibn Hasan al-Tabarsi

Born	468 AH (1073 AD/CE)Mashad
Died	548 AH (1153 AD/CE)Bayhaq
Region	Iran
School tradition	Shi'a Twelver
Main interests	Tafsir
Works	Majma' al-Bayan
Influences	Muhammad, Ali, Ahl al-Bayt
Influenced	Muhammad Husayn Tabatabaei

Shrine of Shaykh Ṭabarsī

Abu Ali Fadhl ibn Hasan Tabarsi (Persian/ Arabic) known as **Shaykh Tabarsi**, was a 12th century Persian Shia scholar who died in 548 AH (1153 CE).[1]

Life

Tabarsi was born in the year 468 AH (1073 AD/CE) in Tabaristan province, Iran.[2] He lived and taught in Mashad until the year 523 AH (1128 AD). He wrote a number of books on doctrine, theology, ethics and grammar. He wrote his famous work, a commentary on the Quran, when he was over the age of sixty, living in Sabzawar.[3]

He had many students, most famous are his son Radhi ad-Din Tabarsi, author of the book Makarim al-Akhlaq, and Ibn Shahr-e Ashub. He was killed in the Oghuz invasion to Khorasan.[4] The location of his grave is disputed as to it being within the Imām Ridhā Shrine complex[1][5] or whether it lies inMazandaran[citation needed]. The shrine located in Mazandaran was the location of the battle between the forces of the Shah of Persia and the Bábís, followers of the Báb, over the period October 10, 1848 to May 10, 1849.

Work and contribution

Tabarsi had many works, but only around 20 of his books are survived to the present time. His main work is Majma' al-bayān (Compendium of Elucidations on the Exegesis of the Quran), a commentary (tafsir) of Qur'an. While Shia Scholars have written many commentaries of the Quran, none has been able to match the eloquence and magnitude of his book.[2] He completed writing this book in the year 534 AH (1139 AD). His other works are al-Kafi al-shall and Jawami al-Jami.[3]

References

- 1.^ a b "The Great Personalities Buried In The Holy City of Mashhad". Imam Reza (a.s.) Network. Retrieved May 28, 2009.
- 2.^ a b Islamic Insights Magazine » Shaikh Tabarsi
- 3.^ a b Bio of Shaykh Tabarsi
- 4^ Shaykh tabarsi
- 5^ Shaykh Tabarsi Mausoleum Mashad

Chapter 10

SAYED RADI AL DEEN ABUL QASIM ALI IBNE MOOSA IBNE JAFAR IBNE TAOOS - 579-664 AH

Title : Radi al Deen Kunyat : Abul Qasim

Born : Thursday 5 Moharrum 579 H At : HILLA

Died : Sunday 664 H At : HILLA

ABOUT THE TAOOS FAMILY

About the scholars of the **Taoos** family it can be said that it had a unique position in the annals of **Shia** learning that many eminent illustrious names trace their ancestry to this clan.

In **Mafateeh al Janaan**, the compendium of widely recited supplications, **Ibn e Taoos'** book, "**Iqbal**", is referred to time and again. This has been a very revered family that had produced **Ulema** for several generations. Even women in the family were persons of erudition and some had reached the status of **Ijtehad**. Since this family has produced many reputed scholars, we shall briefly profile their lives. The family of **Taoos** traces its origins to the **Second Imam, Imam Hassan (a.s)**. Their forbear was **Hazrat Hassan Muthanna**, the second son of **Imam Hassan (a.s)**. The **Imam (a.s)** had given his own name to this son of his because he had great love and affection for him.

Imam Hussain (a.s) too had much affection for this nephew of his. Therefore his daughter, **Fatima**, was given in marriage to **Hassan Muthanna**. The **Imam (a.s)** had said at the time of this marriage that he didn't find anyone more deserving of his daughter than that nephew of his. **Hassan e Muthanna** had participated in the battle of **Karbala** where he was mortally wounded and fell down unconscious. The enemies thought that he was dead. When the heads of the martyrs were being

severed by the men of **Omer ibn e Saad**, they noticed that there was still life in **Hassan e Muthanna**. They wanted to sever his head when a woman from the army of **Omer ibn e Saad**, **Asma binte Kharija**, prevented them from killing him because she was distantly related to the mother of **Hassan e Muthanna**. He was thus spared and taken captive to **Koofa** where he was incarcerated with the other members of the **Imam (a.s)**'s family. **Asma** strongly recommended not taking **Hassan Muthanna** along with the **Ahl al Bayt (a.s)** to **Damascus**. She took him to her home in **Koofa** and treated his grievous wounds to recovery. He was then sent on to **Madina**. After some time, at his age of 35 years, **Abd al Marwan ibn e Malik** poisoned him to death. His widow, **Fatima bint e Hussain (a.s)** had great love for him and for one year she stayed near his grave lamenting his death inconsolably. Then, they say, she heard a herald asking her to return home. **Hassan Muthanna** had a son, **Dawood** by name. He was from another wife of **Hassan Muthanna**. **Dawood** was also the son-in-law of the **fourth Imam Zain al Abedin (a.s)** that he was married to **Umm Kulthum**, his daughter. It is also said that **Dawood**'s mother suckled her milk to our **Sixth Imam Jafar e Sadiq (a.s)**. **Dawood** was one of the members of the family of the **Ahl al Bayt (a.s)** who were incarcerated by **Mansoor Duwaniqi** because he feared a general uprising in their support. **Dawood**'s mother went to **Imam Jafar e Sadiq (a.s)** and complained to him about the incarceration of her son. The **Imam (a.s)** gave her a supplication for reciting on **15th Rajab** after fasting for three days. This supplication is recorded in our prayer books as **Amal um e Dawood** and is very effective when recited in periods of difficulty. When **Dawood**'s mother recited the supplication, he was miraculously released from the gaol and returned to **Madina**. **Dawood** had a son **Sulaiman**. **Sulaiman** had a grand son **Hassan** and **Hassan**'s grand son was **Abu Abd Allah Muhammad**. **Abu Abd Allah** had a very handsome personality but his feet were hard like those of a **Taoos** or the **peacock**. Therefore he is remembered as **Taoos** and those who descended from him are called the family of **Taoos**.

THE ULEMA OF BANI TAOOS

In the family of **Taoos**, were born, during the two generations, many great scholars. The most notable among them was **Sayed Radi ud Deen ibne Taoos**. He had two other siblings, **Jamal ud Deen Ahmed** and **Sharf ud Deen**. These brothers were younger than **Radi ud**

Deen. These three brothers were born in a very important period because after **Sheik Toosi** the scholars, however eminent they were, had stopped giving **Fatwa**. None of them had the courage to give any edict that might be contrary to what **Sheik Toosi** had ruled. **Sheik Toosi** had one grand-nephew who changed this trend. A hiatus was created between the periods of **Sheik Toosi** and **Allama Hilli**. The **Taoos** family came into prominence during this period because it produced three very eminent scholars. Now we are discussing about the eldest of the three, **Sayed Radi Ud Deen ibne Taoos**. During this discussion mention will come about the other members of this illustrious family.

Radi ud Deen specialized in the matters of **Fiqh** and his works can be found in the compendia of supplications. The reason for his not delving in more intricate matters was that he was very careful in avoiding issue of **Fatwa (edicts)** in religious matters. He is on the top of the roster of our scholars who have never done anything **Haram (taboo)**, **Makrooh (Permissible in certain circumstances but undesirable)** and even **Mubah (permissible)**. He preferred to do **Wajib (Obligatory)** acts and in rare instances he would do the **Mustaheb (Desirable)**. He would never go beyond the limits of the **Mustaheb** in his actions. He was very conscious of the interrogation that he would have to face in the grave and on the **Day of Reckoning**. He has written about 70 books and a small booklet about **Salat (Prayers)** and problems connected with it. Although he was recognized as an authority on the matters of **Fiqh**, he never gave a **Fatwa**. His erudition was of such eminence that the other scholars had given **Fatwas** on the basis of his utterances, but he himself never once came up with a **Fatwa**. Imagine, in our times, even a run-off-the-mill **Momin** starts giving **Fatwas** on any matter and rejects the edict of eminent scholars and, with all his eminence, **Sayed Radi ud deen Taoos** was doubly careful in refusing to pronounce **Fatwas**. His thought was that if he made a **fatwa** in error, the person who followed it would be punished and he himself will be liable for a more severe punishment.

Radi ud Deen Taoos had reached such a status that the **Imam e Zamana (a.s)** has called him his own son. His name was **Ali ibne Moosa ibne Jafar** and our 8th **Imam (a.s)** had the same name for three generations. A poet has very aptly composed a couplet in this regard:

Haada Ali ibn e Moosa ibn e Jafar Shabeeh Ali (a.s) ibne Moosa (a.s)
ibne Jafar (a.s)

**He is Ali son of Moosa son of Jafar The same way as Ali (a.s) son of
Moosa (a.s) Son of Jafar (a.s)**

The poet, penning the eulogy of **Radi ud Deen Taoos**, says that the **Sayed** seemed to him as the **shabeeh (Image)** of the three **Imams (a.s)** who had the same names for three consecutive generations. Because of his extreme care in the matters of religion, he was considered as **Mustajaab al Dawaat** or the one whose prayer is always answered by **Allah**. Perhaps he was the only scholar who was aware of the **Ism e Azam—Ineffable Word Cherished for Incantation!** It is a general belief that out of the **1000** names of **Allah**, one of them is the **Ism e Azam**. If one could identify this name, all his desires would be fulfilled! **Radi ud Deen** too believed this. He used to tell to his sons that he wished to teach the **Ism e Azam** to them before he expired as a gift to them. He did the **Istakhara (Augury)** twice, but both times he was forbidden from giving them the information. He told them that it was written in one of his books and that they should search it themselves.

Sayed Radi ud deen Taoos has written **70** books, and among these books are **Misbah al Zahir, Kitab e Lahoof, Kitab e Iqbal**. In **Kitab e Lahoof** he has written about the event of **Karbala**. Although a small booklet **Lahoof** describes the martyrdom of **Imam Hussain (a.s)** and his small group of companions in a very lucid and concise manner.

The mother of **Radi Ud Deen Taoos** was herself a learned lady. She was the grand daughter of the great scholar, **Sheik Toosi** whose profile we have given in an earlier chapter. **Sheik Toosi** had personally given a certificate to his grand daughter, **Sayed Radi ud Deen's** mother, to do *Ijtehad*. She was also a daughter of the great scholar **Sheik Wadaam**.

THE REASON FOR KEEPING AQEEQ (CORNELIAN STONE) IN THE MOUTH AT BURIAL

Sheik Wadaam was an eminent scholar of his times. He was a great traditionist and **Faqih**. There is a **fatwa** of our eminent scholars that it is desirable to put an **Aqeeq** into the mouth of a dead person at the time of burial. The names of the **Prophet (s.a)** and the **12 Imams (a.s)** should be

engraved on that stone. It is certainly a **Fatwa** of our eminent scholars but no tradition of the **Infallibles (a.s)** is recorded on this matter.

The reason for this **Fatwa** is explained like this.: **Sayed Radi ud Deen Tawoos** says with reference to his maternal grand-father, **Sheik Wadaam**, that when he was in throes of death, he made a will that an **Aqeeq** must be kept under his tongue before his burial. The names mentioned earlier must be engraved on it. He said that thus he would be able to answer the questions of **Mnkir and Nakeer** easily. **Sayed Radi al Deen Tawoos** writes in his book, **Jamal al Saliqueen**, that his grand father had made the will and he was sure that he wouldn't do anything contrary to the wishes of the **Ahl al Bayt (a.s)**. Therefore, there must be a tradition of the **Imams (a.s)** on the matter which, somehow, has not reached us. **Sayed Radi ud Deen** therefore made a will that an **Aqeeq**, engraved with the names of the **Prophet (s.a)** and the **12 Imams (a.s)** should be put in his mouth prior to burial.

Thereafter, all the **Ulema**, till the present times, have continued to advice following the practice. **Sayed Wadaam**, the grand father of **Sayed Radi ud Deen**, was a scholar of such eminence that the **Imam e Zamana (a.s)** used to reply to his letters. Therefore we recount here a very famous incident

SHEIK WADAAM grandfather WRITES A LETTER TO IMAM E ZAMANA

Rasheed abd al Abbas says that he went to **Kazimain** for some work. He found **Sheik Wadaam** there. Surprised, he asked him why he was visiting **Kazimain**? He said that he had come there from **Hilla** for **Ziarat (Visit)** to the mausolia of the **Imams (a.s)**. He said that he was in a great hurry to get back home, but he had a certain important task to accomplish and he knew that other than **Imam e Zamana (a.s)** no other person could help him in the matter. He said that he had already prepared a letter of submission to the **Imam (a.s)** but he was wondering if he could get a reliable person to take it to the cellar at **Samarra**, from where the **Imam (a.s)** went into hiding.

Rasheed abd al Abbas told him that he himself had plans of going immediately to **Samarra** and that he would do the **Sheik's** work.

The **Sheik** told him to put the letter carefully in the cellar in the night and again check in the morning if the paper was there. If the letter disappears, it would mean that the **Sheik's** task would be accomplished. **Rasheed** went for the **Ziarat** of the Cellar and put the letter under a small stone in a corner. He went early morning, the next day, to the cellar and found that, despite it being close from all sides, the letter was missing. He noticed that the little stone that he had kept over the letter was very carefully removed and kept in another place in the cellar. When he returned to **Kazimain** he was told that **Sheik Wadaam** was in a hurry and he had left for **Hilla**. **Rasheed** had to travel to **Hilla** for some work after a time. There he met **Sheik Wadaam**. He told that the very next day of his placing the letter in the Cellar at **Samarra**, **Sheik Wadaam's** difficult work was accomplished.

AN INCIDENT— IMAM E ZAMANA CALLS SAYED RADI UD DEEN HIS SON

Sayed Radi ud Deen was one of the most pious persons of his time. He was not only a Sayed but was a true follower of the **Ahl al Bayt (a.s)**. **Ismail Harkali** says that once he was seriously ill that an abscess developed on his thigh and it grew to the size of a wrist. This abscess was there for a long time and it particularly used to give him severe pain during the spring season. He used to lose a lot of blood through the abscess. He said that he wasn't able to properly offer his mandatory prayers because of the abscess. He worried so much about this that he went from his village to the town of **Hilla**. There he met **Sayed Radi Ud Deen ibne Taoos** who was the most eminent scholar of the **Shias** those days although he wasn't recognized as their **Pontiff**, only, perhaps because he abstained from issuing edicts to the believers. **Ismail Harkali** met him and explained his problem to him. **Sayed Radi ud Deen** called all the physicians of **Hilla** and sought their advice. They suggested that the only possible cure was the amputation of the abscessed limb. But they also said that there was great risk even in the amputation because there was the risk of severance of some vital veins in the process of amputation. The physicians were **Momins** and they didn't want to give him careless advice.

Sayed Radi ud Deen asked **Ismail Harkali** that the **Shariah** gives permission to offer your prayers despite the impurity of the pus oozing

from the abscess. He said, in fact, prayers in such excruciating conditions will be doubly felicitous. Now there was only one city, **Baghdad**, where there could perhaps be a possibility of his finding a cure. **Baghdad** was the capital of the realm and scholars of all the disciplines were assembled there. **Ismail Harkali** thought that he must head for **Baghdad**. He met the personal physician of the **Caliph** and went to heavy expense to take his treatment. He spent all his money but the cure was not in sight. He had spent all his funds and was then subject to abject penury. He now thought that he would go and seek the help of the **Imam e Zamana (a.s)** in **Samarra**. Therefore he proceeded from **Baghdad** to **Samarra**. Many days he continued to pay visits to the **Mausoleum of the Imams (a.s)** and also visited the cellar from where the **Last Imam (a.s)** went into hiding. Although the cellar at **Samarra** isn't the abode of the **Imam (a.s)**, it is certainly associated with his memory. Many days went by when he thought that there was no hope of his recovery from the abscess and he was thinking of returning home disappointed. He thought that he had left his wife and children at home long enough and that he must go back to them. Therefore the next morning, early with the sunrise, he went out of the ramparts of the city. Near the ramparts was flowing the river **Dajla**. He took a bath there and wanted to visit the mausoleums to bid adieu to the **Imams (a.s)**. He changed into a clean dress and carried water in a pitcher for cleaning the abscess if it suppurated.. This was as a caution for his entering the mausoleum in a clean state. As he entered the ramparts of the town, he found four persons cantering on horses towards him. Their personalities and garments were different from those of the **Samarrans**. He thought that they must be some travelers passing through the town. They came near him and suddenly stopped. Two of them were youths. They came and stood on his left. There was one elderly person who stood on the other side. The fourth person, who was neither a youth nor an old person, stood in front of him. He asked him about the condition of the abscess and that he would like to inspect it. He replied that the abscess was increasing by the day. **Ismail** thought that he had just cleaned himself and was going for the **Ziarat**. He was wondering if he would lose his cleanliness if the person touched his abscess. He therefore refused to oblige. Now the person strongly protested why he wasn't willing to show them his abscess? Then the person bent low, pushed aside the garment from his thigh, held the abscess in his hands. Suddenly the pus gushed out from the abscess. He felt pain for a while but was relieved soon thereafter. Then the person put his hand over the area of the abscess and it looked completely cured.

The person put back his garment in its place and said, "O **Ismail**! You are now fully healed!" He wondered who this person was? How could he know his name? He asked, puzzled and amazed, "How is it that you know me by name?!" The elderly person standing on his right said, "**Ismail**! Greet him! He is your **Imam e Zamana (a.s)**!" **Ismail** greeted the **Imam (a.s)**. But replying to his greeting he swiftly mounted the steed and the four persons sped away from sight in no time! **Ismail** tried to sprint behind the horse of the **Imam (a.s)**. For once the **Imam (a.s)** stopped his horse and asked him to return back. He continued to run behind the **Imam (a.s)**'s steed. He stopped a second time, and a third time when he said angrily, "O **Ismail**! I am your **Imam e Zamana** and I have asked you twice not to follow me! Even then in sheer disobedience you continued to come behind us!" **Ismail** was taken aback. He turned back towards **Samarra**. It was early morning and people were stirring out of their homes. He asked them if they had seen the four persons speeding through the town on their steeds. They replied in the affirmative. **Ismail** asked them if they knew the four riders? They said that they didn't know them but their faces and their attire indicated that they were not from that area. Then **Ismail** said that they deprived themselves the opportunity of meeting the **Imam e Zamana (a.s)**. The persons gathered around him and asked if he had been able to meet the **Imam (a.s)**. He told them that he was visiting **Samarra** seeking a cure for the abscess on his thigh. He informed that the **Imam (a.s)** himself touched the abscess and it was instantly cured. The persons removed the cloth from his thigh to see if that was the case. They also inspected the thigh of the second leg too. There wasn't any sign if ever there was an abscess on any of his thighs. The persons snatched away small pieces of his garment to keep with themselves as a memento. They said that **Ismail** was the fortunate person whose body was touched by the **Imam (a.s)**. He went with difficulty to the seraglio, changed into a fresh garment and started moving towards **Baghdad**. When he reached the **Baghdad Bridge**, he saw a wondrous scene. The story of his miraculous cure had reached much before he reached there and there was a huge crowd waiting for him on the bridge. Whenever any traveler reached the bridge, they would ask his name and then let him pass. **Ismail** didn't know why they were asking the name of the new arrivals. When he told them that he was **Ismail Harkali**, they caught hold of him as was done by the men in **Samarra**. It was almost a stampede and he was about to swoon and fall down. Then he noticed **Sayed Radi ud Deen ibne Taoos** coming towards him with a big crowd following him. He asked the men to allow him some fresh air.

Hearing his admonition, the men moved away from **Ismail**. **Sayed Radi ud Deen** caught hold of his shoulder and took him to his house in **Baghdad**. He told **Ismail** that the entire populace in **Baghdad** knew about his miraculous cure. **Ismail** related to him the entire episode. He told him that not only the story was correct but the **Imam (a.s)** had sent a personal message for **Sayed Radi ud Deen**. **Sayed Radi ud Deen** immediately offered a prayer of thanksgiving and took him along to the caliph. The caliph was a follower of the **Al e Mohammed (s.a)**. **Sayed Radi ud Deen** recounted the entire event to the vizier. The vizier informed about it to the caliph. The caliph called them immediately to his court and ordered all the eminent physicians of **Bhagdad** to immediately report at the court. They all came there. The caliph asked them if they remembered **Ismail** who approached them some days ago for the treatment of the abscess on his thigh. They confirmed that they did inspect the abscess and also that they thought that it wasn't possible to treat it. The only alternative was the amputation of the limb. The caliph asked, if the abscess had healed, what would have been the result. They said that if the abscess really healed, it would leave an ugly mark on the spot for atleast two months or more which would turn into a white mark that the person would carry for his entire life. Now the caliph asked **Ismail** to move his garment from the spot where the abscess was. The physicians inspected it minutely and were surprised that there wasn't any mark of the abscess there and the skin was as healthy as that of a healthy person.

One of the physicians was a **Christian**. He said that what happened could only be a miracle of **Hazrat Eesa (a.s)**. Now the team of the physicians was sent away. The caliph wanted to give to **Ismail** a thousand **Dinars** as a gift, which he politely refused. The caliph was surprised why he was not accepting the gratuity. He said that the one who cured him has asked not to accept any gift.. **Ismail** now went back to the place of **Sayed Radi ud Deen ibne Taoos**. He wrote a letter to **Ali ibne Owais** who sent to **Ismail** a purse containing **1,000 Dinars**. When **Ismail Harkali** returned to his village, his son saw the thigh and was surprised that the abscess had totally disappeared and there was no mark left! Even hair had grown at that spot as it normally does. We have recounted this event in detail to impress on you the spiritual status of **Sayed Radi ud Deen** that the **Imam e Zamana (a.s)** called him his son and had met him personally several times. Sometimes the **Imam (a.s)** used to send his

messengers to him. **Sayed ibne Taoos** has written several books on the subject and had recorded the events of his meetings with the **Imam (a.s)**.

A MEETING WITH THE IMAM (A.S)

A friend and **Sayed Radi ud Deen** were proceeding to a mosque that was situated between **Baghdad** and **Koofa**. That mosque was named after **Hazrat Amir al Momineen (a.s)** and it is said that he had personally offered several prayers there. **Sayed ibne Taoos** himself says:

"I went to the mosque with my friend. At that moment there was no other person there. We busied ourselves in prayer. We were in the midst of the prayer when a person riding on a camel arrived, stopped it at the entrance of the mosque and entered. He too started offering prayers. He didn't utter a word to us, but his personality, the radiance of his face and his dress indicated to us that he was a great personage! My friend who had accompanied me to the mosque asked, 'Who could this person be?' I told him, 'Since the mosque is associated with Hazrat Ali (a.s), the visitor could be Hazrat Khizr (a.s)! Because it is said that Khizr (a.s) used to visit the Maula (a.s) to seek his guidance on several intricate matters. He had no courage to start a conversation with him. He concluded the prayer and started to mount his camel. Sayed Radi ud Deen, and his friend, took courage in their hands, went out of the mosque, and asked him, 'Are you Hazrat Khizr (a.s)?' He said, 'I am the one who Khizr (a.s) too desires to meet! Don't you know your own Imam e Zamana (a.s)?' Hearing this they advanced swiftly to kiss the feet of the Imam (a.s). But the camel sped away and disappeared from their sight in no time. This was the first time that he had the good fortune of setting my eyes on the Imam (a.s). Later on Sayed Radi ud Deen Taoos had meetings with the Imam (.s) several times.

Another anecdote from the life of **Sayed ibne Taoos** through which are communicated to us a few utterances of the **Imam (a.s)**. This anecdote has been recorded by several of our later **Ulema**. In his own words, **Sayed Radi ud Deen** says:

"Once I went to Samarra for Ziarat. I went to the cellar where the Imam e zamana (a.s) spent some time and then went into hiding. When

I went into the cellar I had a meeting with the Imam (a.s). At that moment the Imam (as) was praying:

‘O Allah! These Shias of ours are created from the left over soil of which we are made! Our Shias many a time commit sins depending on our intercession! It is true that there are a lot of Shias who become unmindful and commit taboo acts in hope of our intercession! O Allah, pardon them accepting our intercession on their behalf! They take out Khums. Therefore pardon them if they go astray at certain times! O Allah make the Hell taboo for them! Make them eligible for entry to the Heaven!! O Allah ! Ensure that they and their enemies don’t stand at the same place on the Day of Reckoning!’”

This is the prayer of the Imam e Zamana (a.s) that Sayed Radi ud Deen Taoos himself heard and witnessed him offering..

ANCESTRY & LINEAGE

We have already mentioned about the **Taoos** family that they claim descent from **Imam Hassan (a.s)** through his son **Hassan e Muthanna**. The name of the first of the **Taoos** family was **Abu Abd Allah Mohammed**.

It is well known about **Abu Abd Allah Mohammed Taoos** that over a day and night he would offer a thousand genuflections of prayer out of which 500 genuflections used to be for seeking felicity for his parents. It has been the practice of the progeny of the **Imams (a.s)** to spend a major portion of the days and nights in prayer..

AN INCIDENT ABOUT SAYED RADI UD DEEN IBNE TAOOS AND THE ABBASID CALIPH

The caliph of the time heard about the piety of **Abu Abd Allah Taoos**, and also made a practical evaluation of this claim, and then wanted to appoint him as the **Qazi al Qazaz (Chief Justice)** of his realm. It was a very big and important and powerful position those days. Those days the **Abbasid Realm** was the biggest in the world and the position offered to **Abu Abd Allah** was so important that he could even give a verdict against the caliph himself, if the circumstances warranted. The

caliph therefore, in absolute discretion, wanted to bestow the position to **Taoos**. The caliph called him to the court and put the proposal about the appointment to him. But **Abu Abd Allah** politely refused to accept the offer. The caliph asked him why he was turning down the offer? He told th caliph that he had spent 50 years after attaining the age of majority and every day a case comes up to him for a verdict. Every morning, he said, when he woke up from his sleep there is a conflict between his intellect and the psyche. The intellect asked him to shun the world and prepare for the Hereafter and the psyche forced him to forget about the Hereafter, which is nothing but a hear-say, there is no certainty if there is any benefit to be earned in the Hereafter, and to grab the pleasures of the day! He said that all the fifty years he wasn't able to decide what course to take and wasn't able to pass a verdict on this very small and simple litigation! In such a situation how would he be able to sit in judgment over important matters of other persons! He suggested to the caliph to appoint such a person to the position of **Qazi al Qazat** who was really competent to hold it! A time came when **Abu Abd Allah** was offered another position in the realm. He was asked to be the official **Chief of the Clan of the Sayeds**. He refused to accept even this position.

AN INCIDENT ABOUT HALAKU KHAN & SAYED RADI UD DEEN IBNE TAOOS

Halaku Khan was annexing town after town those days. He reached near the town of **Hilla**. We have already mentioned that **Sayed Radi ud Deen ibne Taoos** belonged to this town. He captured the capital city of **Baghdad** but spared the important town of **Hilla** because of the influence that **Naseer ud Deen Toosi** had over him. **Halaku** was appointing a governor for every city and he wanted to appoint **Sayed Radi ud Deen Taoos** as the governor of **Hilla**. **Sayed Radi ud Deen** refused to accept the assignment. But his mentor, **Naseer ud Deen Toosi** forced him to accept it. He told him that discretion required that he accepted to take the responsibility in the interest of the people. He managed the affairs of the town and made it safe for the inhabitants there. After the **Sayed's** death and his son's death, **Halaku** did attack the town of **Hilla**. At that time there were two infant grand-sons, aged 4 and 5 years, of **Sayed Radi Ud Deen**. **Sayed Radi ud Deen Taoos** had left such a mark on the mind of **Halaku Khan** that he appointed the infant grand-sons to govern the town. This was the same **Halaku**

Khan who had no iota of kindness and compassion in his heart. It is said that once an infant slipped from the arms of his mother and was falling down the hill. **Halaku** wanted to save the child and wanted to restore it to the mother. As the child was falling, he lofted the sharp edge of his spear that pierced through the body of the infant and handed it over to the mother. One can well imagine the piety and nobility of **Sayed Radi ud Deen Taoos** that this cruel ruler had great respect and regard for him and went to the extent of appointing his infant grand-sons as governors of an important town in the realm. He also announced that no person belonging to the family of **Radi ud deen Taoos** should be harmed nor any other person resident of that area. **Sayed Radi Ud Deen** was such a pious person that he never did anything taboo. He is also known to have direct contact with the **Imam e Zamana (a.s)** and many a supplications of the **Imam (a.s)** have reached us through him. Several books mention about his meetings with the **Imam (a.s)**. But once the **Imam (a.s)** was slightly upset with him because of his small error of judgment (**Tark e Aula**). The **Imam (a.s)** reprimanded him for this act. The **Sayed** writes in one of his own books that once he went to **Najaf e Ashraf** from **Makka**, and stayed there for quite a while. During that period one of his brothers saw a dream that **Imam e Zamana (a.s)** had sent food for him. He ate that food and gave one morsel to his brother as ordered by the **Imam (a.s)**. He says that when he was in **Najaf e Ashraf** a **Sheik Abd al Mohsin** had arrived from **Karbala** and that he had the opportunity of meeting the **Imam e Zamana (a.s)**. He was also bringing a personal message for **Sayed Radi ud Deen Taoos** from the **Imam (a.s)**. **Sayed Radi ud Deen** says that when he heard of the arrival of **Sheik Abd al Mohsin**, from **Karbala**, he started to search for him. He learnt that the **Sheik** was staying at the seraglio. Since **Sayed Radi ud Deen** was himself an eminent scholar, he sent word to **Sheik Abd al Mohsin** to visit him. The **Sheik** then went to the place of **Sayed Radi ud Deen**. **Sheik Abd al Mohsin** came and he was given a proper reception according to the protocol and was requested to sit near him. The **Sayed** asked him if it was true that he carried a message from the **Imam (a.s)** for him. He said that he was traveling from **Karbala** to **Najaf e Ashraf** when, on the way, he met a person with a very radiant face. When he learned that it was the **Imam e Zamana (a.s)**, he fell at his feet and kissed his hands. The **Imam (a.s)** said, "O **Abd al Mohsin**! Take a message to my son **Sayed Radi ud Deen** that the time has come, the time has come, the time has come!" When **Abd al Mohsin** looked up he saw that the **Imam e Zamana (a.s)** wasn't there.

He said that he had reached **Najaf e Ashraf** and was preparing to proceed to **Hilla**. He said that he was sure that **Sayed Radi ud Deen** would be in **Hilla**. But when his messenger gave him the summons, he rushed to meet him. The **Sayed** asked **Abd al Mohsin** how he knew that the **Imam (a.s)** particularly meant the message for him since every member of the **Taoos** family was called **Ibn e Taoos**! He replied that his heart knew that the message was only for him. The **Sayed** said that the message would convey only two things. One could be that the time for the **Zahoor (Re-emergence)** of the **Imam (a.s)** was nigh or the other could be that the time for the **Sayed's** passing away was near at hand. The truth was that till the end the secret wasn't revealed. But one can say that within 4 years of the event, **Sayed Radi ud Deen** passed away. If we accept that 4 years was a period which can be termed as near at hand, then we might accept that the **Imam (a.s)** had predicted the imminent death of **Sayed Radi ud Deen**. Otherwise it would be treated as one of the traditions of the **Imam (a.s)** the purpose of which was not fulfilled. **Sayed Radi ud Deen Taoos** requested **Sheik Abd al Mohsin** to stay as his guest rather than departing for his residence. He arranged a comfortable bed for the **Sheik** and himself retired for sleeping. It was past midnight when **Sayed Radi ud Deen** normally stood up for the **Night Prayer (Tahajjud)**. A person who had never missed his mandatory and the desirable (**Mustaheb**) prayers, can never imagine missing the **Tahajjud Prayer**. He wanted to stand up for the prayer when he saw a dream that he was sitting in the courtyard of his house and **Imam Jafar e Sadiq (a.s)** had sent a gift for him. He didn't pay attention to the gift and at that moment he woke up from his sleep. He got up reciting the **Kalima**. He himself wasn't able to decipher the purpose of the dream. He was wondering that in his dream the **Imam (a.s)** had sent him a gift and he wasn't giving any attention to it. Any way, he prepared for the **Tahajjud Prayer** and his slave brought a pitcher of water for the ablution and had already left. He tried to do the ablution with the water in the pitcher. But instead of the pitcher going forward for the water to flow out, it was going backwards! It seemed as if someone was pulling the pitcher backwards. **Sayed Radi ud Deen** felt that perhaps the water was unclean (**Najis**) that he wasn't able to perform the ablution with it. He hadn't mentioned anything beyond this. Perhaps he might have experienced such a thing earlier as well that when the water wasn't clean he wasn't able to do the ablution with it. He wasn't taken aback when this happened and he just called the slave to take away the pitcher and fetch clean water for the ablution. Even the second time the same thing

happened. He sat worrying when he fell asleep and saw the **Imam (a.s)** in his sleep. **Sayed Radi ud Deen** is the first scholar who had the vision of the **Imam (a.s)** several times. He could get the vision of the **Imam (a.s)** whenever he wished. The other scholars who had visions of the **Imam (a.s)** were **Muqaddas Ardbeli** and **Sayed Mehdi Bahr al Uloom**. The **Imam e Zamana (a.s)** came in the dream of **Sayed Radi ud Deen Taoos** and told him, "O **Ibne Taoos**! A messenger of mine came to you and you didn't have the courtesy of standing up, greeting him and asking him to sit down! You even didn't give him any gift! The way you treated him was tantamount to your treating me in that manner!" On hearing this **Sayed Radi ud Deen** woke up from his sleep. He thought that he had made a mistake and the **Imam (a.s)** was reprimanding him. He went forward in great hurry, picked up the pitcher, moved it forward and the water flowed from the faucet very easily on his hand. He performed the ablution and started his **Namaz e Tahajjud**. He had hardly performed two genuflections of the **Tahajjud** when it was dawn and time for the **Fajr** prayer. He missed the remaining genuflections of the **Tahajjud Prayer**. It was the first and the last time in his life that **Sayed Radi ud Deen** had missed a **Mustaheb Prayer**. Anyway he completed the missed **Namaz e Tahajjud**, offered the mandatory **Fajr** prayer and when **Sheik Abd al Mohsin** awoke from his sleep and completed his prayers. **Sayed Radi ud Deen** offered to him 21 gold coins. **Sheik Abd al Mohsin** declined to accept the gift and requested him to give it to some indigent person. He said that he was himself affluent and had a pouch of 100 gold coins with him. **Sayed Radi** requested him to accept the gift of the 6 coins and leave aside the other 15. After much persuasion he accepted the 6 coins and wanted to return them back to the **Sayed**. The eyes of **Sayed Radi ud Deen** watered and he said that it was the command of the **Imam (a.s)** for giving a gift to him. When he learnt about the **Imam (a.s)**'s command, **Sheik Abd al Mohsin** accepted the gift of the coins. Now it was morning and **Sheik Abd al Mohsin** had to depart. He made him sit for a while and as commanded by the **Imam (a.s)** stood up to give due respect to the guest. **Sayed Radi ud Deen** was met by the **Imam (a.s)** later on when he expressed his satisfaction that he gave due respect to the person who had come to him to convey the **Imam(a.s)**'s message.

THE SUPPLICATIONS AND TALISMANS IN SAYED RADI UD DEEN TAOOS' BOOKS

Sayed Radi ud Deen has written a complete book of supplications and talismans and the prayers that are associated with our **2nd Imam (a.s)**. One incident is recorded that a person came to **Imam Hassan (a.s)** and said, "O Master! My neighbor is troubling me much. I have tried very much to bear with him, but there is a limit for everything! Day by day his actions are becoming unbearable." **The Imam (a.s)** then prescribed to him a prayer of 2 genuflections and a small supplication to be recited thereafter. The **Imam (a.s)** asked him to offer the prayer in the night and go back to him the next morning. The man offered the prayer as suggested by the **Imam (a.s)**. As he ended the prayer and the supplication, he heard the sounds of crying from the neighbor's house. He came to know that the neighbor had demised in a very strange manner. It was told that his head suddenly burst and his end was very torturous. **Sayed Radi ud Deen Ibne Taoos** reports this incident through his forbears.

THE FELICITY OF DUA E ABRAR

The **Dua e Abrar**, which is included in many books of supplications, has come to us through **Sayed Radi ud Deen Taoos**. **Sayed Radi ud Deen Taoos** records that a friend of his was arrested by the governor of the caliph. He had nothing with him except a small book of supplications. He wasn't sure if he would be killed or his life spared. He remained incarcerated for many days. He repeatedly appealed to **Imam e Zamana (a.s)** for succor. One night the **Imam (a.s)** came in his dream and asked him why he was so much disturbed. He said that the governor had arraigned him and there was no way of release from there. The **Imam (a.s)** said why he wasn't reciting the **Dua e Abrar**. The person said that he was hearing mention of the supplication for the first time. The **Imam (a.s)** said that the supplication was noted in his book of prayers. The person wondered that he had recited all the prayers in the book more than ten times while he was in that jail. He didn't recall if **Dua e Abrar** was noted in that book. The **Imam (a.s)** reiterated that the supplication was in the book. As soon as the person awoke from his sleep, he took up the book and noticed a loose page with a prayer written on it that starts with:

**Allahumma ya arham al Abrar ya Kashif al karbaat
O the One who dispels troubles and removes hardships"**

The complete supplication was written on the paper. He was wondering that he had brought only that small book with him and was in solitary confinement all those days and none had access to him. It was a miracle that the paper with the supplication was there in the book. **Sayed Radi ud Deen** says that the person recited the supplication. The next morning the governor's messenger came with the orders for his release. He came to know that the governor's wife had seen **Hazrat Amir al Momineen (a.s)** in her dream and asked her to tell her husband that he had put his son in confinement who must be released otherwise he will face **Allah's** retribution. The governor immediately issued the order of release when his wife related the dream to him. **Sayed Radi ud Deen Taoos** is the first scholar who included the supplication in his book. Those who are interested in this supplication may refer to the book of **Mafateeh**. The last incident in this regard that we are mentioning here has two or three important things that stress the popularity of **Sayed Radi Ud Deen Taoos** among our people and the others. There was a **Momin** from **Egypt** who had developed some differences with the governor there. He had invited the wrath of the ruler, and to save his life, he escaped to **Baghdad**. Then he went to **Karbala, Kazimain** and in the end to **Najaf e Ashraf**. Although he had saved himself, his entire family and his assets were in **Egypt** at the mercy of the ruler there. He was deeply worried. He went to the mausoleum of **Hazrat Amir al Momineen (a.s)**, touched the sarcophagus and pleaded for help to be relieved of the tyranny of the ruler. He saw a dream continuously for five nights. On the first night the **Imam (a.s)** came in his dream and taught to him a supplication and asked him to prostrate in the following manner after offering the prayer. He was asked to prostrate with his stomach, his chest, nose and the knees touching the ground and recite the supplication in that position. When he awoke after the dream on the first night, he remembered everything but could recall only a few lines of the wording of the long supplication. In the dream on the second night the supplication was repeated and he remembered some more of it. In this manner, by the fifth night, he was able to remember the complete supplication for recitation. This is the same supplication that commences with the following words:

**"Allahumma manzal lazi baa-as fala najbe wa man zal lazi saalik
fala natih**

**O Allah! Who is that who called you, and you didn't respond: Who
is who asked for help and you haven't given!"**

On the sixth day the person offered the prayer and recited the supplication. He remained at **Najaf e Ashraf** for fifteen days. On the fifteenth night the **Imam e Zamana (a.s)** came in his dream and said, "We have taught to you a supplication and you have recited it. But why are you still staying here? Go to your country." He told to the **Imam (a.s)** in his dream, "O master! The ruler there is a tyrant and my enemy. His men are searching for me." The **Imam (a.s)** said, "Tell me, why we have taught to you the supplication? You go home now without any fear!" The person started for home with the fear and consciousness that he was heading towards his enemy. When he had covered half the way, he saw a person coming towards him. When he reached near him, he found that the person was one of his neighbors. He asked the person, "Why are you traveling on this way?" He said, "I have come searching you. Your wife and children have sent me to fetch you home." The person asked him as to how were the conditions in **Egypt**? The neighbor said, "Some days ago the governor didn't open the door of his room in the morning. His men broke open the door and found that he was lying dead with his head severed. No one knows how he was killed. But there is good news for you. The new governor has announced many times pardoning you." The troubles of the person were thus resolved. **Radi Ud Deen Taoos** was the first scholar who had included this supplication of the **Egyptian** in his book. **Sayed Radi ud deen's** achievement is that he propagated the spiritual knowledge of the **Imams (a.s)** through his writings. In the year **646 H**, after completing his monumental work, **Sayed radi ud Deen ibne Taoos** breathed his last. He was the most popular and well known person of the family of **Taoos**. Therefore when any reference is made to **Ibne Taoos**, it is meant that only **Sayed Radi ud Deen Taoos** is the subject of the reference.

One should note that three eminent scholars of this clan are known as **Ibn e Taoos**.

This talk is not on one scholar, but it encompasses a family of erudite scholars! The first name in this family is that of **Ibn e Taoos**. He wrote the book, "**Kitab e Lahoor**", on the tragic events of **Karbala**. This book has also been translated as "**Tareeq e Hussaini**" in Urdu language. This book was written by **Sayed Radi Ud Deen Taoos** during his early years. This book was written by him when he was still very young. The book isn't rated fully authentic because the effort was made by the scholar at a very young age.

**Also see from Tawoos Family :-SAYED ABD AL KARIM IBNE
TAOOS**

Chapter 1

SAYED ABD AL KARIM IBNE TAOOS - 648-693 AH

This book is not only a record of the lives of the **Ulema** but a chronicle of the turbulent history of the oppression and suppression of the followers of the **Ahl al Bayt (a.s)** and it can only be termed the succor of the **Providence** that the **Ulema** led the people and left behind their foot-marks for the posterity.

ABOUT THE TAOOS FAMILY

About the scholars of the **Taoos** family it can be said that it had a unique position in the annals of **Shia** learning that many eminent illustrious names trace their ancestry to this clan.

In **Mafateeh al Janaan**, the compendium of widely recited supplications, **Ibn e Taoos'** book, "**Iqbal**", is referred to time and again. This has been a very revered family that had produced **Ulema** for several generations. Even women in the family were persons of erudition and some had reached the status of **Ijtehad**. Since this family has produced many reputed scholars, we shall briefly profile their lives. The family of **Taoos** traces its origins to the **Second Imam, Imam Hassan (a.s)**. Their forbear was **Hazrat Hassan Muthanna**, the second son of **Imam Hassan (a.s)**. The **Imam (a.s)** had given his own name to this son of his because he had great love and affection for him.

Imam Hussain (a.s) too had much affection for this nephew of his. Therefore his daughter, **Fatima**, was given in marriage to **Hassan Muthanna**. The **Imam (a.s)** had said at the time of this marriage that he didn't find anyone more deserving of his daughter than that nephew of his. **Hassan e Muthanna** had participated in the battle of **Karbala** where he was mortally wounded and fell down unconscious. The enemies thought that he was dead. When the heads of the martyrs were being severed by the men of **Omer ibn e Saad**, they noticed that there was still

life in **Hassan e Muthanna**. They wanted to sever his head when a woman from the army of **Omer ibn e Saad**, **Asma binte Kharija**, prevented them from killing him because she was distantly related to the mother of **Hassan e Muthanna**. He was thus spared and taken captive to **Koofa** where he was incarcerated with the other members of the **Imam (a.s)**'s family. **Asma** strongly recommended not taking **Hassan Muthanna** along with the **Ahl al Bayt (a.s)** to **Damascus**. She took him to her home in **Koofa** and treated his grievous wounds to recovery. He was then sent on to **Madina**. After some time, at his age of 35 years, **Abd al Marwan ibn e Malik** poisoned him to death. His widow, **Fatima bint e Hussain (a.s)** had great love for him and for one year she stayed near his grave lamenting his death inconsolably. Then, they say, she heard a herald asking her to return home. **Hassan Muthanna** had a son, **Dawood** by name. He was from another wife of **Hassan Muthanna**. **Dawood** was also the son-in-law of the fourth **Imam Zain al Abedin (a.s)** that he was married to **Umm Kulthum**, his daughter. It is also said that **Dawood**'s mother suckled her milk to our **Sixth Imam Jafar e Sadiq (a.s)**. **Dawood** was one of the members of the family of the **Ahl al Bayt (a.s)** who were incarcerated by **Mansoor Duwaniqi** because he feared a general uprising in their support. **Dawood**'s mother went to **Imam Jafar e Sadiq (a.s)** and complained to him about the incarceration of her son. The **Imam (a.s)** gave her a supplication for reciting on 15th **Rajab** after fasting for three days. This supplication is recorded in our prayer books as **Amal um e Dawood** and is very effective when recited in periods of difficulty. When **Dawood**'s mother recited the supplication, he was miraculously released from the gaol and returned to **Madina**. **Dawood** had a son **Sulaiman**. **Sulaiman** had a grand son **Hassan** and **Hassan**'s grand son was **Abu Abd Allah Muhammad**. **Abu Abd Allah** had a very handsome personality but his feet were hard like those of a **Taoos** or the **peacock**. Therefore he is remembered as **Taoos** and those who descended from him are called the family of **Taoos**.

THE ULEMA OF BANI TAOOS

In the family of **Taoos**, were born, during the two generations, many great scholars. The most notable among them was **Sayed Radi ud Deen ibne Taoos**. He had two other siblings, **Jamal ud Deen Ahmed** and **Sharf ud Deen**. These brothers were younger than **Radi ud Deen**. These three brothers were born in a very important period

because after **Sheik Toosi** the scholars, however eminent they were, had stopped giving **Fatwa**. None of them had the courage to give any edict that might be contrary to what **Sheik Toosi** had ruled. **Sheik Toosi** had one grand-nephew who changed this trend. A hiatus was created between the periods of **Sheik Toosi** and **Allama Hilli**. The **Taoos** family came into prominence during this period because it produced three very eminent scholars. Now we are discussing about the eldest of the three, **Sayed Radi Ud Deen ibne Taoos**. During this discussion mention will come about the other members of this illustrious family.

SAYED ABD AL KARIM IBNE TAOOS

Name: Syed Abd al Karim ubne Jamal ud Deen Ahmed ibne Moosa
Ibne Jafar ibne Taoos

Title: Ghayas ud Deen **Kunyat :** Abu Muzaffar

Born: Shaban 648 H at Karbala

Died: Shawal 693 H at Najaf e Ashraf **Age:** 45 years

Sayed Radi ud Deen ibne Taoos' brother and nephew too were eminent scholars. All three of them are remembered with the title of **Ibn e Taoos**. **Sayed Radi ud Deen** had renown in the field of supplications and prayers. His brother was known for his knowledge of **Fiqh** and his nephew specialized in **Hadith**. After **Sayed Radi ud Deen**, his nephew was the most erudite scholar in the family. **Radi ud Deen's** brother was **Jamal ud Deen Ahmed bin Moosa ibne Jafar ibne Taoos**. The son of **Jamal ud Deen** was **Sayed Abd al Karim**. We may not be in a position to cover his entire work in this small publication, but we shall certainly describe briefly one of his most important books. **Jamal Ud Deen** was blessed with **Sayed Abd al Karim**, who achieved eminence in scholarship. His title was **Ghayas ud Deen** and his **Kunyat** was **Abu Muzaffar**. He was the favorite of his uncle, **Sayed Radi ud Deen** and had the good fortune of tutelage under him. **Sayed Abd al Karim** was so brilliant that he accomplished the **Ilm e Kitab** in just 40 days. He started learning the alphabets on one day and on the 40th day he was completely literate! He became a **Hafiz** of the **Holy Quran** at the age of 11 years. He was an expert at reciting the **Ziarats** and none could match him in that. At the age of 4 years he was able to read, write and comprehend so well that he was able to continue his studies by himself. While he was still a minor, his knowledge was as sound as that of a **Mujtahid**. People were waiting for him to reach the age of maturity that they accept him as a **Mujtahid**.

Allama Hilli too became a **Mujtahid** at the age of **9 years**. **Sayed Abd al Karim** was born during the month of **Shaban** in **648 H** and died during **Shawal** of **697 H** at the young age of **45 years**. He was born at **Karbala**, his early upbringing was in **Hilla** and education in **Baghdad**. He passed away in **Najaf e Ashraf** and was interred there.

Sayed Abd al Karim specialized in **Ilm e Intesaab (Genealogy)** which is a branch of **Fiqh**. He also had special interest in **Arabic** poetry. He had written several books, but one of his books is of particular importance. For a long time there was a question that was uppermost in the minds of the scholars. They found it very difficult to explain about it to the common man. When **Maula Ali (a.s)** was martyred, he was interred by his sons privately and the location of his grave was kept a closely guarded secret. There are some narrations that dummy graves were made by **Imam Hassan (a.s)** at several locations to protect his holy remains from the enemies. There was a heinous custom among the **Arabs** those days that they used to dig open the graves of persons with whom they were inimical for the purpose of desecration. History records that several times the **Muslims** have perpetrated this heinous act even after the departure of the age of **Jahiliya** (ignorance).. They had dug up the graves of the sons of the **Imams (a.s)** and burned them in public. The situation was such at the time of the martyrdom of **Amir al Momineen (a.s)** that if any contingency arose, **Imam Hassan and Imam Hussain (a.s)** would have had to bring out their swords and fight with the enemies to safeguard the honor of their father. They therefore kept the location of the grave a closely guarded secret. But the **Imams (a.s)** and the **Ulema** knew the location. It was **Sayed Abd al Karim ibne Taoos** who was the first to write a book on the subject.

THE PROOFS REGARDING LOCATION OF THE GRAVE OF HAZRAT ALI (A.S) AT NAJAF E ASHRAF

THE FIRST PROOF:.

Sayed Abd al Karim ibne Taoos wrote his very important book giving well researched proofs for the location of the grave of **Hazrat Amir al Momineen (a.s)** in **Najaf e Ashraf**.

We are giving here a few of the salient proofs from the book. Those who are interested in more detail, they may refer to the complete book. Urdu translation of the book is also available. **Sayed Abd al Karim Taoos** has composed the book in two parts. The first part consists of all the traditions which record about the location of the grave of **Hazrat Ali (a.s)**. In the second part the author has recorded the miracles associated with the mausoleum from the beginning till his own times. One should bear in mind that **Sayed Abd al Karim** lived 800 years ago. that was around 648 H. The **Sayed** has recorded 20 to 25 important miraculous happenings at **Najaf e Ashraf** till his time. His was the first important book that introduced to the common **Muslims** the location of the grave of the **Imam (a.s)**. The reason for the secrecy about the location of the grave was that the rulers were the sworn enemies of the **Ahl al Bayt (a.s)** and the danger always lurked that they might desecrate the grave. In the beginning the **Hasnain (a.s)**, **Abd Allah ibne Jafar e Tayyar**, who was the husband of their sister, **Sayeda Zainab**, and **Sayeda Umm Kulthum**, also their sister, were there to lay the **Imam (a.s)** to rest. Besides these four, none other knew where he was interred. Whether **Sayeda Umm Kulthum** was there at the time is a moot question that needn't be discussed. They were either three, or four, persons and the rest of the funeral procession was asked to return back from the ramparts of the town of **Koofa**. How was it established later on that the grave was located at **Najaf e Ashraf** since **Imam Hassan (a.s)**, **Imam Hussain (a.s)** and **Sayeda Umm Kulthum** had all expired and they hadn't officially declared anything about the location of the grave?

THE SECOND PROOF:

The traditions commencing with those of the **Prophet (s.a)** upto the period of the 11th **Imam (a.s)** have been extensively recorded. But one very important tradition of the **Prophet (s.a)** hasn't been much talked about, wherein he says:

“O Ali (a.s)! When Allah created this Universe, each and every thing in it was asked a question about their love for you and your Wilayat (Vicegerency). Whoever accepted your Vicegerency was endowed with Allah's Bounty. and those who kept quiet remained behind disappointed. When Allah asked the Seven Firmaments, first of all the 7th Firmament accepted your Wilayat and Muwaddat (Love). Allah endowed to the 7th Firmament the Arsh and Kursi (the Chair). Then the

4th Firmament followed suit, and Allah endowed on it the Bayt al Maamour, then this Earth and its sky accepted your Vicegerency and love and Allah adorned them with stars. Of all the lands on the Earth, Hijaz accepted your love first and in return Allah endowed to it the Kaaba! Then Syria accepted your vicegerency and Muwaddat and it was blessed with Bayt al Muqaddas. After that the land of Madina accepted your Vicegerency and love and it was deemed the location of my grave. Then a desolate piece of land near Koofa acknowledged your Vicegerency and love and Allah endowed it with the location of your grave there. At this point Hazrat Amir al Momineen (a.s) asked, 'O Prophet of Allah (s.a)! My Lord Allah knows about this, but how will the people know about the location of my grave?' The Prophet (s.a) said, 'Yes! There is a place near Koofa where, after your martyrdom, your grave will be made. The worst person of the Ummat, Ibne Muljim will martyr you!'

THE THIRD PROOF:

The abovementioned tradition of the **Prophet (s.a)** has confirmed about the location of the **Mausoleum of Hazrat Amir al Momineen (a.s)**. There is also a tradition of **Imam Ali (a.s)** confirming his place of burial. When **Maula Ali (a.s)** made **Koofa** his capital, he once traveled and passed through a barren piece of land. He bought the land for a price of **70,000 Dinars**. His companions were surprised that he purchased the barren land, where there was no water and vegetation, for such a high price. The **Imam (a.s)** told them, "This is the place about which my brother, **Hazrat Mohammed (s.a)**, has informed me about the importance and purpose of this land. Some of the enemies of **Hazrat Ali (a.s)** have said that the mausoleum is not of **Hazrat Ali (a.s)** and belongs to some ruler of the past. The **Imam (a.s)** knew that the land would be his final resting place and therefore he bought it that people might say on the **Day of Reckoning** that his mausoleum was built on usurped land. There is also a tradition of **Hasnain (a.s)** that they were once asked where they had interred their father. They caught hold of the hand of the person, took him to the outskirts of **Koofa** and indicated the spot where the **Imam (a.s)** was laid down to rest. There is also a tradition of **Imam Hussain (a.s)**. He said that when his father was about to breathe his last, he called him aside and told him about the way the shroud was to be given to his mortal remains and the body to be anointed with camphor

that came from the **Heaven** and was used for anointing the **Prophet (s.a)** and **Hazrat Fatima (a.s)**. He also told **Imam Hussain (a.s)** to use the same cloth for drying his body which was used for drying the mortal remains of the **Prophet (s.a)** and **Hazrat Fatima (a.s)**. He also asked him to offer the funeral prayer with 7 **Takbeers** (**Takbeer is chanting 'Allaho Akbar— Allah is Great'**). Till Doomsday, thereafter, 7 **Takbeers** will not be chanted during the funeral prayer of any **Momin**. The only exception will be for the funeral prayer of the **Imam e Zamana (a.s)**. **The standard practice is that only 5 Takbeers** are chanted for the funeral prayer of any **Momin**. **Hazrat Ali (a.s)** also instructed that when the funeral procession commenced only the hind part of the bier must be lifted by **Hasnain (a.s)** and the front will rise by itself and proceed forward. Once the procession reached the ramparts of **Koofa**, they were asked to send away others and only **Hasnain (a.s)** were asked to carry the hind part of the bier. They were told that the bier would stop by itself at a particular spot.. One tradition indicates that **Hazrat Umm Kulthum**, the daughter of **Hazrat Ali (a.s)** too accompanied the bier. At that spot, he said, they would find a grave already prepared for burial. The **Imam (a.s)** said that the grave was prepared by **Hazrat Nooh (a.s)** for him. He said that after some time of the burial they should remove one brick from the grave on side of the head. He said that they would not find him in the grave. When they did this, an unseen herald called, "**There isn't any Vicxegerant of any Prophet who has not been united with that Prophet after death. If the Prophet died in the East, and the vicegerent in the West, Allah will unite them together!**"

Jabir bin Yazid Jaufi narrates from the **5th Imam (a.s)** that he (the **Imam-a.s**) was traveling from **Koofa** towards **Madina** with his father. His father stopped at a spot, dismounted from the horse. He said that his father had tears in his eyes and stopped near a grave. He recited the **Ziarat Ameen** (*Note: This ziarat is recited by Momins while doing the Aamaal e Ziarat*), and said, "O Son! This is the grave of our ancestor. He is my Grandfather. If any **Momin** recites the **Ziarat**, that I have recited now, near the grave of **Imam Ali (a.s)** or at the grave of any of the **Imams (a.s)**, the angels will enclose him in a **Tabaq e Noor (tray)**, put on it the **Seal of the Prophet (s.a)**, and take him to the presence of the **Imam e Zamana (a.s)**. This is a gift for the **Momins**." It is recorded by several narrators that the **5th Imam (a.s)** used to frequently visit **Najaf e Ashraf** for **Ziarat**. About the **6th Imam (a.s)** eight or ten narratos say that the **Imam (a.s)** used to visit **Najaf e Ashraf**. He would alight from

the horse, have a bath if water was available in plenty, or he did ablution and if there was scarcity of water he would do **Tayammum** (dry ablution) and offer prayers at three spots in that area. **Aban ibne Taghlab Ma-ala** asked the **Imam (a.s)** the reason for offering prayer at three spots. The **Imam (a.s)** said that at the first place **Hazrat Amir al Momineen (a.s)** has been interred. At the second spot is where **Imam Husain (a.s)**'s head was brought from **Damascus** and buried there. He said that the third spot is where the **12th Imam (a.s)**'s pulpit would be installed. The **7th, 8th, 9th, 10th and 11th Imams (a.s)** used to follow the same practice as the **6th Imam (a.s)** whenever they visited **Najaf e Ashraf**. When it wasn't possible for them to visit personally, they used to depute their companions to visit the shrine and offer their prayers. Through the traditions of the **11 Imams (a.s)**, **Abd al Karim ibne Taoos** resolved the issue of the location of **Imam Ali (a.s)**'s **mausoleum**. He has recorded in his book the proofs about it's location and also the tyrannical treatment that the rulers had meted out to the **Imams (a.s)** and their followers in this regard..

THE FOURTH PROOF:

Mansour, the Abbasid Caliph, once went in the darkness of the night to **Najaf e Ashraf** along with a slave. He saw that the ground was totally barren, devoid of any vegetation or signs of any structure. He ordered his slave to dig at a spot. **Mansour** peeped into the excavation where he spotted a grave. He asked his slave to immediately close it. The slave asked him, 'Why did you order the digging of the grave?' **Mansour** replied, "I had heard that **Hazrat Ali ibne Abi Talib (a.s)**'s grave is at that spot. I came here to investigate the matter."

THE FIFTH PROOF:

Mansour continued: 'When I knew this is the grave of the **Imam (a.s)** I was convince of the veracity of the incident of the caliph **Haroun al Rashid** that he went on a hunt along with his retinue, hunting dogs and the hawks. He spotted a group of deers and set his dogs and the hawks after them. The deer ran hard, went up a hillock and sat there fearlessly. As soon as they came down from the hillock, the dogs started the chase. The deer again ascended the hillock and sat there. The dogs and the

hawk wouldn't go atop the hillock and attack the deer. **Haroun** was very surprised at this. He went round and found an old man from the **Asadi Tribe** in the neighborhood. The old man told **Haroun** that the place where the deer took refuge was where **Imam Ali (a.s)** was interred. **Haroun** cried and offered two genuflections of prayer there. He said, "O Maula! I am your follower! But what could I do; persons from your progeny have troubled me very much. I am chasing them, arresting them and killing them!" This incident too has been recorded by **Sayed Abd al Karim Ibne Taoos** in his book in much detail.

Sayed Abd al Karim passed away in **Shawal of 693 H.**

SAYED RAZI IBNE TAOOS

Chapter 12

MOHAQQAQ HILLI - 602-676 AH

Hilla- The Center for Shiite Learning:

History bears witness to the fact that untold torture was inflicted on the **Ahl al Bayt (a.s)** but they never took one retaliatory step which would cause harm to the interests of their followers. Those were the days when the followers of the great **Imams (a.s)** had to observe absolute dissimulation and the slightest inkling of their beliefs attracted the wrath of the establishment. They were unable to offer the congregatory prayer as enunciated by the **Prophet (s.a)** and **Ahl al Bayt (a.s)**. In such excruciating circumstances there was no question of constructing their own place of congregational prayers. Despite all these hardships, the injunction of the **Imams (a.s)** for their followers was not to assert their identity. The dissimulation was so acute that in many families the parents were unable to guide their own children to the Right Path. The families which enlightened their children about their Faith exhorted them to observe absolute patience in dealing with people of the other school in their day to day lives. They were asked to maintain stoic silence even when they saw the establishment heaping torture on their **Holy Imams (a.s)**. The enemies of **Aal e Mohammed (a.s)** always used to be on the lookout for them to inflict their ire on them. But the **Shias**, from the very early days, were living highly disciplined and organized lives. The **7th Imam (a.s)** was incarcerated for **14** long years and martyred thereafter. There was no reason for the tyrant to desecrate the mortal remains of the **Imam (a.s)** by bringing it to the bridge in **Baghdad** and forcing every passerby to utter invectives against him. The purpose of the tyrant was to force the **Imam (a.s)**'s followers to react angrily and expose their belief. We can well imagine the patience of the followers those days that they suppressed their feelings of anger and bore with all the indignities heaped on them. When the tyrants realized that their strategy didn't succeed, they tried to create a rift between the followers of the **Imams (a.s)** and

the other people in **Baghdad**. The result was that while **Baghdad**, that was once a haven of peace, became the victim of unrest. Debates started between the **Hanafees** and the **Shafaees**, between **Hanbalis** and **Malikees**. Because of this disturbed environment, all the **Shia** scholars, under the leadership of **Sheik Toosi**, migrated to **Najaf e Ashraf**. But **Baghdad** remained a cauldron of strife and **Allah** sent his curse to them in the form of **Changez Khan**. **Baghdad** city was besieged by his hordes. But the people didn't notice the danger lurking at their very threshold. **Halaku Khan**, who didn't even know the meaning of compassion and kindness, was commanding the army of **Changez Khan**. His strategy was to massacre all the male residents when his armies entered any city and form a minaret with the heads of the slain persons. The females were made slaves. Oblivious of all this, the people of **Baghdad** were assembled at the banks of the river **Haqeela** having a futile debate between the **Hanafis** and **Shafaees** whether consuming the owls meat was taboo or not! The result of this attitude was that **Halaku Khan** occupied **Bahgdad** and massacre of very high magnitude took place without any resistance whatsoever. The result of this invasion was that riots had become an everyday happening in **Baghdad**. These weren't riots between the **Sunnis** and **Shias**, but were a result of conflict between **Hanafis**, **Shafaees**, **Hanbalis** and **Malikis**. In such fissiparous circumstances the followers of the **Aal e Muhammed (a.s)** started migrating out of **Baghdad**. The erudite scholars were already in **Najaf e Ashraf**. The seminary started by **Sheik Toosi** was fully functional there. Large numbers of **Momins** settled down at **Hilla**, a small town about a hundred miles from **Baghdad**. This happened when **Halaku** was fast approaching the city and the people were busy in their debates about the "Owl's Meat"! The settlers at **Hilla** formed a delegation and made a representation to **Halaku Khan** seeking amnesty from him. He met the delegation from **Hilla** along with his prime minister, **Naseer ul deen Toosi**, and granted amnesty to the town of **Hilla**. He promised that his men will not move towards their town and that they would be allowed to live in peace. It is a pity that the people of **Baghdad** didn't have sense to rise to the occasion and seek amnesty from the ire of **Halaku Khan**. **Najaf e Ashraf** is comparatively closer to **Baghdad** and the hordes of **Halaku** were to pass through there. With a view to avoid any damage to the mausoleum of **Hazrat Ali (a.s)**, the scholars from the seminary preferred to move to **Hilla** as well. Therefore, the center of **Shia** learning shifted from **Najaf** to **Hilla**. For about a hundred and fifty years many

eminent **Shia** scholars came from **Hilla** and the first eminent scholar from there was **Muhaqqaq Hilli** or “**The Researcher Hilli**”. Whenever reference is made in the books of history to **Muhaqqaq**, only **Muhaqqaq Hilli** is meant. **Muhaqqaq Hilli** was the maternal uncle of **Allama Hilli**.

MUHAQQAQ HILLI

Born: 602 H at Hilla

Died: 676 H

Age: 74 years

Name: Jafar ibne Yahya ibne Hassan ibne Saeed

Title: **Muhaqqaq Hilli**

Muhaqqaq Hilli was the first religious leader in **Hilla**. While **Baghdad** became the center of **Shia** learning during the time of the **Seventh Imam (a.s)** and the **Four Deputies of the Imam (a.s)** too were in **Baghdad**. But the persecution of the followers of the **Prophet (s.a)’s Progeny** reached its zenith and they started migrating from the city in large numbers to **Hilla**. It was around this time that the **Shia** scholars, in the leadership of **Sheik Toosi**, moved to **Najaf e Ashraf** in the year 448 H. When **Halaku** was plundering **Baghdad**, the people of **Hilla** sent a delegation to him and sought amnesty for their town. During the next century and half **Hilla** produced several eminent **Mujtahids** and **Muhaqqaq Hilli** was one of them.

The **Shia Scholars** have been classified into three groups: the first is called the **Mutaqaddameen (Early)**, the second is the group of **Mutakhareen (The later)** and the last group is **Mutakhar al Mutakhareen (The Later of the Later or the Modern)**. **Muhaqqaq Hilli** was a very important **Mujtahid** of the period of transition between the epochs of the **Mutaqaddameen** and **Mutakhareen**. We have mentioned this here so that the reader will find it easy to understand these terms while perusing the books of history and **Fiqh**. In fact **Muhaqqaq Hilli** is considered the last of the roster of the **Mutaqaddameen**. The **Mutakhareen** start with the advent of his nephew **Allama Hilli**, about whom we shall discuss later in this chapter.

Muhaqqaq Hilli was so learned and erudite in the field of **Fiqh** that he was known with the title of **Muhaqqaq** or the researcher. If in some paper the author refers to **Muhaqqaq** in his dissertation, it will be

understood that he is referring to **Muhaqqaq Hilli**. Any other person could be a **muhaqqaq** but this sobriquet will be prefixed or suffixed with his given name.

The monumental work that established the name and fame of **Jafar ibne Yahya ibne Hassan ibne Saeed** as **Muhaqqaq Hilli** is the book "**Sharaeh al Islam**". This book is a very important reference for the scholars who do research on the **Shia Fiqh**. This is a much translated book and its English version is on the curriculum of the **Oxford** and **Cambridge** universities where **Shia** history and jurisprudence is taught. The book has also been translated into the French, German and the Russian languages. This book is in two volumes. The immense value of this book is evident from the fact that there isn't any **Shia** seminary in the world where it isn't a very important part of the curriculum. This is studied by the students in small **Madrassas** as well as the great seminaries in **Najaf** and **Qum**. One very popular commentary on the book has been written by **Sheik Mohammed Hassan** under the title and style of "**Jawahar al Kalam**". Reading this commentary the rector of the **Azhar University, Cairo**, had perforce to admit that the **Shias** are truly **Muslims**! Another very important fact about this book is that only the works of **5 authors** are mentioned to be in **Jazeera e Khizra (the Green Island)**. One of the five authors is **Muhaqqaq Hilli**. The interesting thing is that the traveler who visited **the Jazira e Khizra** and met the **Naib e Imam (a.s)** there and had the privilege of discussing with him about **Muhaqqaq Hilli's** book. He had said that all the questions discussed in the book were authentic and correct, excepting two questions. He didn't elaborate what those two questions were. **Muhaqqaq Hilli** has left behind this book for the posterity and also a disciple like **Allama Hilli** who was also his nephew.

THE GREATNESS OF MUHAQQAQ HILLI

Muhaqqaq Hilli's greatness can well be gauged from one anecdote. **Halaku Khan's** prime minister, **Naseer ud Deen Toosi**, who was also an eminent **Mujtahid**, wanted to visit **Hilla** to meet the scholars there. When **Muhaqqaq Hilli** got news of his schedule, he started making arrangements to give befitting reception to **Naseer ud Deen**. The eminence of **Naseer ud Deen** can well be fathomed from the fact that he is considered as the **Shia Mujaddad (Revivalist)** of the **Seventh Centuray Hijri**. It is said about him that excepting the **Holy Imams (a.s)** none other

has propagated the **Shia Faith** more than **Naseer ud Deen Toosi**. When **Naseer ud Deen** got word that **Muhaqqaq Hilli** personally wanted to come out and receive him, he requested him not to do this and continue with his day's routine. **Muhaqqaq Hilli** abided by the request of the guest. When **Toosi** entered **Hilla**, he learned that **Muhaqqaq** was in the mosque giving lessons to the children from his book "**Sharaeh al Islam**". **Naseer ud Deen** entered the mosque. **Muhaqqaq Hilli** discontinued his talk to meet the guest. **Toosi** said politely that he had come there traveling the long distance particularly to take part in the **Muhaqqaq's** lessons and he requested him to continue with the talk. It was an event when one great scholar was keen to learn from another erudite scholar!

THE LEARNING OF NASEER UD DEEN TOOSI

The status of learning of **Naseer ud Deen Toosi** was of such caliber that even **Allama Hilli** was once his disciple. The amazing thing about him was that he was learned in most of the disciplines of knowledge. Particularly he was recognized as an expert in the subject of geography. Coming back to our discussion, **Muhaqqaq Hilli** continued with his lesson that he had stopped with the arrival of **Naseer ud Deen** in his classroom. The topic of discussion was rather intricate. Everyone may not be able to comprehend the intricacy of the subject, but I shall throw a little light on it here. His talk was on the subject of facing towards the **Qibla (Kaaba)** while standing in prayer. In this regard there are certain traditions of the **Infallibles (a.s)** as to how to determine the right direction of the **Qibla**. Whenever people from any city visited the **Imams (a.s)** they used to guide them with regard to the direction of the **Qibla** from there. The general procedure was to take into account the location of certain stars. It is mentioned in the books of **Fiqh** that the direction of the **Qibla** is determined in **Iraq** observing the location a certain star and facing towards it, but it was said that it is **Mustaheb (Desirable)** to turn one's face a little to the left while standing in prayer. When **Muhaqqaq Hilli** came to this point, **Naseer ud Deen Toosi** raised a question. He asked if the **Qibla** is towards that star why is it **Mustaheb** to turn a little to the left from that direction? His contention was that facing the **Qibla** was **Wajib (mandatory)** and deviating from it would be **Haram (taboo)**. **Muhaqqaq Hilli** gave only one reply, "**Min al Qibla ilal Qibla—turn from the Qibla towards the Qibla!**" Turning a little towards the left was advised to ensure that the direction of prayer was

positively towards the **Qibla**. **Naseer ud Deen Toosi** kept quiet hearing this clarification. After he returned to his head-quarters, **Muhaqqaq Hilli** wrote a treatise on the subject and sent to **Naseer ud Deen Toosi** who acknowledged that his objection wasn't correct. Although **Naseer ud Deen** was an expert geographer, he had to accept the argument of **Muhaqqaq Hilli** in the matter of the direction of the **Qibla**.

MUHAQQAQ HILLI PASSES AWAY

On 13th Rabi al Aakhir 676 H **Muhaqqaq Hilli** was walking on the terrace of his house when he slipped and fell down on the ground from that height. He instantly passed away because of the grievous hurt that was caused with the impact of the fall. The great scholar was interred in the graveyard of **Hilla**. On the passing away of **Muhaqqaq Hilli**, his disciple and nephew, **Allama Hilli**, was rightly endowed with the position of the **Mujtahid** in **Hilla** although he was a youth of 28 years at that time. **Allama Hilli** was such a great scholar that the sobriquet of **Allama** has assumed specificity for him. If a historian writes that the **Allama** said something, he would certainly mean **Allama Hilli**. There have been other scholars who have been given the title of **Allama** but it has invariably to be prefixed with their names like **Allama Majlisi** etc. Before I go into any details about the life and work of **Allama Hilli**, I want to mention here that the foundation of the renaissance of the **Shia Faith** in **Iran** was laid by this great scholar.

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 13

NASIR AL-DIN TUSI - 597-672 AH

Introduction

In the history of human civilization as a whole and in that of Islamic civilization in particular, there have been outstanding figures who played decisive roles in forming or changing various aspects of human life. Some of them are still surrounded by a mass of historical data containing contradictory judgments about them. Since their activities took place many centuries ago, modern scholars are often short of enough information to judge their real impact.

It is difficult to come to a fair conclusion. In the history of Islamic civilization, Khāja Nasir al-Din Tusi (597-1201/672-1274) was a unique scholar, in one of the most crucial periods, whose real role and personality are still obscure. His age was full of such harsh socio-political events in all parts of the Islamic world that some regarded it as the worst period in human history.

The intercontinental Mongol invasion and the collapse of all Islamic powers and states at the same time as the abolishment of Ismā'ili fortresses and the destruction of the Abbasid caliphate created a bloody and unstable condition for all Muslims including Tusi. In this complicated atmosphere, one can hardly rely on historical data which are conflicting and controversial.

Considering these difficulties, this paper attempts to assess Tusi's role as a person who witnessed the situation but stood apart from it, preventing himself from assimilating to his age. Holding the chain of Islamic thought, Tusi played an active role in linking pre-Mongol civilization to the post-Mongol world.

Trying to obtain a better and wider understanding of Islamic knowledge, Tusi left Nishāpur, visited Ray, Baghdād and Musil. He witnessed the socio-political situation of the Abbasid caliphate and evaluated the possibilities of being influential in Baghdād.

On his way home, he visited an Ismā'ili leader (*dā'i*) in Isfahān, spent a few months in one of their fortresses, and finally joined their central forts in Quhistān and Alamut. He then accompanied Hulākū, took over the administration of *Awqāf* (endowments), and concentrated his efforts in establishing the observatory of Marāgha.

It is difficult to decide what Tusi's real ideas were and which cause he truly supported. His letter to Ibn al-'Alqami the Shi'i vizier of al-Musta'sim, requesting a position that would bring him into contact with the caliph, his long lasting connection with the Ismā'ili elite and his supervision of the institute of *Awqāf* to administer the observatory of Marāgha are some aspects which will be dealt with in this paper.

In addition to his significant intellectual influence, did Tusi play an active socio-political role or did he manifest a kind of withdrawal and negative cooperation? A discussion of this question will form the core of this paper.

Biographical data

Abu Ja'far Muhammad b. Muhammad b. Hasan b. Abi Bakr (Khāja Nasir al-Din Tusi) was born into a learned family known as Firuz Shāh Jahrudī, the name of one of his ancestors. Jahrud was a city in Sāva, originally a province in Iran, which later became a suburb of Qum. Since he was born in Tus on 11th Jumādā I 597 (Feb. 18, 1201), he is known as Tusi.

He died in Baghdād on the 18th Dhu al-Hijjah 672 (June 26, 1274).[1] As Islamic history indicates, Tusi was one of the most distinguished figures produced by Islamic civilization. Nonetheless, one can hardly form a clear picture regarding his true personality and influence from historical data. Shi'i and Sunni scholars offered divergent points of view concerning his socio-political impact and his beliefs.

According to G. Sarton, Tusi was one of the greatest scientists of Islam.[2] Ibn Khaldun similarly believes that most Muslim scholars were from Iran, asserting that there were not any important scholars after Ibn al-Khatib Fakhr al-Din al-Rāzi (544-606 A.H.) and Nasir al-Din Tusi.[3]

Imāmi scholars (Twelver Shi'i scholars) like Muhaqqiq al-Hilli (d. 676) in his introduction on R. Istishbāb Tayāsūr al-Qiblah li Ahl al-'Irāq[4] and Husayn b. 'Abd al-Samad in his permission (ijāzah) to Sayyid Badr al-Din Hasan b. Shadqam considered Tusi to be the greatest Imāmi scholar.[5] He is also entitled "ustād al-bashar wa al-'aql al-hādi 'ashar" (the Teacher of humanity and the 11th Intellect).[6]

Most Sunni scholars, however, such as Abi al-Fallāh Hanbali, Subki, Yāfi'i, Ibn Taymiyya and Ibn al-Qayyim, accused him of treachery and infidelity. However, Salāh al-Din Safadi[7] and Ibn Shākir al-Kutubi,[8] also Sunni scholars, considered him to be a wise and true Muslim.[9] Tusi's unique significance was due to his wide and profound knowledge on almost all aspects of Islamic learning, including Islamic philosophy, logic, jurisprudence, theology, mysticism, ethics, medicine, astrology and mathematics.

Notes:

[1] Strothmann 1913, p. 980.

[2] Sarton 1951, p. 1001.

[3] Ibn Khaldun, Muqaddamah, pp. 311, 315.

[4] Nurāni, 1345s., p. 7.

[5] M. Zanjāni 1335s., p. 54.

[6] M. Rasavi, Ahvāl va Āsar, p. 1.

[7] Safadi, al-Wāfi 1931, pp. 179, 182.

[8] Ibn Shākir, Fawāt al-Wafayāt 1973, vol. 3, pp. 247, 250.

[9] M. Zanjāni 1335s., p. 55.

Tusi's Socio-political role

In the first period of his life, Tusi migrated from Tus to Nishāpur where he spent several years. We do not know much about his career as a student. We are also short of accurate information about a sudden circle which Tusi formed by traveling from Nishāpur to Ray, Baghdād,

Musil, Isfahān, and again to Nishāpur. The second phase of Tusi's life can be divided into four main periods.

The first and the second parts were spent among the Ismā'ilis. After he had spent several years with Nāsir al-Din Muhtasham (d. 655), the ruler of Quhistān, he was invited to Alamut by 'Alā' al-Din Muhammad (d. 653) the major leader of the Isma'ilis.

He stayed for several years in Alamut and witnessed 'Alā' al-Din's reign and one year of the reign of his son Khurshāh (d. 654). Historical sources do not indicate whether Tusi played any major socio-political role among the Ismā'ilis other than his intellectual activities.

Some historical accounts show that the only significant political action of the scholar in this period is a letter and an elegy *orqasida*, to Ibn al-'Alqami (d. 656/1258). As a Shi'i chief minister of the caliph of Baghdād al-Musta'sim (from 1245-1258), al-'Alqami was in a position to present the caliph with Tusi's letter, in which the scholar praised the caliph, wishing to acquire his favor toward the Imāmi sect.[10]

Clearly, in the beginning, Tusi felt a responsibility to spread Shi'i thought. Under the benefit of the patronage of Ibn al-'Alqami, he started his missionary activity with the caliph of Baghdād.

From 654 A.H., when the fortresses of the Ismā'ilis collapsed, Tusi started the third and fourth periods of his life, during which he not only accompanied the Mongols to Baghdād but also remained with them until the end of his life.[11] In the final period of his life, he was appointed supervisor of endowments (*Awqāf*) and chief of the scholars. In this period he managed to established the observatory at Marāgha.[12]

Notes:

[10] Tārikh-i Vassāf, 1, pp. 29-30.

[11] Strothmann 1913, p. 981.

[12] M. Razavi 1354s., *Ahvāl va Āsār*, p. 82.

Tusi and the Shi'i Seveners (Ismā'ilis)

Tusi began his career as an astronomer for the Ismā'ili ruler Nāsir al-Din 'Abd al-Rahim in Sertakht.[13] He spent over 25 years among the Nazāri Ism'ilis. This Shi'i group was alternatively known as Esoterists, Hermanutists (*Bātiniyyah wa ahl al-Ta'wil*) or Seveners.

At the same time they were known as Infidels (*Malāhida*) by more orthodox Muslims. From Hasan Sabbāh, the founder of the Nazāri Ismā'ili's, they took two names: Sabba'iyya, as an indication of their allegiance and Ta'limiyya because they followed his instructions: "in addition to reasoning and thinking, people need a teacher and a guide to teach them how to know God." T

They were also known by the names of their more influential leaders; for example, they were called QarāmiTa after Ahmad Ibn Ash'ath QarmaTi one of their *dā'i* in the second half of the 3rd century and Maymuniyya after 'Abd Allah Ibn Maymun al-Qaddāh an Ismā'ili supporter between 204-264 A.H.. Their opponents superstitiously called them Hashishiyya from the belief that they used drugs to entice their followers into obeying their orders.[14] Finally, they are known in the west as Assassins.

Why did Tusi, undoubtedly an Imāmi scholar, join the Shi'i Seveners, and what was the real reason for his connection with the Ismā'ilis? It is difficult to find the real reason or the exact time in which Tusi joined the Seveners. Some believe that Tusi was, in fact, an Ismā'ili Shi'i who was born into an Ismā'ili family. However, we should note that his father, Muhammad Ibn Hasan, was one of the *zāhiri* Shi'i scholars of Tus. We lack any information which indicates that his family had any kind of relationship with the Ismā'ilis.

Tusi himself in his *R. Sayr va Suluk* states that he had been trained among a family who believed in and acted according to the *zāhir* of *Shari'a*. [15] Was he really an Ismā'ili Shi'a? If not, how can we justify those part of his writings which were written to support the Seveners or at least dedicated to the Ismā'ili leaders?

An answer to this question requires a comprehensive look at the roots of his connection to the Seveners. Some scholars held the idea that as a truth-seeking scholar, Tusi wanted to obtain a real picture of the

Seveners, not through the assertions of their opponents, but by studying their literature and by discussions with their scholars.

Accordingly, he decided to live among them.[16] This idea is defended by the fact that Tusi's involvement occurred after he had observed a considerable change in Ismā'ili ideas. When he was eleven years old, the Seveners in Iran and Syria returned to the appearance (*zāhir*) of Islam.[17]

According to Ibn al-Athir, in 608 Jalāl al-Din Hasan send a person to Baghdād announcing to al-Nāsir li Din Allah, the Abbasid caliph, that the Seveners had returned to the Shari'a and conduct acceptable to all Muslims. When Jalāl al-Din's mother entered Baghdād on her way to the *hajj*, she was greatly honored by the Abbasid caliph. [18] This change might have facilitated Tusi's later relations with the Ismā'ilis since they were no longer rejecting the appearance of the *Shari'a*.

Some historians believe that Tusi's connection with the Seveners was the result of the socio-political atmosphere of the time. The Mongols' continuous invasions in the northern part of Iran, on one hand, and the rigidity of the Sunnis, who formed the majority of the population, on the other hand, forced Tusi to look for a secure and suitable place for his research.

According to the introduction of *Akhlāq-i Nāsiri*, after the Mongol invasions of Khurāsān and Nishāpur, he left his hometown to go to Ray, then to Baghdād and Musil. Finally, on his way home, he visited Isfahān and then returned to Khurāsān.[19] However, his return was unfortunate because he found himself at the center of the war which had covered all the northern parts of Iran.

The Mongol invasions had created a situation of insecurity and massacre. Hence, when he was invited to Quhastān by the Ismā'ili leader Nāsir al-Din Muhtasham, he accepted the invitation.[20] However, according to Tusi's statement at the end of his commentaries on Ibn Sinā's *K. al-Ishārāt wa al-Tanbihāt*, fleeing to the Seveners did not ease his difficulties; rather, it was the hardest and most difficult period of his life.

Although he received honour and appreciation from them, he could not tolerate many of their ideas and actions. The first evidence of his

dissatisfaction among the Seveners is that during his early stay in Quhistān, he communicated with Ibn al-‘Alqami in an attempt to find a position in Baghdād.[21]

Tusi’s intentions became clear to the rulers of the Ismā‘ili forts and they sent him to Alamut where they kept him in a more controlled situation among themselves until the fall of their dominance.[22] In his introduction of *Zij-i Ilkhāni*, Tusi praises Hulāku, describing him as the person who freed him from the infidels. Another piece of evidence of Tusi’s disagreement with the Assassins is that, soon after he was out of Alamut, he changed the introduction and afterword of *Akhlāq-i Nāsiri*, which had praised Nāsir al-Din Muhtasham and ‘Alā’ al-Din Muhammad Ibn Jalāl al-Din, two Ismā‘ili leaders.[23]

J. Humā‘i states that a comparison between the first version and the revised version of *Akhlāq-i Nāsiri* shows that after Tusi was accused of being a Sevenser, he omitted the first and the last parts of *Akhlāq-i Nāsiri* and modified those parts of his writings which were compatible with their ideas and were written when he was living among them. Tusi’s intentions became clear to the rulers of the Ismā‘ili forts and they sent him to Alamut where they kept him in a more controlled situation among themselves until the fall of their dominance.[22] In his introduction of *Zij-i Ilkhāni*, Tusi praises Hulāku, describing him as the person who freed him from the infidels. Another piece of evidence of Tusi’s disagreement with the Assassins is that, soon after he was out of Alamut, he changed the introduction and afterword of *Akhlāq-i Nāsiri*, which had praised Nāsir al-Din Muhtasham and ‘Alā’ al-Din Muhammad Ibn Jalāl al-Din, two Ismā‘ili leaders.[24]

In addition, prior to his death in Baghdād he requested that his body be buried in front of the shrine of Musā al-Kāzim, the other son of Ja‘far al-Sādiq and the seventh Imām of Twelvers,[25] rather than the tomb of Ismā‘il, the first hidden Imām of the Seveners.

M. Zanjāni quotes the author of *Durrat al-Akhabār* who believed that Tusi was forced to live among the Seveners. He states that Tusi was captured and was sent first to Quhistān and then to Alamut. [26] It is fairly reasonable to conclude that during the period of Tusi’s life among the Seveners, he practiced *taqiyyah*.

Notes:

- [13] Strothmann 1913, p. 980.
[14] Fasā'i, 1984, pp. 22, 25.
[15] M. Razavi 1335s., "Introduction", Majmu'a Rasā'il, and R. Sayr wa Suluk p. 38.
[16] Tusi, "R. Sayr va Suluk", Majmu'a Rasā'il, p. 41.
[17] Mandub 1335s., p. 88.
[18] Ibn al-Athir, al-Kāmil, vol., 10, p. 357.
[19] M. Razavi 1335s., Yādbud-i Hafsadumin, p. 3.
[20] Tusi, "Introduction", Akhlāq-i Nāsiri, p. 3.
[21] Tārikh-i Vassāf al-Hazra, 1, pp. 29-30.
[22] Khwāndamir, Habib al-Siyar, 3, pp. 105-106.[23] M. Zanjāni 1335s., p. 126.
[24] Humā'i, "Muqaddamah-i Qadim-i Akhlāq-i Nāsiri", Majmu'a Rasā'il, pp. 6-7.
[25] Rashidi, Jāmi', 2, 558 & Shushtari, Majālis, 2, p. 206.
[26] M. Zanjāni 1335s., p. 28.

Tusi and the fall of the Abbasid caliphate

A quick glance at Tusi's life reveals that he was simultaneously dissatisfied with the Seveners and their ideas and with the Abbasid caliphs. After Hulāku conquered Alamut in 654 A.H., Tusi accompanied him to Baghdād. According to Rashid al-Din Fazl Allah, Manqu Qā'ān, the great khān of Qarā Qurum, ordered Hulāku to force Tusi into his army.

Manqu Qā'ān, familiar with astrology and mathematics, was interested in establishing an observatory in his territory. Aware of Tusi's expertise in this field, he asked Hulāku to send the scholar to his court after he had conquered the Ismā'ili fortresses.[27]

In discussing Tusi's reasons for traveling with Hulāku's court, Hā'iri notes that the Mongol kings were extremely interested in history and astronomy. They saw these as the main instruments of their expansion: history to record their expeditions and astrology to predict their chances of success in a new attack. He concludes that they invited Tusi to accompany them as a renowned astrologer.[28]

According to some historical documents, Tusi not only encouraged Hulāku to conquer Alamut but also to attack Baghdād.[29] They claim that Hulāku had originally decided to invade Constantinople,[30] but Tusi encouraged him to attack Baghdād. In contrast to the argument of Husām al-Din Munajjim, a Sunni astrologer and consultant in the court of Hulāku, who insisted that invading would cause the corruption of the entire world, Tusi argued that there would not be any problem.

Tusi reminded Hulāku that both Abbasid and non-Abbasid caliphs had been killed in the past without dire results. He added that the Abbasid caliph Ma'mun had killed his brother Amin and Mutawakkil, another caliph, had been assassinated by some of his military commanders and even his own son without upsetting the world order. The killing of Musntasir and Mu'tazz occurred without releasing universal corruption into the world.

Tusi's suggestion to Hulāku was not merely the result of an astrological interpretation of the stars. As an Imāmi scholar he did not accept the legal authority that declared the Abbāsīd caliphs to be the religious leaders of the Muslim community. His letter to Baghdād, asking Ibn al-'Alqami to cooperate with him in converting the Abbāsīd caliph to the Shi'i doctrine, shows his discontent with caliphal religious authority as early as the first half of the thirteenth century.

After Hulāku conquered Baghdād, he hesitated to kill Musta'sim (d. 656) due to Munajjim's prediction that killing the vicegerent of the Prophet Muhammad (S) would result in disaster. Again Tusi promised that nothing would happen if the Abbasid caliph was killed and finally, in 656 A.H., the last Abbasid caliph was executed.

Other sources suggest that Tusi did not encourage the assassination of the caliph; rather, his support of Hulāku was a way to assist scholars and innocent people[31]. By holding an important position in Hulaku's court, he was able to restrain some of the Mongol leader's excesses.

At this time, Mustansir's vizier was a Shi'i named Ibn al-'Alqami (d. 656). He had had some covert relations with Tusi while the latter was living among the Seveners. It is believed that Ibn al-'Alqami also wrote a letter to Hulāku, telling him he need not be afraid to come to Baghdād.[32] The fact that he was appointed as the ruler

of Baghdād by Hulāku after the Mongol leader had left the city lends some support to this idea.

Was Tusi's advice to Hulāku, perhaps aided and abetted by Ibn al-'Alqami, the only reason or even the main reason, for the collapse of the Abbasid caliphate? As Hairi mentions in his analysis of Tusi's role in the conquest of Baghdād, contemporary sources make no allusion to any political impact made by Tusi.

Sources such as the *Al-Ādāb al-Sultāniyya*, (*al-Fakhri*)(701/1301) of Ibn TaqTaq or the *Mukhtasar* of Abu al-Fidā' (d. 732/1331), as well as Tusi's own report about the conquest of Baghdād do not mention anything about Tusi's role. *Tārikh-i Vassāf* (728/1327) and *Jāmi' al-Tawārikh* (710/1310) only point out that Tusi predicted that the Mongol leader would replace the caliph. [33]

One of the main goals of the Mongols from the early period of their dominance was to open the gates of Baghdād. They attempted to invade Baghdād several times, but they were defeated. Manku Qā'ān came to power during the period that the Crusaders were fighting the Mamluks in Egypt and Syria. Having received complaints from both Mongolian commanders and some of the 'ulamā who were under the pressure of Ismā'ili terrors and the ill treatment of the Abbāsids, the great Khān asked his brother Hulāku to invade the Islamic lands. Moreover, an agreement with King Hethum I of Armeniamotivated the great Khān to expand his conquest to includeEgypt and Syria.[34]

According to Cahen, Hethum I, had acted as the precursor of the Mongols on the shores of the Mediterranean against the Muslims of Syria and Asia Minor. His actions were, in fact, the result of favorable impressions sent to him by his eastern co-religionists.[35]

Hulāku began his mission by attacking the forts of the Assassins. Once he had invaded the Assassins, he moved toward Baghdādwith Tusi as his consultant. Whether Tusi himself decided to be in the court of the Mongols or whether the Mongols forced him to do so is still disputable. In addition to the external threats, the Abbāsīd caliphate had its internal problems rooted in the weakness and the corruption of the caliphate.[36]

Although Tusi did not accept the Abbāsid caliphate as legal authority, why would he prefer the secular authority of the Mongols? Did not Tusi, by encouraging Hulāku, actually participate in killing Muslims and destroying Muslim centers?

Attributing the fall of the caliphate to a single cause or a single person is a simplified interpretation of a complicated situation. Tusi witnessed the pre-Mongol conflicts and realized that the Mongol invasion of the Islamic world was inevitable.

Considering the internal and external situations of the Islamic world, the Mongols had already reached the conclusion that they had to start implementing their policies to conquer the world. The last and the most necessary choice that remained for the scholar was a limited and carefully planned cooperation with the Mongol troops.

Through his association with Hulāku, he could obtain a high position in the Ilkhān's court and play a constructive role in his policies. By using his influence with Hulāku, Tusi hoped to persuade the Mongol leader to act in the interests of the Muslims. Alone among Muslim scholars, Tusi noticed that the Mongol invasion was not ideological.

The Mongols invaded the Islamic lands in order to spread their power over a vast territory. Since their religion, which combined both pagan and shamanistic beliefs, was not likely to be an alternative to Islam, scholars like Tusi were able to use their presence as an instrument to save Islam. Vladimir Minorsky remarks that since the Mongols' beliefs were vague and primitive, there was no chance for their propagation among the conquered population. Hence they were tolerant toward the other religions.[37] Dawson also maintains that during the reign of Chingiz Khān, it was a part of his law that all religions were to be respected without favouritism.[38]

After the fall of the Ismā'ilis and the Abbāsid caliphate, the flexible atmosphere allowed people a free choice in religion. Tusi's position at the court of Hulāku attracted the Muslim scholars from many places to one center and led to the revival of the Islamic sciences. Although Tusi paid special attention to the Imāmi sect and immediately after the fall of Baghdād visited Hilla, the very center of Imāmi scholarship, his main attempts were never limited to a particular group.

He not only invited the scholars of all sects to cooperation together at the school of Marāgha, but also spent *Awqāf*(endowments) to sponsor all Muslim scholars.

Notes:

- [27] Rashid al-Din, *Jāmi'*, 2, p. 718.
- [28] Hā'iri 1968, p. 37.
- [29] Āqsarā'i 1943, *Musāmara al-Akhhbār*, pp. 47-48.
- [30] M. Zanjāni 1335s., p. 35.
- [31] M. Razavi, *Yādbud-i Haftsadumin*, p. 16.
- [32] Kutubi, *Fawāt* 1973, p. 252.
- [33] Hairi 1968, pp. 42, 95.
- [34] M. Zanjāni 1335s., p. 43.
- [35] Cahen, *Ency. of Islam*, Vol. 1, p. 639.
- [36] M. Zanjāi 1335s., pp. 41-45.
- [37] Minorsky 1959, p. 191.
- [38] Dawson 1955, pp. 23-24.

Tusi's Cultural influence

In spite of the bitter accusations hurled at Tusi for the role he was believed to have played in the fall of Baghdād and the massacre of Muslims, study of that crucial situation shows that without the support of a strong Muslim state, individuals such as Tusi could do nothing to prevent the Mongols from achieving their destructive goals. However, Tusi's influence on the continuation and revival of Islamic scholarship was more effective than his impact, if any at all, on the fall of Baghdād.

As an outstanding Islamic scholar who may be placed beside distinguished thinkers like al-Fārābi, Ibn Sinā, and al-Biruni, Tusi was an exception in a highly crucial period. His significant role in holding and reviving the Islamic civilization by obtaining the favor of Hulāku should not be ignored.[39] In addition to Muslim scholars, philosophers and scientists, Chinese astronomers were invited to work at the school of Marāgha. For the last eighteen years of his life, Tusi was engaged in building this observatory. His contribution in astronomy was so important that even modern scholars have benefited from his findings.[40] In appreciation of his scientific findings, NASA nominated one of the

craters on the moon to commemorate him.[41] Despite his critical evaluation of Tusi, Arberry gives the following account of Tusi's cultural role:

The Mongols, like their twentieth century disciples, knew how to handle and exploit to their own ends men of that caliber; and in the end, whether out of conviction or statecraft, the Ilkhāns accepted Islam and Muslim civilization was revived in Persia and Iraq.

That such a renaissance could take place at all, after the chaos and slaughter of the preceding years, was in large measure due to the collaboration of such as Nasir al-Din Tusi and Shams al-Din Juvaini, brother of the well-known historian and head of the administration of Persia under Mongol rule in the reigns of Hulāku (to 1265), Abākā (1265-82) and Ahmad (1282-4).

Apart from numerous writings in various fields of Islamic scholarship, Tusi made unique contributions in astronomy. After the fall of Baghdād, his main concern was to establish the school of Marāgha. His scientific center in Marāgha was so attractive that scholars, both Muslims and non-Muslims, came from all over the world to study and research there.

In addition to Muslim scholars, philosophers and scientists, Chinese astronomers were invited to work at the school of Marāgha. For the last eighteen years of his life, Tusi was engaged in building this observatory. His contribution in astronomy was so important that even modern scholars have benefited from his findings.[40] In appreciation of his scientific findings, NASA nominated one of the craters on the moon to commemorate him.[41]

a. Tusi and the school of Marāgha

Despite the socio-political role he was forced to play by circumstances, Tusi's main contributions and interests were intellectual. After Jundi Shāpur with its legacy of a pre-Islamic university and the Nizāmiyya established by Nizām al-Mulk in Baghdād, the school of Marāgha was the most important madrasa in the Islamic world. Although this school was first founded as a center for astronomy and mathematics, it then became an important center for all Islamic sciences. The first observatory in the Islamic world was established at the command of al-Ma'mun, an Abbasid caliph.

By the end of the third century A.H. other observatories had been founded in Syria, Egypt and Baghdād. Tusi's observatory, established at Marāgha in 617/1285, was the most fascinating and advanced.[42] Astronomers were invited to study there from the east and the west while the school of Marāgha incorporated various branches of Islamic sciences.

Students of astronomy were called from as far away as China to study at the school of Marāgha. The observatory of Marāgha was unique for almost three centuries.[43] Tusi actually established in Marāgha the prototype of the modern university. Its library was composed of more than 400,000 volumes, collected from different cities like Transoxiana, Khurāsān, Baghdād, Musil and Damascus which were the victims of the early Mongol invasions.[44]

The school of Marāgha incorporated different sections (*dār al-hikma*) devoted to philosophy, medicine, jurisprudence (*Fiqh*), and *hadith*. Interestingly, they each had a different priority and received their funding based on this hierarchy. Researchers in *Dār al-Hikma* received three *dirhams* for every 48 hour period, those in *Dār al-Tibb* received two *dirhams*, those in *Dār al-Fiqh* one *dirham*, while those in *Dār al-Hadith* received only half a *dirham*. [45]

The main source of the income to pay these expenses was the *Awqāf* under Tusi's supervision. The distinguishing characteristic of the Marāgha School was its variety of subjects and the priority given to some of the branches of Islamic sciences. These characteristics might explain the accusations which claimed that Tusi was using Muslim endowments not for *fiqh* but for Greek philosophy and other sciences.

One of Tusi's outstanding characteristics was that although most of his life was spent among either Assassins or Mongols, surrounded by wars, attacks and retaliations, all of which were conditions unsuitable for study and research, he had an effective influence on intellectual development. This influence was most prominent in astrology, mathematics, philosophy and theology.

According to Strothmann, Tusi's fame outside Shi'i circles was due to his books and research in the exact sciences, namely medicine, physics,

mathematics and particularly astrology and astronomy. Another important aspect of Tusi was his flexibility and openness in his intellectual relations with all Muslim scholars even non-Shi'a.

He did not allow his devotion to his own sect to cut him off from scholarly connections with non-Imāmi 'ulamā.[46] This unique characteristic enabled him to influence and be influenced by many contemporary scholars.

b. Reviving the Imāmi theology (particularly the issue of the Imāmate)

One of the most important aspects of Tusi's intellectual career was his significant role in reformulating the Shi'i theology, combining the Peripatetic style with what he had grasped from his Shi'i ideology to give new understanding to the issue of the Imamate. For example, *Tajrid al-'Aqā'id*, commented on by several Shi'i scholars, and *Qawā'id al-'Aqā'id* were written based on an Imāmi point of view.

In *Fusul Nasiriyya* he explicitly disagreed with the philosophic and determinative Ash'arite point of view while in *Talkhis al-Muhassal* he critiqued the *K. al-Muhassal* of Fakhr al-Din al-Rāzi. His *Masāri' al-Masāri'* was a critical commentary on *K. al-Musāri'a* of M. 'Abd al-Karim al-Shahrastāni which refuted Ibn Sinā's ideas. Several other treatises were written based on either the Imāmi or the Ismā'ili points of view.[47]

More important is a treatise on the issue of the Imāmate republished on the occasion of the commemoration of his 7th anniversary. His main goal in these works was to rationalize what previously had been presented by other Imāmi scholars in a more or less traditionalist point of view. This characteristic will be clearer if his method is compared with that of Nawbakhti in *K. al-Yāqut* and those of Shaykh al-Mufid (336-413) and Seyyed Murtazā (355-436) against Bāqilāni.[48]

In the history of Imāmi theology, Tusi reformulated this branch of thought from traditionalism to rationalism. His doctrines put him in a position distinct from both Ismā'ilis and Sunnis. *Tajrid al-I'tiqād*, *Fusul Nasiriyya* and the *Treatise on the Imamate* were written using an Imāmi

methodology. In his *Qawā'id*, particularly on the issue of the Imamate, he tried to present various ideas according to Imāmis, Zaydis, *Extremists* (*Ghulāt*), Kaysānis and Sunnis without insisting on any particular idea..[49]

c. Tusi and philosophy, mysticism and ethics

As a philosopher, Tusi was greatly influenced by Ibn Sinā (980-1037). He supported Ibn Sinā's ideas by refuting critiques written against him.[50] He spent about twenty years writing a commentary on the *Al-Ishārāt wa al-Tanbihāt* (Safadi, *Al-Wāfi bi al-Wafayāt*).

However, he disagreed with Ibn Sinā on the issue of God's knowledge and approached it from an illuminationist (*Ishrāqi*) point of view. Like Suhrawardi al-Maqtul (d. 587/1191), he believed that God's knowledge is a kind of illuminational relation (*izāfa ishrāqiyya*).[51]

Tusi's mystical background goes back to his early learning period in Nishāpur when he first visited Farid al-Din Sa'id Ibn Yusif Ibn 'Ali 'At-tār (513-617A.H) and was attracted to his ideas.[52] He treated mystics with respect and honor. At the time of the conquest of Baghdād, he and Hulāku visited Abā al-Fuqarā' Muhammad b. 'Abd al-'Aziz, one of the greatest mystics of the time, at his *zāwia* (private place for the Sufi's practices and contemplation).

When Abā al-Fazl Ja'far b. 'Ali, known as al-Mu'taman al-Sufi al-Baghdādi, went to Marāgha to visit Tusi, Tusi assigned 100 dinārs to him each year from the awqāf of Baghdād.[53] In addition, Tusi had a warm relationship with Sadr al-Din Qunyawi (d. 673) and Jamāl al-din 'Ayn al-Zamān Jili (d. 651) - two of the great mystics of the time - through various letters.[54]

In the meantime, Tusi himself wrote mystical treatises. His *Awsāf al-Ashrāf* written at the request of Hulāku's vizier Shams al-Din Muhammad Juvayni (d. 681) is a written price with a mystical methodology about the spiritual journey (*Sayr wa Suluk*).[55]

In spite of his considerable devotion to the twelve Imāms, his deep respect for Hallāj distinguished him from most of the other Shi'a.[56] *R. Āghāz va Anjām*, also entitled as *Tadhkira*, has an Ismā'ili basis and deals with demonstrating the principles of beliefs in a mystical way.[57]

Why was the intellectual atmosphere of Tusi's time dominated by mystical thought and the Ismā'ili esoteric understanding of Islamic belief? Although this current of mystical thought was mainly centered at the court of the Saljuks of Rum, other parts of the Islamic world were not totally exempt from this trend.

The esoteric doctrines of the Ismā'ilis might have been a reaction against Sunni orthodox Islam, first formed by the Fatimids of Egypt and then by the Nazāri Ismā'ilis of Iran and Syria. They were the opposite side to the extreme traditionalism held by the Abbasid caliphs and their political supporters such as the Saljuks.

Nonetheless, this pole of esoteric thought collapsed officially upon the destruction of the Ismā'ili fortresses. As far as an extension of pure mystical thought is concerned, one can find various interpretations. Some believe that mystical tendencies are rooted in a weakness of the political authority or material disadvantages.

When the people are deprived of worldly advantages, they tend to focus on the afterlife. However, the very core of mystical thought and its flourishing took place at the powerful and wealthy court of the Saljuks of Rum. By the time of the Mongol invasion, the Saljuks of Rum were the only shelter for Muslim scholars under the pressure of Mongol attacks. Since the most dominant figure at this court was Sadr al-Din Qunyawi, the immediate disciple of Ibn 'Arabi, his colleagues were mostly mystics.

Undoubtedly, one main reason for the spread of mystical thought at this time was the immigration of Ibn 'Arabi from Andalusia to Anatolia. His school of thought was so influential that for several centuries, it remained active throughout the Islamic world. The reasons for Ibn 'Arabi's departure from Andalusia remain unclear. His migration may have been the result of a dream which inspired him to leave Andalusia.

On the other hand, he may have wanted to leave Islamic lands dominated by Māliki ideas and the Peripatetic philosophy which denied an esoteric interpretation of Islamic knowledge. What was it about the eastern part of the Islamic world which attracted Ibn 'Arabi and encouraged him to establish his own school of thought there? What was the real background in the eastern part of the Islamic lands which caused the

development of mystical thought? Can we find any socio-political reason for this flourishing mysticism? These questions remain unanswered.

Tusi's writings in ethics were written mainly while he was living among the Ismā'ilis. At the request of Nāsir al-Din 'Abd al-Rahim Ibn Abi Mansur, the ruler (muhtasham) of Quhistān, he rewrote and corrected Tahdhib al-Akhlāq wa Tathir al-A'rāq by Abu 'Ali Miskawayh (d.421/1029) and called it as Akhlāq-i Nāsiri.[58] Then he translated the K. Adab al-Saghir of Ibn al-Muqaffa' into Persian.[59]

Notes:

- [39] Hairi 1968, pp. 72,73.
- [40] Hairi 1968, pp. 72-75.
- [41] M. Zanjāni 1335s., p. 93.
- [42] M. Zanjāni 1335s., p. 70.
- [43] Anas Khān 1335s., p. 81.
- [44] Safadi, al-Wāfi, vol. II, p. 179.
- [45] Ibn Kathir, al-Bidāya wa al-Nihāya, vol. 13, p. 228.
- [46] Strothmann 1913, p. 981.
- [47] M. Zanjāni 1335s., pp. 182-195.
- [48] Dānish Pazhuh 1335s., p. 4.
- [49] Dānish Pazhuh 1335., p. 5.
- [50] M. Razavi, Ahvāl va Āsār 1354s., pp. 111-113.
- [51] M. Zanjāni 1335s., pp. 166-67.
- [52] M. Zanjāni 1335s., p. 3.
- [53] Mandub 1335s., p. 109.
- [54] M. Razavi, Ahvāl va Āsār 1354s., p. 94.
- [55] M. Razavi Ahvāl va Āsār 1354s., p. 457 & Brown 1956, p. 486.
- [56] Strothmann 1913, p. 981.
- [57] Afshār 1335s., p. 1.
- [58] Strothmann 1913, p. 981.
- [59] M. Zanjāni 1335s., p. 195.

A Comparison between Tusi and Nizām al-Mulk

Since Nizām al-Mulk and Nasir al-Din Tusi were both viziers in very different Iranian Empires, it is interesting to compare their decisive roles in different aspects. In addition to their political role, they both played a

constructive role in reviving the intellectual atmosphere by re-establishing madrasas.

They both used *waqf* as the main source to sponsor these madrasas. However, they were also dissimilar. For example, Tusi wrote more than 56 different books and treatises.[60] Nizām al-Mulk, however, published few writings. Tusi's political attitude derived from his Shi'i ideas while that of Nizām al-Mulk was rooted in Sunni Islam.

The difference appeared in supporting or abolishing the idea of the caliphate in both theory and practice. While Nizām al-Mulk believed in the legitimacy of the Abbasid's authority and motivated the Saljuks to support the Abbasid caliphs, Tusi accompanied Hulāku to invade Baghdād and destroy the caliphate.[61]

In spite of their emphasis on reviving intellectual and religious thought, the Nizāmiyya of Baghdād was explicitly a center of Shāfi'i *fiqh* and Ash'rite theology whereas the Nasiriyya of Marāgha incorporated a wider field of Islamic sciences. Moreover, Tusi did not announce that the orthodox *fiqh* and theology must be Imāmi.

The library of Marāgha was more important than that of the Nizāmiyya; it contained a considerable number of books since it was a collection of the writings from Baghdād, Syria, and the Arabian Peninsula. In addition, those books which were gathered from the eastern parts of the Mongol Empire were added to the collection.

Another important difference between the two Muslim viziers was their political involvement. After the collapse of the Abbasid caliphate, Tusi addressed only two important political letters to the rulers of Shāmāt and Halab, - al-Malik al-Nāsir, Sayf al-Din b. Yaghmur and 'Alā' al-Din al-Qushaymuri, respectively[62] - and devoted most of his concerns to intellectual affairs, particularly the establishment of the observatory of Marāgha.[63]

He traveled to Baghdād and other cities with Hulāku and his successor Abāqākhān only to visit 'ulamā and raise the *awqāf* which he then spent on the school of Marāgha.[64] The main feature of Nizām al-Mulk's career, on the other hand, was his involvement with socio-

political affairs, as he was one of the most important political figure of his time.

Notes:

[60] Brockelmann, vol. 2, pp. 508-12.

[61] Strothmann 1913, p. 981.

[62] M. Razavi, *Ahvāl va Āsār* 1354s., pp. 28-36.

[63] M. Razavi, *Ahvāl va Āsār*, p. 82.

[64] Tusirkāni 1335s., p. 215.

Concluding Remarks

Living in one of the most difficult periods of Islamic history, Nasir al-Din Tusi was able to play a decisive role in maintaining and even developing the stream of Islamic civilization in its various aspects. The variety of his writings, his openness toward Muslim scholars from different schools of thought, and his willingness to examine Islamic knowledge through both its esoteric and exoteric ways are some characteristics that distinguished Tusi not only from other scholars of his generation but also among Muslim thinkers throughout the history of Islamic civilization.

His most positive contributions were probably the establishment of the school of Marāgha, supervising the *Awqāf* property of the vast portion of the Muslim world and spending a considerable amount of it in administrating the school of Marāgha. His long-lasting stay among the Seveners, and his involvement in the court of the Mongols could never extinguish the light of Tusi's enlightenment. Yet he was able to revise his Imāmi ideology while reviving Islamic knowledge in its comprehensive form.

Although the school of Marāgha concentrated on astrology and astronomy as the fields which interested the Mongols, it also covered different aspects of Islamic knowledge. It can even be considered as the prototype of a modern university. In addition to his unique expertise in astrology, Tusi was a distinguished scholar in other fields of Islamic knowledge.

Philosophy, theology, ethics, mysticism, medicine and pure sciences are fields that were creatively touched by this medieval thinker. Interestingly, in theology he focused on the issue of the Imamate, as the main concern of the Ismā'īlis and an alternative for the institution of the Abbasid caliphate. He may have had a socio-political concern which led him to deal with this issue in his theological writings. Both in theory and practice, Tusi was positively involved with mysticism.

This involvement indicates the dominance of mystical thought at that period. His numerous writings in this field, his written relationships with his contemporary mystics, and his respectful treatment of the true mystics of his time are clues to the characteristics which created a unique personality out of an individual born into a *zāhiri* Imāmi family. Tusi was, clearly, a unique Muslim scholar rather than a mere politician.

Bibliography

'Amid Musā (1957), *Yādbud-i Haftsadumin Sāl-i Khwāja Nasir-i Tusi*, (Tehran University).

Anas Khān, Muhammad (1957). "Naqsh-i Tusi dar Waqāya, Tanzim va Ta'mim-i Riyāziyāt va Nujum". Art in: *Yād nāmah-i Khāja Nasir al-Din Tusi*. Vol. 1. Lectures. Tehrān University, 1336s/1957. pp. 76-85.

Al-Āqsarā'i, al-Karim Mahmud b. Muhammad. Musāmara al-Akhbār wa Musāyara al-Akhyār (1943), Ed. 'Uthmān Turān. Ānkārā: Chāpkhānah'-i Anjuman-i Tārikh-i Turk.

Arberry, A.J. (1958), *Classical Persian Literature*. (London: George Allen and Unwin Ltd).

Brown, Edward G. (1956), *A Literary History of Persian*. Vol. 2. (Cambridge: At the University Press).

Burhān, Muhammad Husayn b. Khalaf-i Tabrizi (1952), *Burhān-i QāTi'*, Ed. Muhammad Mu'in. Vol. 2, (Tehran: Kitābkhānah-i Zavvār)

Cahen, CL. (1960) "Armenia", Art In: *Encyclopedia of Islam*. Vol. 1.

Dānish Pazhuh, Muhammad Taqi (1956), *Majmua' Rasā'il-i Khāja Nasir*. (Tehrān University)

Dawson, Christopher (1955), *The Mongol Mission*. (London & New York: Sheed Ward)

Fazā'i, yusif (1984), *Ismā'iliyya va Nihzat-i Hasan-i ʿabbh* (Tehran: Mu'assasah '-i MaTbu'āti-i 'ATā'i)

Hairi, Abdulhadi (1968), *Nasir al-Din al-Tusi: His Supposed Political Role in the Mongol Invasion of Baghdād*. M.A thesis. Institute of Islamic Studies (Montreal: McGill University)

Humā'i, Jalāl al-Din (1335s), "Muqaddamah-i Qadim-i Akhlāq-i Nāsiri", *Majmu'a Rasā'il Kh^wāja Nasir* (Tehran University)

Huart, C.L. "Kh^wādja", *The Encyclopedia of Islam*. 1st ed. Vol. 2, 865.

Ibn al-Athir (1987), *al-Kāmil fi al-Tārikh*. Vol. 10. Ed. M. Y. al-Duqāq (Beirut: Dār al-Kutub al-'Ilmiyya)

Ibn Kathir (1987), Abu al-Fidā' al-Hāfiz. *al-Bidāya wa al-Nihāya*. Vol. 13. (Beirut: Dār al-Kutub al-'Ilmiyya)

Ibn Khaldun (1958), *The Muqaddima, An Introduction to History*. Trans. Franz Rosenthal (London: Routledge & Kegan Paul)

Ibn Taymiyya, Shaykh Taqi al-Din (1903), *Minhāj al-Sunan al-Nabaw-iyya fi Naqd Kalām al-Shi'a wa al-Qadariyya*. Vol. 2. (Cairo: MaTbaq'a al-Kubrā al-Amiriyya)

Jawād Mandub, Mustafā (1957), "Ihtimām Nasir al-Din al-Tusi bi Ihyā' al-Thiqāfa al-Islāmiyya Ayyām al-Mughul". Art in: *Yād Nāmah-i Khāja Nasir al-Din Tusi*. Vol. 1. Lectures. (Tehrān University) pp. 86-115.

Kh^wāndamir, Ghiyāth al-Din b. Humām al-Din al-Husayni (1954), *Tārikh-i Habib al-Siyar fi Akhbār-i Afrād al-Bashar*. Vol. 3 (Tehrān: Kitābkhānah Khayyām)

Al-Kutubi, Muhammad b. al-Shākir (1973), *Fawāt al-Wafayāt*. Vol. 3. Ed. I. (Abbās. Beirut: Dār Sādir)

Minorsky, V (1955), "Iran: Opposition, Martyrdom and Revolt", *Unity and Variety in Muslim Civilization*. Ed. G. E. Van Grunnebaum (Chicago: The University of Chicago Press)

Mudarrisi Razavi Muhammad Taqi (1957), *Yādbud-i Haftsadumin Sāl-i Kh^wāja Nasir-i Tusi* (Tehran University)

——— (1335s), *Majmu'a Rasā'il*. Tehran University.

———, (1354s), *Ahvāl va Āsār-i Nasir al-Din*. (Tehran: Intishārāt-i Bunyād-i Farhang-i Irān).

Mudarrisi Zanjāni, Muhammad (1956), *Sargudhasht va 'Aqā'id-i Falsafi-i Khāja Nasir al-Din Tusi* (Tehrān University)

Rashid al-Din Fazl Allah (1959), *Jāmi' al-Tawārikh*. Vol. 2. Ed. B. Karimi (Tehran: Intishārāt-i Shirkat-i Nisbiy-i Iqbāl va Shurakā')

Safadi, Salāh al-Din Khalil b. Ibak (1931), *Kitāb al-Wāfi bi al-Wafayāt*. Vol. 1. Ed. Hellmut Ritter (Istanbul: MaTba'a al-Dawla)

Sarton, George (1951), *Introduction to the History of Science*. Vol. 2. (Washington: Carnegie Institution of Washington)

Scott, Richard J. *Mamluk-Arminian Relations During the Baʿr? Period 1250-1375* (1981). Montreal: Institute of Islamic Studies (thesis) (McGill University)

Shushtari, Qāzi Nur Allah (1950), *Majālis al-Muʿminin* (Tehran: Kitābfurushi-i Islāmiyya)

Strothmann, R. "al-Tusi", Art in: *Encyclopedia of Islam*. 1st Ed. Vol. 4. pp. 980-81.

Subki, ʿAbd al-Wahhāb b. Taqī . *Tabaqāt al-Shāfiʿiyya al-Kubrā*. Vol. 5. Cairo: Maṭbaʿa al-Husayniyya al-Misriyya, n.d.

Tusirkāni, Qāsim (1957), "Kārhāy-i Siyāsi Khāja Nasir al-Din va Hadaḡ-i Vei". Art in: : *Yād nāmāh-i Khāja Nasir al-Din Tusi*. Vol. 1. Lectures (Tehrān University) pp. 204-219.

Tusi Kh^wāja Nasir al-Din, Muhammad (1966), *Musannafāt I: Sharh Masʿalat al-ʿIlm*. Ed. Nurāni ʿAbd Allah (Mashad University)

———, (1335s), "R. Sayr va Suluk". in: *Majmuʿa Rasāʾil-i Kh^wāja Nasir*. Compiled by Mudarrisi Razavi Muhammad Taqī. On the occasion of the seventh anniversary of Kh^wāja Nasir al-Din Tusi (Tehran University)

———, *Akhlāq-i Nāsiri*. Tehran: Kitābfurushi-i ʿIlmiʾ-i Islāmiya, no date.

Vassāf, Faẓl Allāh b. ʿAbd Allāh Shirāzi (1959), *Tajziya al-Amsār va Tajziya al-Aʿsār*, also known as: *Tārikh-i Vassāf al-Hazra*. Vol. 1 (Tehran: Ibn Sinā)

Wilson, Mount. Et. Al (1960), *Photographic Lunar Atlas* (The University of Chicago Press)

Chapter 14

ALLAMA HILLI - 648-726 AH

Name : Hassan ibne Yusuf ibne Ali ibne Mazaher

Kunyat: Abu Mafsoor

Title : Allama Hilli-Jamal al Deen- Jamal al Millat wal Haq wal Deen

Born : Hilla 19 Ramadan 648 H or 1250 AD

Died : Hilla 11 Muharram 726 H

Age 78 years

GREATEST ACHIEVEMENT OF ALLAMA HILLI

Before discussing more about the scholastic achievement of **Allama Hilli** we would like to talk about his propagating the word of the **Ahl al Bayt (a.s)** in **Iran** which was hitherto a center for the hatred of the **Infallibles (a.s)**. Although the **Muhaqqaq Thani, Sheik Qarqi**, later on took the responsibility of propagating the Faith, **Allama Hilli** has to be credited with sowing the first seeds of the **Right Path** in that vast country. History bears evidence that after **Halaku Khan**, the **Mongol** sovereigns embraced **Islam** and settled down in **Iran** and ruled there. The question is how the wild **Mongol** tribes had a sudden change of mind and accepted **Islam—the Faith of Peace**? It was **Khawaja Naseer ud Deen Toosi** who motivated them to convert to **Islam**. The great grandson of **Halaku Khan**, **Sultan Khazan Khan**, had inherited the territory of **Iran** in the year **702 H**. It so happened that one day a murder took place in the precincts of a mosque in the capital city. What happened was that after the Friday prayer, an old weak person, a follower of the **Ahl al Bayt (a.s)**, offered **Furada (Individually)** the **Zuhr** prayer. When the large gathering noticed him offer the **Zuhr** prayer they shouted, "This is a **Rafizi** who prays **Zuhr** after the **Friday Congregation**!" The crowd attacked him and martyred him within the very precincts of the mosque. The members of the person's

family went to the presence of **Khazan Khan** and pleaded for justice. They told him that he was killed in the mosque in the presence of a large gathering. The **Sultan** was very much affected with the account of the heinous act. He thought what sort of **Islam** was it that a **Sayed**, a progeny of the **Prophet (s.a)**, has been murdered in cold blood in the very hall of worship! Then he decided to take the Right Path and embraced the **Shia Islam**. Although he embraced the Faith, he couldn't propagate it among the people because of huge numbers of the opponents. After him, his brother **Sultan Mohammed** became the king. This is the same king who became famous as **Khuda Banda**. Under him the entire population of **Iran** adopted **Shi-ism**. Some people, out of hatred, called him **Khar-Banda—Donkey's Man!** He was himself a follower of the **Hanafi Sect** and his prime minister, **Naseerud Deen** was a **Shafae**. He made all the efforts to bring the **Sultan** into the **Shafae** fold. Those days a **Shafae** scholar, **Nizam al Deen**, came from **Sheik Toosi's Madrasa** in **Bukhara**. **Sultan Khuda Banda** appreciated his erudition and appointed him the Chief-Justice of his realm. Now both the prime minister and the chief judge were **Shafaes**. The result of this was that the **Sultan** adopted the **Shafae Sect**. At this juncture the scholars from the **Hanafi Sect** became largely worried. They tried their best to bring back the **Sultan** to their fold. But the erudition of **Qazi Nizam al Deen** was of such order that it was impossible for the **Hanafis** to impress the **Sultan** in any manner. In 709 H a **Hanafi Scholar, Ibne Sadr**, arrived from **Bukhara**. His presence provided some respite to **Hanafi** scholars in the capital. They now put their heads together to bring back the **Sultan** to their way of thinking, as, otherwise, he would remain **Shafae** for ever and his descendants too would follow the same creed. **Qazi Ibne Sadr** asked them not to worry very much. He talked of his plan to ask **Qazi Nizam al Deen** a question during the **Friday congregation** that the **Sultan** would get disillusioned with the **Shafae Sect** and revert back to the **Hanafi fold**. However, the **Friday** arrived and **Qazi Ibne Sadr** went to the mosque armed with his question. He thought that the king would hear his question and instantaneously become a **Hanafi**. He addressed **Qazi Nizam al Deen**, "I have a question for you, which, please reply in accord with the **Fiqh** that you follow. If a person commits adultery with a woman and gets a daughter through this act. Can the man marry the girl" **Ibne Sadr** knew that the **Shafae Fiqh** allowed such a marriage. The question was asked to embarrass **Qazi Nizam al Deen** and create hate for the **Shafae Faith** in the

mind of the **Sultan**. The **Qazi** only affirmed that his creed allowed such a marriage with a daughter as marriage with mother and sister is permitted in your creed! When the argument proceeded further, books of both the **Fiqhs** were called for. And it was proved that the statements of both the scholars were veracious. At this point the **Sultan** stood up with a curse saying what sort of creed is it that allows marriage with a daughter, a mother and a sister! He proceeded to his palace in a huff. Among his ministers was one **Shafae**, a **Hanafi**, a **Maliki** and a **Hanbali**. Among the ministers was also a follower of the **Right Path**. The **Shia** minister went to the **Sultan** who incidentally was a childhood friend of his. He asked the **Sultan** why he looked much worried. The **Sultan** said he was wondering if he had committed a blunder embracing **Islam**. During the same period the **Sultan** was confronted with another problem. He had several wives and he was particularly in love with one of them. He had an argument with this favorite wife and in his anger he pronounced, “**Anti taaliqun talaata— I divorce you thrice!**” He uttered this in anger, but when he cooled down after a few days, he started worrying that he would have to give up his favorite wife. He assembled jurists of all the schools and asked them to find a way out of the impasse. All the scholars said in one voice that there was only one solution that the wife married another person, she should have conjugal relations with the man and then he should give divorce to her. Then only the **Sultan** would be allowed by the **Shariah** to remarry her. The **Sultan** couldn’t reconcile himself with the thought of his favorite wife going to bed with another man. The jurists were unanimous in the view that there wasn’t any other way out. At this point one person in the court got up and said that in the **Shia Fiqh**, the fiqh of the **Rafizis**, the husband and wife remain undivorced in such circumstance as was faced by the **Sultan**. The **Sultan** asked who those people were and where did they live. The man said those people live far away from the capital in a place called **Hilla**. The clerics in the court started protesting with the **Sultan** and asked him not to be carried away by what the man had said. They said that the people of **Hilla** were apostates. The **Sultan** was so much engrossed with his problem that he waved their objections aside and ordered that the clerics from **Hilla** be summoned posthaste. If they were found inept and uninformed, their execution will be ordered. The **Sultan** sent a letter summoning clerics from there. It happened in the year 709 H when **Muhaqqaq Hilli** was no more there.

THE WAY IN WHICH ALLAMA HILLI PROVED THE TRUTH OF THE SHIA FAITH

Allama Hilli was the leading light in **Hilla** when the **Sultan's** letter arrived there. After much deliberation it was felt that it would be futile to talk with the **Tatars** who considered the **Shias** worse than the infidels. But **Allama Hilli** resolved to go saying that he could be another sacrifice for the cause of the **Faith**. He took along his son **Faqr al Mo-haqqaqeen** about whom we shall discuss later on. The father and son commenced their journey and reached the capital of the **Tatar Realm**. When the **Sultan** was informed of their arrival, he ordered them to be presented before him. Some eminent scholars have talked against clerics visiting the royal courts. Such objections have been raised against **Allama Hilli** and **Allama Majlisi**. One should delve into the facts to decide whether, for example, **Allama Majlisi** going to the royal courts was justified or not? Whether it was to get name and fame or it was to invite people to the Right Path. In the face of such opposition **Allama Hilli** reached the **darbar** of the **Sultan**. The court was full to capacity and people were seated on chairs. **Allama Hilli** removed his slippers from his feet and put them under his arm-pit and proceeded forward to a chair nearest to the **Sultan**. The courtiers and the clerics laughed derisively at him in unison. They addressed the **Sultan** saying that they had already sounded him that the people of **Hilla** were foolish and inept rustics. They said that the person had come there as a leader of the people of **Hilla**. The **Sultan** asked the clerics to have a debate with the new arrival. Now they were let loose in a torrent. They asked him, "When you entered the court, why didn't you follow the etiquette of the august gathering? Why didn't you bow down in obeisance to the **Sultan**?" He asked them, "Whether this **Sultan** is bigger or the **Prophet (s.a)** is bigger?" The clerics had no way of escape and had to perforce say that there wasn't any doubt about the greatness of the **Prophet (s.a)**. **Allama Hilli** now said that when he wouldn't have bowed down before the **Prophet (s.a)** how he could bow down to the **Sultan**. He added that the belief of all the **Muslims** is that they should bow to none other than **Allah**. He asked them, "Have you not read in the **Quran**
"Iza dakhaltum bayutan fa sallimu"
O people of the Faith! When you visit someone say 'Salam'"

and added, “ I have only acted on this **Quranic Injunction!**” The clerics bent down their heads in defeat. They asked, “Why didn’t you sit near us and went so much forward?” **Allama Hilli** replied, “I didn’t find any other vacant seat!” They asked, “ Why did you put the footwear under your armpit? Don’t you know that your act would be tantamount to an insult of the court?” **Allama Hilli** replied, “I put my footwear under my armpit because once the **Prophet (s.a)** left his footwear out while visiting someone and a Muslim, perhaps a **Hanafi**, picked them up and sleeked away!” Hearing this, the **Hanafi Clerics** protested loudly that he was telling a falsehood because **Abu Hanifa** was not born at that time. They also said that **Abu Hanifa** was born a hundred years after the **Prophet (s.a)**. Then how could a man of **Hanafi Faith** commit such an act. **Allama Hilli** said, “Perhaps I am forgetful. It could have been a **Shafae** person!” Now the **Shafae** clerics too protested that **Shafae** too wasn’t born at that time. **Allama Hilli** said, “Then, perhaps it would have been a **Maliki** who picked up the footwear.” The **Maliki Clerics** too protested that **Malik** was born a hundred years after the **Prophet (s.a)**. **Allama Hilli** said, “It could have been a **Hanbali** person!” The **Hanbali Clerics** too objected that **Hanbal** wasn’t born at that time. Now **Allama Hilli** struck his point; he turned towards the **Sultan** and said, “You have heard all of them that they belong to the schools that didn’t exist at the time of the **Prophet (s.a)**. Now hear me about the school of **Fiqh** that I belong to!” He recounted the names of the **12 Imams (a.s)** and said that he was on the **Faith of Ali (a.s)** and that the **Imam (a.s)** was there during the days of the **Prophet (s.a)!**” The **Sultan** said, “These matters could be discussed later on, but tell me whether the **Talaq** that I pronounced is valid or not?” **Allama Hilli** asked, “Were two just witnesses hearing you when you pronounced the **Talaq?**” The **Sultan** said, “No! I and my wife in question were the only persons present at that time!” Then **Allama Hilli** said, “Your **Talaq** isn’t valid and the woman is your spouse even now. The reason is that a tradition of the **Prophet (s.a)** has been narrated by **Hazrat Ali (a.s)** that unless there are two just witnesses to vouch for the utterance of the **Talaq**, the divorce isn’t enforceable.” The **Sultan** was pleased but he still had a doubt whether the **Faith of Allama Hilli** was true or not. If it wasn’t true, the **Sultan** feared, it would be treading the wrong path. **Allama Hilli** said, “I am willing to have a debate with anybody to prove the authenticity of my **Faith**. Therefore **Qazi Nizam al Deen** was nominated by the clerics of **Hanafi, Shafae, Maliki** and **Hanbali** schools to have a debate with **Allama Hilli**. **Allama Hilli** was seated on one side

and the four opposing debaters sat one the other side. The debate was long winded and exhaustive, but the summary is that when the discussion was wound up, **Qazi Nizam al Deen**, who was nonplussed with the arguments of **Allama Hilli** had only said that how could they turn away from those whom they had followed from the very beginning. He expressed his fear that any such step would cause dissensions in **Islamic Society**. He therefore said that they would continue to follow the peers of their choice and it wouldn't be proper to catch or point out their errors of omission and commission. This acknowledgement of **Qazi Nizam al Deen** was sufficient for the **Sultan** to conclude that **Allama Hilli** was on the **Right Path**. Therefore he adopted the **Shii Faith** under the guidance of **Allama Hilli** and made a public announcement of his decision. He also announced that henceforth the names of the **Four Imams** would be precluded from the **Friday Sermons** in the mosques and the names of the **12 Imams (a.s)** would be included in the **Qutbas** thereon. He also requested **Allama Hilli** to address the people from the pulpit the very next **Friday**. **Allama Hilli** acceded to this request of the **Sultan**.

Part 2

At the end of the **6th Century Hijra** or the beginning of the **7th Century**, the center for the **Fiqh of the Ahl al Bayt (a.s)** moved to **Baghdad**. **Hilla** is a small principality on the banks of the river **Euphrates**. At that time it was a nondescript, sleepy little town. But because of the presence of erudite **Sayed Faqihs** a large number of the followers of the **Ahl al Bayt (a.s)** settled down there moving from bigger towns and cities. **Hilla** therefore started becoming an important **Shia** settlement. In those days, because of the internecine fights between the various Muslim sects, invaders started attacking **Iraq**. Therefore **Changez Khan**, and his grand-children kept attacking and annexing **Muslim** territories. Ultimately the day came when **Bani Abbas** became a story of the past. The invasion of **Baghdad** is remembered as a black period in the annals of history. When the **Tatars** started general massacre in the city of **Baghdad**, the invaluable books from the well stocked libraries were torn and consigned to the waters of the rivers by the wild **Mongol** tribals. It is mentioned in the books of history that such a huge number of books were consigned to the river that its water turned black. More details about this event will come when we discuss about **Khwaja Naseer ud Deen Toosi**. When **Baghdad** was suffering a general massacre, the closeby town of **Hilla** was assuming more and more importance. When libraries

were destroyed in **Baghdad**, a large number of books on **Shia Jurisprudence** and history met the same fate. Although the literature pertaining to the traditions of the **Ahl al Bayt (a.s)** was a victim of the ire of the establishments for many centuries, it again met the same fate as the literature of the other schools during the invasion of **Baghdad**. When **Hilla** became the center of **Shia** learning, one problem was not only of saving the lives and properties of the followers but also to conserve the literature which is the backbone of any school of thought. At such a time **Allah** gave birth to the **Hilli** family of **Hilla**. Because of the efforts of **Allama Hilli**, **Iran** became a center for the **Shia faith**. **Allama Hilli** was confronted with two problems: one problem was to congregate the **Shias** at one center that they were scattered in small pockets. Their scattered existence was slowly pushing them away from their Faith. In this direction, before **Allama Hilli**, **Khwaja Naseer ud deen Toosi** had done the preliminary work. The second problem was to collect and consolidate the literature on the **Fiqh of the Ahl al Bayt (a.s)** that was naturally in the hands of the followers who were scattered all over the territory. They thought of collecting the matter in such an organized way that the traditions of the **Ahl al Bayt (a.s)** were available in one center. The first center of the **Fiqh of Aal e Mohammed (a.s)** was **Madina Munawwara**, it moved to **Baghdad**, then to **Najaf e Ashraf** and the fourth center in the making was **Hilla**. The first **Mujtahid** there was **Najm al Deen Jafar ibne Yahya ibne Hassan ibne Saeed Muhaqqaq the First**. We have briefly talked about him in the previous chapter. Before we discuss about **Allama Hilli** at any length, we would like to mention about the beginnings of the **Islamic Fiqh**. The books of **Fiqh** were written earlier but there was no **Tarteeb (or systematic arrangement)** in them. For the first time, **Muhaqqaq Hilli**, the maternal uncle of **Allama Hilli**, wrote his book, **Sharaeh al Islam**, with such systematic **Tarteeb** that even today the erudite scholars accept it. He divided the matters of the **Fiqh** in four parts. The first part was termed as **Ibadaat (or Worship)**, the second part was called the **Muamalaat (or the Transactions)**, the third part as **Ita-aat (or Obedience)** and the fourth as **Ahkaam (or Mandates)**. These four aspects of the **Fiqh** that **Muhaqqaq Hilli** arranged are being followed by our people even to this day. For any matter of **Fiqh**, **Niyat (or Intent)** is very important. Therefore the first chapter of the **Fiqh** has to be **Ibadaat (Worship or Prayers)** where making **Niyat (or Intent)** is necessary. The aspects of the **Ibadaat** are **Namaz (Prayer)**, **Roza (fasting)**, **Khums** and **Haj** where it is mandatory to make the **Niyat** before

performing them. They cannot be done without expressing the **Niyat**. One may offer thousands of **prayers (Namaz)**, but without **Niyat** they wouldn't be valid. The mandates of **Shariah** are of two types—**Niyat** is compulsory for the one and isn't required for the other. The second chapter is **Muamalaat (or the Transactions)** where making a **Niyat** isn't mandated but making of oral agreements between two parties is sufficient. The third chapter is **Ita-aat (or Obedience)** where it isn't necessary to make a **Niyat**. The fourth chapter is about **Ahkaamaat (or Mandates)** where neither a **Niyat** is necessary nor uttering acceptance orally is required. The later jurists followed the same arrangement while writing books on **Fiqh**.

THE LIFE OF ALLAMA HILLI

It will be interesting for the reader to briefly recount about the life of **Allama Hilli**.

Allama Hilli, whose **Kunyat** was **Abu Mafsoor** and his first title was **Allama**, the second **Jamal al Deen** and the third **Jamal al Millat wal Haq wal Deen**. His given name was **Hassan** and his father was **Yusuf**. Chronologically his complete name is **Hassan ibne Yusuf ibne Ali ibne Mazaher**. Since he hailed from **Hilla**, he is popularly known as **Allama Hilli**.

Allama Hilli was born and died in the town of **Hilla**. After his death his mortal remains were taken to **Najaf e Ashraf** where he has been interred under the minaret of the mausoleum of **Hazrat Ameert al Momineen (a.s)**. Even today people visit his graveside to pay their respects. One very significant thing about **Allama Hilli** is that he is a rare personality who became a **Mujtahid** at a very tender age before attaining majority. It was a very blessed family that they had **10 Mujtahids** at the same time. While **Allama Hilli** was a **Mujtahid**, his father **Allama Yusuf ibne Ali Ibne Mazaher** too was a **Mujtahid**, his maternal uncle and mentor **Muhaqqaq Hilli** was a **Mujtahid**, his brother was a **Mujtahid**, his son **Fakhr al Muhaqqaqeen** was a **Mujtahid**, his grandson was a **Mujtahid** and four of his nephews too were **Mujtahids**. This family has rendered invaluable service to the **Shia Faith**.

Allama Hilli had his early education under his father. There is a very interesting anecdote recorded in the history about him. When **Kilhwaja Naseer al Deen**, the prime minister of **Halaku Khan**, visited **Hilla** to

meet the erudite clerics there, he went straight to the mosque where **Muhaqqaq Hilli** was conducting his lessons. When the lesson was concluded, **Naseer al Deen** asked him as to who was the greatest scholar in **Hilla**. **Muhaqqaq Hilli** replied that **Hilla** was particularly blessed by **Allah** that there were so many eminent clerics that it was difficult to decide as to who was the best. **Naseer al Deen** asked him whom he rated the best exponent of the **Ilm al Usool** and **Fiqh** there. **Muhaqqaq Hilli** pointed towards **Allama Hilli's** father that in his view he was the best. When **Muhaqqaq Hilli's** paternal cousin heard this he wrote to him a letter complaining that he ought to have taken his name when **Naseer al Deen Toosi** asked the question. **Muhaqqaq Hilli** said that he could have taken his name, but he was aware that **Toosi** was an intelligent person and he might have put to him a question which might have embarrassed him. if he wasn't able to give a fitting reply. He also said in the reply that **Naseer al Deen's** queries could be answered either by me or my brother in law. **Khawaja Naseer al Deen** also asked **Muhaqqaq Hilli** who his best student was. **Muhaqqaq Hilli** instantaneously replied that his best disciple was **Allama Hilli**. We might mention here that when **Naseer Toosi** visited **Hilla**, **Allama Hilli** was **9 years** of age at that time. Among the disciples of **Muhaqqaq Hilli** then were eminent clerics and scholars of ages between **40** and **50** years. At that gathering of learned clerics none objected to the opinion of **Muhaqqaq Hilli** that he preferred a child of **9** years over others more aged and matured persons. **Allama Hilli** was ordained a **Mujtahid** at the age of **11 years**. When **Allama Hilli** started taking classes at his age of **11 years**, there used to be around **500** to **1000** persons of different ages in attendance. However, a child, much erudite he becomes, will remain a child. Once he was giving a talk on the **Quran** and the **Hadith**. The gathering was of about **5-600** persons who were attentively listening to the talk. **Allama Hilli** was wearing an **Amama (Turban)** on his head. At that time two small birds fell down fighting in front of him. He suddenly stopped his lecture, dropped his **Amama** on the birds, picked them up and started playing laughingly with them. While he was able to keep a gathering of serious scholars engrossed in his lecture, the child in him spontaneously manifested its glee and happiness when those birds fell near him! There is another anecdote that once **Muhaqqaq Hilli** was taking a class and **Allama Hilli**, who was **6 or 7** years of age then, was sitting near him. The child played some prank and **Muhaqqaq Hilli** got up to reprimand him. **Allama Hilli** ran and the **Muhaqqaq** pursued him. When he

thought that the mentor was about to get him by the neck, he suddenly recited a verse from the **Holy Quran** where prostration is mandatory. **Muhaqqaq Hilli** immediately went into prostration. **Allama Hilli** got a chance to run. He knew that since he wasn't of the age when prostration is mandatory, he was able to continue running. After the prostration the teacher again pursued the student! He again recited another verse that required prostration. Now the mentor again prostrated and his anger dissipated and he smiled at the cleverness of his naughty ward. He went forward and hugged him and said that the child would reach a stage in learning that the people would even forget the mentor! There is another interesting incident of the days of childhood of **Allama Hilli**. He wasn't still the student of his uncle, **Muhaqqaq Hilli**. His age was about 4 or 5 years. He was sitting with his father taking lessons. In front of them a mason was repairing a wall of the house. Those days the houses were made of mud. While the mason was working, a little mud fell on the face of the child. The mason, out of respect for the learned family, said, "How I wish I was the mud!" **Allama Hilli**, the child, recited the following verse:

"Wa yaqoolul kaafiru ya laitani kunto turaban "

"—and when, On the Day of Judgement the disbeliever shall say: 'Oh! Would that I were dust!'

—An-Naba, Verse 40

When the mason said that he wished he were the mud, the little child recited this verse from the **30th Chapter** of the **Holy Quran**. This proves the learning and skill of **Allama Hilli** at that tender age of **4-5 years!**

A PLACE FOR ALLAMA HILLI IN THE HEAVEN

The very same child, when he grew up came to be called **Allama Hilli!** He achieved such fame that **Allama Asad Allah Kazimaini** writes in his book that he saw a dream which he described at great length. He dreamed that it was the **Day of Judgment** when he had the privilege of seeing the **14 Infallibles (a.s)**. He saw that all the scholars were paraded in front of them. **Allama Kazimaini** saw that ahead of all the scholars, at a prominent place near the **Infallibles (a.s)**, a chair was placed and he also saw that the chair was for **Allama Hilli**. One can well imagine the status of **Allama Hilli** from this. It is accepted that when one dreams of the **Infallibles (a.s)** it cannot be a false dream. This proves the status

of **Allama Hilli** in the estimation of the **Infallibles (a.s)** that he was seated ahead of all the great scholars near them (**the infallibles .(a.s.)**)

ON DIFFERENT OCCASIONS ALLAMA HILLI MEETS THE IMAM E ZAMANA (A.S)

Allama Hilli is one of the two or three scholars whom the **Imam e Zamana (a.s)** met on several occasions. There have been many instances, but we shall mention only some. It was the time of **Allama Hilli's** youth. He was still a student of his mentor. During the times of **Allama Hilli** students of any school of **Fiqh** had no reservation in approaching mentors of other schools to take lessons from them. **Shia** students used to approach the **Sunni** teachers and the **Sunni** students had no inhibition in approaching the **Shia** mentors. Among the teachers of **Allama Hilli**, while there have been very eminent **Shia** teachers, he drew benefit from learned men of other schools as well. He took lessons from them and obtained **Ijaza (certificates of Proficiency)** from them. He is still in his youth and not yet endowed with the title of **Allama Hilli**. He is already a **Mujtahid** within his own rights but people have not yet started recognizing him as a **Allama**. One of his mentors was a **Sunni** scholar. He had written a voluminous book in refutation of the **Shii Faith**. He used to go to several mosques and recite extracts from the book to his audiences there. He knew that if the book fell in the hands of the **Shias**, they would write a befitting reply. He therefore closely guarded the book and limited to private circulation. Those were the days when there weren't any printing presses and all the books were in the form of manuscripts. **Allama Hilli** was curious to get hold of the book and read it. **Allama Hilli** had specialized in the field of **Ilm al Kalam** that consisted in replying to the objections raised by other schools vis- a-vis the **Shii Faith**. He was told that the book written by his **Sunni teacher** was creating doubts in the minds of some gullible persons and he wanted to counter this. He requested the teacher to lend him the book several times, but the person wasn't yielding. One day he literally pleaded with him. The teacher had some regard for his brilliant student and had ultimately yielded to his entreaties. He gave the book to **Allama Hilli** with the condition that he should return it the very next morning. **Allama Hilli** got the book after the **Isha** prayer and he was to give it back at the time of **Fajr** prayer in the morning. It was practically impossible to copy the entire book in those few hours before the **Fajr**. He however started copying the book. After mid-night he fell asleep. He

saw the **Imam e Zamana (a.s)** in his dream. The **Imam (a.s)** said, "You take rest, I shall copy the book for you." When **Allama Hilli** awoke in the morning, he found the entire book copied and ready as if someone has miraculously done it in the night.

Qazi Noor Allah Shustari, Shaeed e Taalit, records the same incident in his book, **Majalis al Momineen**, in a different way. He writes that when **Allama Hilli** started copying the book in the night, an **Arab** opened the door of his room and entered. And said, "O Sheik! I shall write the text and you keep arranging the pages in order!" **Allama Hilli** agreed to the suggestion. The time **Allama Hilli** took in placing one page below the other, the **Arab** gave him the next page. The book was finished well ahead of the dawn.

The third version of the incident is mentioned in the book "**Qasaes al Ulema**". The author writes that **Allama Hilli** wasn't a student of the **Sunni** scholar, but he was keen to peruse his book. **Allama Hilli** sent a disciple of his to the scholar to borrow the book from him. He asked his disciple to become the person's student, gain his confidence and somehow borrow the book from him. After some time the student was able to borrow the book. While **Allama Hilli** was copying the book, he fell asleep. When he awoke in the morning he worried that he had got the book with the condition that it would be returned in the morning and the copying was very incomplete. When he went forward to pick up the book, he found another similar book placed near it. At the end of the copy it was transcribed, "**Copied by Mohammed ibn al Hassan As-kari**". To help in the effort of **Allama Hilli**, the **Imam e zamana (a.s)** himself came to him.

. History bears evidence that it was not the first, and only occasion, when the **Imam e Zamana (a.s)** met **Allama Hilli**. **Allama Hilli** said that once he was proceeding from **Hilla** to **Karbala**. On the way an **Arab** traveler joined him and both proceeded together. During the conversation on the way **Allama Hilli** felt that the person was highly learned. He was surprised that the person was highly erudite in learning and he hadn't come across him so far. **Allama Hilli** says that the incident happened when he already had recognition as **Allama**. He felt that he had certain questions in his mind which had remained unanswered for long. He thought of posing the questions to the person who certainly was very learned. When all the questions were made, one after the other, he replied all the questions very easily. He was wondering that the

questions which lingered in his mind for years and none was able to reply them were handled so easily and dexterously by the stranger. The last question that he had put to him, and he had answered, **Hilli** asked him if he had any tradition of the **Imams (a.s)** to support his contention. He smiled and said, "You have a little misunderstanding! Take **Sheik Toosi's** book, **Tahzeeb**, and look up such and such a page and the tradition is recorded on such and such a line of that page!" **Allama Hilli** says that when he saw such erudition in the person, he told him that he wanted to ask only one more question. He said that for a very long time the question had been in his mind and he wanted that learned person to answer it. The question was that, in the period of **Ghaibat (Absence)** of the **Imam (a.s)**, can anyone have the privilege of meeting him. When **Allama Hilli** asked this question, the whip that he was having in his hand fell down. The **Arab** reined his horse, got down, picked up the whip and gave it back to **Allama Hilli**. In that time he told to **Allama Hilli**, "You are asking me if anyone can meet the **Imam e Zamana?** What better answer could be that the **Imam (a.s)**'s hand is in your hand. **Allama Hilli** says that when he heard this much, his body shivered and he dismounted from his mule to bow down to pay his respects to the **Imam (a.s)**. But he fell down unconscious in the process. When he recovered his senses, the **Imam (a.s)** was gone! When he returned home, the first thing he did was to go to his book shelf, take out **Sheik Toosi's** book, open the particular page and read the line indicated by the **Imam (a.s)**. He got the tradition that he wanted to see. **Allama Hilli** made a small foot-note on the page that the **Imam e Zamana (a.s)** had informed him about that **Hadith**. This book, with **Allama Hilli's** noting was available in the library till some years ago.

A very famous incident about **Allama Hilli** is recorded in the history. **Allama Hilli** authored a book, **Tazkirat al Fuqha**. In that book he wrote that if one supplicates on **40 nights of Jumah** in **Karbala** near the grave of **Imam Hussain (a.s)**, he will have the opportunity of meeting his **Imam (a.s)**. When the students got their vacation, **Allama Hilli** rode on his mule from **Hilla** to **Karbala** and spent **39 nights of Fridays** supplicating near the grave of **Imam Hussain (a.s)**. On the **40th** night while proceeding towards the **Mausoleum** he thought that when he completed his supplications that night, he should be able to meet the **Imam (a.s)**. This is the journey of a great scholar from **Hilla** to **Karbala**. During his journey a scholarly question came in

his mind. There are many traditions saying that if someone cries with the thought of the hardships faced by **Imam Hussain (a.s)** and a tear comes out of his eyes, all his sins would be condoned by **Allah**. He wasn't able to understand this tradition how only crying could get condonation of sins for a person. He was riding with this thought in his mind when he came across an **Arab** riding on a horse. He came near **Allama Hilli** and started riding side by side of his mule. On the way the person asked him where he was going. **Allama Hilli** explained to him that he had read the tradition that if a person supplicated at the graveside of **Imam Hussain (a.s)** for 40 nights, he would then meet the **Imam (a.s)**. He also told to the **Arab** about the question in his mind about a person getting absolution of his sins if he shed a tear for **Imam Hussain (a.s)**. The **Arab** asked him if he wanted answers for both his questions. He asked **Hilli** that if a king is out hunting, lost his way and reached a place where there is a vacant hut where an old woman lived on the milk of only one sheep. The king reached the hut absolutely thirsty. The woman proffered the milk to him immediately. When the thirst was quenched, the king complained of hunger. The woman immediately slaughtered her only sheep, made kebabs and offered to the king. While leaving her, the king told her who he was and asked her to meet him whenever she visited the capital. The person asked **Allama Hilli** how much the king must serve the old woman to compensate for the service she provided to him in his time of dire need! **Allama Hilli** told to the **Arab** that if the king gave to the old woman his entire realm, it wouldn't be sufficient. The **Arab** asked again, "Why not ten sheep, fifty sheep or a hundred sheep in return for that one sheep of the old woman?" **Allama Hilli** said that the woman had parted with her entire possession that was a life-line for her in that wilderness and she had sacrificed it for the king, on humanitarian concern, without even knowing him or his status! It would mean nothing extraordinary even if the king gave her the entire kingdom in return for her sacrifice for him. The **Arab** said, the answer to your question lies in this. **Imam Hussain (a.s)** made his supreme sacrifice in the way of **Allah**. If **Allah** gives to him His entire universe, it wouldn't surprise anyone! The **Arab** told **Allama Hilli** that the answer to his second question was that the **Imam e Zamana (a.s)** was there in front of him! **Allama Hilli** got the blessing of meeting the **Imam (a.s)** as return for his supplications on 40 nights. Now, when he turned to look, the **Imam (a.s)** had already left.

THE KING KHUDA BANDA & HIS SUBJECTS EMBRACE SHIA FAITH

When **Allama Hilli** visited **Iran** to solve the problem of **Sultan Khuda Banda**, he successfully debated with the scholars of the other schools, the **Sultan** was convinced of the truth of the **Shia Faith** and he ordered that the names of the **12 Imams (a.s)** be mentioned during the congregational sermons in the mosques. Thus got established the **Deen e Aal e Mohammed (s.a)** in the vast realm of **Iran**. People started flocking to **Allama Hilli** in large numbers. Those who had doubts in their minds about the **Shia Faith**, got their doubts clarified by him. On the first **Friday** after the declaration, **Khuda Banda** wanted **Allama Hilli** to go to the main mosque that the commoners in the congregation benefited from his erudition. **The Allama** went to the **Jama Masjid on Friday**. The place was full to its capacity. The opponents of the **Allama** who were defeated at the debate in the court were scared that their competitor might get entrenched in the favors of the **Sultan** and thus they themselves would be thrown out of favor. Thus all these scholars too came to the mosque on **Friday** and occupied vantage places there. They were waiting for a chance to catch any mistake that **Allama Hilli** might make in his sermon that they could expose him in front of the crowds. **The Allama** commenced his sermon with the praise of **Allah** as is done by every speaker. Then he said the **Durood (Salutation)** on the **Infallibles (a.s)**. At this point the cleric of the **Hanbali** school, **Sayed Rukn al Deen Amili**, jumped up from his place and objected that **Allama Hilli** was delivering a wrong **Qutba (Sermon)** which proves that he didn't know how to deliver one. He said it may be right to say **Durood** on the **Prophet (s.a)** but what justification he had in including the **Al e Rasool (s.a)** in the sermon? **Durood**, he said, has to be said only for the **Prophet (s.a)** and not on anyone other than him. **Allama Hilli** started replying to the objection. When such queries are answered in a large gathering, one has to bear in mind the thoughts of the mundane crowds. He recited first the verses of the **Holy Quran** to prove the justification of including others with the **Prophet (s.a)** in the **Durood**. **Rukn al Deen** asked where it is mentioned. **Allama Hilli** recited the following verse from **Surat al Baqra**:

"Al lazeena iza ma asabathum museebatun qaalu inna lillahi wa inna ilaihi rajعون ulaika alaihim salawatu min rabbehim wa rehmatun"

“Who when, misfortune befallerh them, say, “Verily we are God’s and verily unto Him shall we return..”

“Those are they on whom are the blessings from their Lord and His Mercy: and they are the ones that are rightly guided.”

-Al-Baqarah Verse 156 & 157

Allama Hilli said that in these verses there is **Durood** for persons other than the **Prophet (s.a)** as well. The **Holy Quran** says that there is a group of people of the Faith who, when a calamity befallerh them, say that they belong to **Allah** to whom they shall return. On those people **Allah** sends **His Durood (Benediction or Salutation)**.

At this point **Ruk al Din** stood up and protested that the verse is for the people who had faced calamities. He asked what calamities were faced by the **Al e Mohammed (s.a)**? **Allama Hilli** briefly recounted the hardships that the **Ahl al Bayt (a.s)** faced and then said such a sentence that the entire gathering looked at **Rukn al Deen Amili** and smiled in derision. After recounting the troubles faced by the **Ahl al Bayt (a.s)**, **Allama Hilli** told **Rukn al Deen**, “You have heard what I have said. Tell me what greater calamity could befall the **progeny of Mohammed (s.a)**. You call yourself a **Sayed** and praise the enemies of the **Al e Mohammed (s.a)**. You call yourself **Al e Rasool (s.a)** and keep treading the path of their enemies!. What greater calamity could befall the **Al e Mohammed (s.a)**!” When the crowd heard this, the entire gathering started ridiculing **Rukn al Deen Amili**. Some said that he was worse than a dog, because if a puppy is born to a dog, it would follow in the foot-steps of the parent. He was a **Sayed-Zada** and was following the enemies of the **Ahl al Bayt (a.s)**. If **Allama Hilli** hadn’t replied to the snide question of **Rukn al Deen** properly, **Amili** would have played with the sentiments of the crowd and all his efforts during the debate at the court would have gone in vain. A similar situation arose years ago in the court of **Nizam al Mulk** when the king adopted the **Right Path** the mobs were made to turn against him and assassinated him. But here, **Allama Hilli** was successful in the debate at the court and also won the hearts of the crowds at the mosque. People started coming in hordes and accepting the **Right Path**.

While **Allama Hilli** was on his way to **Iran**, along with his son **Faqr al Mohaqqaqeen** he also had **Mulla Hassan Kashi** along. **Mulla Kashi** was not an erudite scholars but he had his own sense of humor

and was capable of making effective presentations. In the court of **Sultan Khuda Banda** he was able to convincingly demonstrate the way the **Shias** offer their prayer in comparison with the people of other schools. He proved his point referring to the books written by the **Faqih**s of the other schools.

Sultan Khuda Banda desired **Allama Hilli** to stay permanently in **Iran**. But he excused himself and returned to **Hilla**. At the death of **Muhaqqaq Hilli** in 676H, **Allama Hilli** was a young person of 28 years when he became the **Marja (Pontiff)** of the **Shias** and held this function for 50 years till his demise. In that period he had written innumerable books. An estimate has been made that he had penned, on an average a thousand pages per day! This estimate is made from his day of birth till he breathed his last! It is a wonder that one cannot read a thousand pages in a day, writing so many pages is another thing! In fact, to get an average of writing 1,000 pages since birth, **Allama Hilli** might have written 2,000 pages a day from the time he completed his education and started writing. **Allama Hilli's** piety had been proverbial. It is said that he had completed, three or four times over, the mandatory prayers for his lifetime. He did this to ensure that inadvertently he might have made some error during his prayers and it might have gone void. **Allama Hilli** was a twice blessed person that when he left this world, he left behind a son about whom people say that there was no difference in the erudition of the father and the son. His son was **Mohammed** and whose title was **Fakhr al Mohaqqaqeen**. **Allama Hilli's** last will and testament to his son was that he wanted him to complete writing the books that he left unfinished. He also asked the son to peruse his books and make corrections wherever necessary. This statement of **Allama Hilli** proves the capability and erudition of his son. **Fakhr al Mohaqqaqeen**, although he lived to an age of 80 years, wrote very few books because most of the time he was busy revising his father's works in respect of his last will. The most popular book of **Allama Hilli** that his son completed is "**Kitab Alfain**". This is the book in which **Allama Hilli** has given 2,000 reasons justifying the **Khilafat** of **Hazrat Amir al Momineen (a.s)**. Half the book was written by **Allama Hilli** and the other half was completed by his son.

We would like to put forth two points about the learned son before we conclude the profile on **Allama Hilli**. Once **Allama Hilli** called his son and asked him what caliber of scholar he wished to become. The son was

aware of, and an admirer of, the father's erudition. So he said that he would like to reach the level of learning of **Allama Hilli**. **Allama Hilli** said, "Son! Then you cannot become an erudite scholar. You may not reach my level of learning!" The son asked in surprise, "Baba! What level of learning you have in your mind about me?" **Allama Hilli** said, "While I was acquiring learning, I prayed to **Allah** to give me knowledge to the level of the **Imam (a.s.)**'s learning!" With this thought in mind he strived to pursue his search for knowledge. He said that he reached his stage of learning with his high aim. He said to his son, "If you aim at my level, you may reach a level lower than what I have achieved! The **Infallibles (a.s)** have said that in search of knowledge one must aim at higher levels of learning!"

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 15

SHAHEED AWWAL- THE FIRST MARTYR ABU ABD ALLAH SHAMS UD DEEN MOHAMMED - 734-786 AH

Name: Abu Abd Allah Shams ud Deen Mohammed ibne Jamal ud Deen Makki

Ttile: Shams ud Deen and Shaheed e Awwal

Born: On: 734 H At: Jazeen, Jabl Amili, Lebanon

Died: On: 786 H Thursday 9 Jamadi Awwal, At: Damascus, Syria

When the 12th Imam (a.s) had gone into hiding, people had to depend on the **Mujtahids** to seek solutions for their day to day religious problems. Ever since then there have been many erudite and eminent **Ulema** and their period is divided by the historians for ease of identification of the period when each scholar lived and functioned. From the time the **Imam (a.s)** went into hiding till the time of **Allama Hilli**, the scholars are called the **Ulema e Mutaqaddemeen (the Early Scholars)**. The last link of that period was **Allama Hilli's** maternal uncle, **Mohaqqaq Hilli**. Then **Allama Hilli** himself assumed the position of the **Marja (Pontiff)** of the **Shias** when the period commenced that is called the period of the **Ulema e Mutakhareen (the Later Scholars)**. **Allama Hilli** organized the community in such a way that presented the **Fiqh** in a manner that a new chapter of the history of the **Shias** commenced. This period of the **Ulema e Mutakhareen** was there till about a hundred years ago, when the eminent scholar, **Sheik Murtada Ansari** was the last of that period. During the long period from the time of the **Prophet (s.a)** till the end of the period of **Ulema e Mutaqaddemeen**, lot of sacrifices have been made by the **Ulema in particular**. That was the period of the **Banu Abbas** who had a sway over the entire realm and there was no place where the persecuted lot could seek refuge.

For the common follower of the **Ahl al Bayt (a.s)** it was possible to protect himself by going into **Taqayya (Dissimulation)**. But there were two groups that faced extreme hardship. The first was the group of the **Syeds** whose genealogy used to be known to the establishment and there wasn't any possibility of their going into dissimulation. The second group was that of the **Ulema** because if they went into dissimulation, the propagation of the word of the **Ahl al Bayt (a.s)** would have come to a grinding halt and the common masses would have gone into the darkness of ignorance. These two groups were always the victims of the persecution of the ruling class.

WHY SHAHEED E AWWAL IS CALLED SO

Persecution of the **Shias** continued during the entire rule of the **Abbasids**. But when **Halaku** invaded **Baghdad** and demolished the central administration of the **Abbasids**, smaller principalities sprang up in the **Islamic Realm**. This provided opportunity for the **Shias** to move from places ruled by tyrannical rulers to those controlled by milder persons. With the fall of the **Abbasid** rule the period of our **Ulema e Mutakhareen** commenced. In this period the persecution of the **Ulema** again reached its zenith. I would like to put forth to you why **Abu Abd Allah Shams ud Deen Mohammed** has been given the title of **Shaheed e Awwal**? Ever since the times of the **Prophet (s.a)** there have been martyrs and **Shaheed e Awwal** lived hundreds of years thereafter. In fact, because of the efforts of **Allama Hilli**, and the conversion of **King Khuda Banda** to the faith of the **Ahl al Bayt (a.s)** there was a period of comparative tranquility for the **Shias**. But this period was short and with the commencement of the period of the **Ulema e Mutakhareen**, another period of persecution was set into motion. **Shaheed e Awwal** was the first prominent scholar who was martyred in that period. **Allama Amini** has written a book "**Shohada e Fazilat**" in which he has profiled the prominent martyrs in the annals of **Shia history**. **Sayed Zeeshan Hyder Jawadi** has translated the book into **Urdu** with the title of "**Shohada e Iman**".

THE BIRTH OF SHAHEED E AWWAL & HIS FAMILY

Shaheed e Awwal, Abu Abd Allah Shams ud Deen Mohammed was born to **Jamal al Deen Makki** at the small village of **Jazeen in Jabl Amili, Lebanon**, during the year **734 H** and was martyred on **Thursday, 9 Jamadi al Awwal, 786 H** at **Damascus**. He lived for **52** years, an age considered too small for a scholar of his caliber. That is the age when the **Ulema** are considered as mere students..Like the family of **Allama Hilli**, the family of **Shaheed e Awwal** was blessed that several **Mujtahids** came up from the family. Even women in the family did **Ijtehad**. The area where **Shaheed e Awwal** was born had a large **Shia** population because **Hazrat Abu Dhar Ghiffari** was exiled there by the ruler of **Syria** and he propagated the word of the **Ahl al Bayt (a.s)** there. So many **Mujtahids** were born in the area that a book was written on the **Ulema** of **Jabl Amil** a few hundred years ago. It was noted that a fifth of the total number of **Mujtahids** resided in that small area. **Shaheed e Awwal's** father and his father in law too were prominent **Ulema** of **Jabl Amil**.

EDUCATION, UP BRINGING & SOME PARTICULARS ABOUT ALLAMA HILLI & FAKHR AL MOHAQQAQEEEN

The early education of **Shaheed e Awwal** was under the tutelage of his father at **Jabl Amil**. Then he headed for **Hilla**, which was the fifth important center of **Shia** learning after **Madina, Koofa, Qom and Baghdad**. At the time of the invasion of **Baghdad** by **Halaku Khan**, the **Shia** clergy, and most of their followers, moved to the small town of **Hilla**, and thus it became the fifth important center of **Shia** learning. During the time of **Shaheed e Awwal** it was the most important center for **Shia** learning. Therefore, **Hilla** was his first choice for going to further his studies with **Allama Hilli**. He joined the school of the **Allama**, and after attending it for a day, he decided to go to **Najaf, Karbala** and **Samarra** for **Ziarat** and resume his studies after returning. When he was returning to **Hilla** he had the thought that he would be receiving instruction from the mentor of the caliber of **Allama Hilli**. While he was entering the ramparts of **Hilla** he saw a big procession carrying a cortege. When it came near him, to his shock, he learnt that **Allama Hilli** had expired and his mortal remains were being carried to **Najaf e Ashraf** for burial. He joined the procession with a sad heart. He returned back to **Hilla** and pursued his studies under **Fakhr al Mohaqqaqeen**, the erudite son of **Allama Hilli**. **Fakhr al Mohaqqaqeen** was the scholar who became a **Mujtahid** at the young age of **9** years. Some historians are

of the view that even **Allama Hilli** was a full fledged **Mujtahid** while he was still a minor. **Fakhr al Mohaqqaqeen** was a scholar of such high caliber that his father, **Allama Hilli**, called him to his bedside in his last days and asked him to revise the books written by him and complete the book that remained incomplete. The confidence reposed by the great **Allama** in him is a proof of his erudition and capability. In several of his many books, **Allama Hilli** has made reference about his illustrious son. There is a very interesting incident about **Allama Hilli** and **Fakhr al Mohaqqaqeen**. This has been reported in “**Qasas al Ulema**” and also slightly differently by **Sheik Abbas Qummi**. **Allama Hilli** was once seated in his chamber when a person visited him and posed to him a question. He asked if he did ablution prior to the time of a prayer, say **Zuhr**; the scheduled time for that prayer is **12.30** in the noon and he did ablution, say at **11 o’clock**. Will the ablution be valid for that prayer? The **Allama** opined that at **11 o’clock** there wasn’t time for any prayer that the **Fajr** prayer was already over early in the morning. He said that the ablution done by the person prior to the **Zuhr** prayer would be void and, consequently, the prayer offered with that **Wadu** too would go void. Today the **Mujtaheds** are of opinion that **Wadu** performed at any time would be valid for any prayer unless it goes void because of other reasons. But **Allama Hilli** held that the **Wadu** must be done with the commencement of the scheduled time of every mandatory prayer. He said that the mandatory prayers are either **Wajib (bound with the scheduled timings)** or **Qaza (Missed Prayers)** that are performed after elapse of the scheduled timings. If someone does **Wadu** for a **Wajib** prayer when the scheduled time of that prayer hadn’t arrived, the ablution will be invalid and the prayer offered in that state too will go void. The man said that he used to do the **Wadu** in a similar manner ever since the mandatory prayer became obligatory for him. **Allama Hilli** opined that the person would have to perform **Qaza** prayers for all those prayers that had gone void. The person was worried and confused and was walking away with crestfallen face. On the way **Fakhr al Mohaqqaqeen** saw him and asked why he looked so confused. The person repeated the opinion given by **Allama Hilli** about his **Wadu**. **Fakhr al Mohaqqaqeen** told the person that he will have to offer only one **Qaza** prayer and all the prayers that he had offered with the way he did the **Wadu** were valid. In surprise the person ran back to **Allama Hilli** and reported his exchange with **Fakhr al Mohaqqaqeen**. The father called the son and asked him to explain the opinion given by him. **Fakhr al Mohaqqaqeen** said that his opinion was based on the **Fatwa** given by

the father to the person..He said that the person would have to offer **Qaza** prayer for the first mandatory prayer that he offered with the **Wadu** he performed prior to the onset of its time. His reason was that when he did the wadu for the first time prior to the onset of the scheduled time of a mandatory prayer, that prayer became invalid and has remained **Qaza** all these years. But the **Wadu** he did thereafter and the subsequent mandatory prayers that he offered with that **Wadu** are all valid. **Allama Hilli** appreciated the son's explanation and hugged him.

Fakhr al Mohaqqqaqeen made a very sad exit from **Hilla**. There were other scholars in **Hilla** who were jealous of his erudition and popularity. They spread a canard against him that he had committed a major sin. **Fakhr al Mohaqqqaqeen** felt so belittled that with crying eyes he walked away from there throwing behind his head-gear and the robe. He was never heard of again and none knows where he went and what happened to him! Some historians record the year of death of **Fakhr al Mohaqqqaqeen** as 771 H.

Shaheed e Awwal got the certificate of a **Mujtahed**, at the age of 17 years, on 20 **Shaban** 751 H, from **Fakhr al Mohaqqqaqeen**. In the year 786 H **Shaheed e Awwal** was martyred in **Damascus**. The scholars rate him as the **Mujaddad** of the 8th **Century Hijra**. His status can well be gauged from the fact that a thousand scholars were awarded certificates as **Mujtahids** under him and the **Ulema** have been unanimous in conferring the title of **Shaheed e Awwal** on him. A scholar of the caliber of **Sheik Jafar** is on record saying that after the times of the **Infallibles (a.s)** none understood the **Fiqh** as well as **Shaheed e Awwal**. We may call it a small miracle that none can attain the position of a **Mujtahid** unless he studies his book "**Lam-aa**". The conditions under which he wrote the book also is a miracle.**Shaheed e Awwal** was arrested and put in a jail in **Damascus**. At that time he received a letter from the king of **Khorasan** requesting him to go over **there and take over the reins of administration as the Naib e Imam**. One can well imagine the spirit of that king that he was willing to part with his power and authority. Today, we shirk in parting with the **Khums** that is mandatory on us! While it was impossible for him to go to **Khorasan** at that time, he wrote a comprehensive book on the matters of **Fiqh** as a guide for the king in his administration. The miraculous thing is that he completed this wonderful book, **Lam-aa**, in flat seven days while every moment he had the fear that people would visit him and if they detected him working on the

project they would certainly confiscate the papers and inflict misery on him! It is recorded that during those seven days none visited him while prior to that he had a stream of visitors. **Shaheed e Awwal** was already under the orders of execution. He carefully selected a dependable courier to carry the book to the king of **Khorasan**. The person, at great personal risk started his journey with the book. On the way, when he came across the followers of the **Ahl al Bayt (a.s)** who wanted to take the book for themselves. But the person was a man of trust. He carried the book carefully and safely to its destination. But on the way, depending on the short time at his disposal, people copied a few pages at different stations enroute. These pages too have been put together and form a book that is available for us now. During his short life of **52** years **Shaheed e Awwal** also wrote other books. The well known of them are "**Duroos**", "**Zikra**", "**Bayan**", "**Qawaid**" and "**Taqleed**" in which he has recorded **1,000 Wajibaat (Mandatories)**. He also penned a book "**Nafliya**" that records **3000 Mustahebaat (Desirables)**. **Shaheed e Awwal** wrote such monumental books in his short life, but similarly his education too makes one to wonder at the tremendous effort put in by him.

The histories record that **Shaheed e Awwal** was a person of very weak constitution. And that the hair had stopped growing on his head. This happened because he used to work almost **20** hours in a day and night. To keep himself awake he used to touch his head with a hot brass piece whenever he got pangs of sleep. Over a period of time this practice scorched his hair and they stopped growing.

After obtaining the certificate of **Ijtehaad**, **Shaheed e Awwal** went to the **Sunni Ulema** to make a study of their **Fiqhs**. He went to **Baghdad** and to **Egypt**, to **Madina** and to **Bayt al Muqdis** for this purpose. He acquired such erudition that the **Sunni Ulema** too gave him certificates of proficiency in **Sahih Bukhari**, **Sahih Muslim**, **Jameh Tirmizi**, **Masnad Abu Dawood**, **Masnad ibn e Maaja**, **Masnad Ahmed bin Hanbal**, **Maktaba Imam Malik**, **Mustadrak**, **Hakim** and the **Ulema** who tested him certified that he was perfect in the contents of those books. Then he returned towards **Syria**. Those days **Syria** and **Lebanon** were one area of administration. He was held with great respect by people who followed different schools. He was able to explain to them and resolve their problems on the basis of the norms fixed in their books of **Fiqh**. **Shaheed e Awwal** not only served the common masses, but he

took care of the members of his own family. He had three sons who were all accredited **Mujtahids**. His two daughters too were certified **Mujtahids**. His three sons were **Abu Talib Mohammed**, **Abul Qasim Ali** and **Abu Mansoor Hassan**. His elder daughter, **Fatima**, particularly was very erudite and was given the title of "**Sibt al Mashaeq**" and "**Syedatal Mashaeq**" Sometimes, to illustrate the erudition of his daughter, **Shaheed e Awwal** used to say that the women who have to resolve the problems of **Fiqh** should meet her. I am giving a small example of the keenness of his daughter for learning.

When **Shaheed e Awwal** was martyred, his sizeable estate came up for distribution amongst his children. Those days, as even now, the people used to make good contributions for the maintenance of their scholars. The scholars used to be fairly affluent. **Shaheed e Awwal**'s daughter told to her siblings that she didn't want anything from the inheritance other than four things. Those four things were: The copy of the **Holy Quran** that the king of **Khorasan** had gifted to her father, **Sheik Toosi**'s two books: "**Misbah—that contains the prayers for the entire year**", and "**Tahdeeb al Ahkam- which is one of the four basic tomes of the Shia Faith**" and her own father's book "**Qawaed**". She asked her siblings to give her these four books and she would forego her claim on the property and funds left behind by her father as a legacy for his family!

WHAT WAS THE REASON OF HIS MARTYRDOM

Shaheed e Awwal started his work with missionary zeal. People from all the sects visited him with their problems and returned from him with full satisfaction. His name and fame reached far and wide. The **Ulema** in the city started envying him. They felt that one person had arrived and overshadowed all of them. **Ibad ibnal Jimaad** thought that he was the cleric of the **Shafae** sect but the followers of the sect went to **Shaheed e Awwal** to seek solutions for their problems. **Burhan ud deen Malik**, who was the **Chief Qazi of Damascus**, and the leading scholar of his sect felt that his followers too went to **Shaheed e Awwal** to find their solutions. On the other hand the **Sultan of Khorasan** started corresponding with **Shaheed e Awwal** and sent valuable gifts to him. The rulers of **Syria** too felt that **Shaheed e Awwal** might bring a revolutionary change in the thinking of the people as was done earlier by **Allama Hilli** in **Iran**. The clerics of the different sects joined hands to remove this

thorn from their necks. At that time there was a person, **Al Ya-doosh**, who was earlier a follower of the **Progeny of Mohammed (s.a)**, but he had turned an apostate and adopted strange beliefs. He started his own sect but was executed by the ruler terming him an apostate. He had a group of **70** followers who too were **Shias** in their earlier days.

The rulers, with the help of the **70** apostates, got a document prepared and all the **70** signed it saying that they were all the followers of the **Ahl al Bayt (a.s)** but they bore witness that **Shaheed e Awwal** considered the **Ahl al Bayt (a.s)** as gods and also that he had been deriding and lampooning the enemies of the **Ahl al Bayt (a.s)** who were held in high respect by the ruling clique. About **1,000** prsons from different sects signed the document to witness the canard. The **Qazi** of **Bahrood** sent the false document to **Damascus**. **Shaheed e Awwal** was in **Damascus** at that time and the **Shafae** scholar, **Ibad ibn al Jimaad**, too was in **Damascus**. He was against **Shaheed e Awwal** since the early days. when they were both studying at the same seminary. He cunningly sent the petition to the **Maliki Scholar** and **Chief Qazi, Burhan ud deen Maliki** for his signature and verdict. One incident had taken place a few days earlier that had angered **Ibn e Jumaad** against **Shaheed e Awwal**. **Ibn e Jumaad** called on him one day. **Shaheed e Awwal** was sitting on his desk and writing something. Simultaneously they continued to talk. Generally when scholars met, they discussed some topics of mutual interest. **Ibn e Jumaad** made a pun on **Shaheed e Awwal** saying that he was hearing a voice from behind the pen but no person was visible there! He meant it as a pun on the **Shaheed e Awwal** meaning that he was so lean and thin that he was almost invisible! **Shaheed e Awwal** immediately retorted saying that **Ibn e Jumaad** meant a son of many men and across the table was only a person who was **ibn e Wahid** the son of one man! This retort angered **Ibn e Jumaad** and he departed without uttering a single word.. Within a few days **Ibn e Jumaad** got the petition prepared and forwarded to **Burhan ud Deen, the Qazi**, attesting his own signature and asked him to immediately pass the verdict. **Shaheed e Awwal** was then arrested and brought to the court. The petition and the verdict were read to him that he was to be executed because he was an apostate. He asked how a verdict could be passed without hearing the accused person? He asked the court to permit him to argue his case with the witnesses. The **Qazi** said that the verdict was passed and it was to be executed. **Shaheed e Awwal** suddenly turned towards **Ibn al Jimaad** and said, "I am a follower of the **Shafae Fiqh** and

there is no capital punishment in this faith! Since you are a **Shafae** cleric and **Qazi**, you must pass the verdict” **Ibn al Jimaad** couldn’t do anything but say that since the person has professed to **Shafae Faith**, he could only be put in jail for one year which is the punishment prescribed in his **Fiqh** for a **Murtid** and he must be asked to express repentance of his apostacy.

Shaheed e Awwal asked what wrong he had done to express repentance for that? In our **Shariah** it is permissible to do **Taub** to save oneself. But he knew that he wasn’t talking to men of piety. If he confessed to apostacy, they would certainly execute him. Then the **Shaheed e Awwal** was put into jail for one year. While he was in the jail the clerics used to visit him for discussions and advice.

During the period of his incarceration he received a letter from the king of **Khorasan** to go over there and take charge of the administration as the **Naib e Imam**. He expressed his inability but promised to write a book that would help the king to administer his realm according to the norms of **Shariah**. He wrote the famous book “**Lam-aa**” within a short period of seven days. It is a miracle that in the jail he didn’t have access to any books of reference and he wrote everything from his memory. Another miracle was that during those seven days none of the clerics visited him. If anyone had detected that he was writing a book, they would have confiscated the manuscript from him. He sent the book to the **King of Khorasan** with a very dependable person. The person carried the book with more care than he would carry his own life. On the way when he met the followers of the **Infallibles (a.s)** they wanted to get the book from him. He told them that it was a trust with him and he had to reach it to the destination. The persons however copied a few pages at each stop and a collection of those copies forms that book that is with us even now.

After one year had elapsed they forced him to confess to apostacy that they release him according to the **Shafae Fiqh**. When they forced him very much, he had to acquiesce to their request. Now **Burhan ud Deen Maliki** said that since he had confessed to apostacy, he must be executed.

On Thursday, 9th jamadi al Awwal, 786 H **Shaheed e Awwal** was martyred. The scholars differ about his punishment. The author of **Qasas al Ulema** says that the verdict pronounced that his two legs were to be tied

to two camels and they were to be driven in the opposite direction. Thus his body was sundered into two. But **Qazi Noor Ullah Shustri Shaheed e Salith** writes in his book, **Majalis al Momineen**, that while he was being taken for the execution he had a paper and pen in his hand. On that piece of paper he wrote, **"I am now surrounded by my enemies, please help me!"** Then he threw the paper in the wind. When the paper fell down to the ground, on the back of it was found written, **"Be patient if you are Allah's Creature!"**

A divine message coming in his name is sufficient to prove his greatness. **Shaheed e Awwal** was being taken for execution. If it was an ordinary crime, the execution would have been with a sword. But it was the result of the hate and enmity of the clerics that he was awarded the most heinous punishment. When his body was rolling restlessly it was also hanged on a tree.

Normally a criminal is given a decent burial after execution.. But his body was kept hanging on a tree till the evening and then it was taken down, stoned and arrows were showered on it. Around the time of **Maghrib** the cadaver was put to flame. They thought that they had finished **Shaheed e Awwal** and wreaked their revenge. But the **Holy Quran** says:

"Certainly the death hasn't come (to them)! They are with their Lord receiving their sustenance!"

Allahu ma sale ala Mohammedin wa ale Mohammed

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 16

MUHAQQIQ AL-KARAKI - 8xx-940 AH

8xx AH Death 940 AH

Written by Arsalan Rizvi http://islamicinsights.com/index.php?option=com_content&task=view&id=349

Most people, including most Shias, think that the concept of "scholarly guardianship" (*Wilayat-e-Faqih*) was first implemented in Iran after the Islamic Revolution of 1979. However, the tradition of clerical leadership in Iran was actually established over 400 years before Imam Khomeini, when an eminent scholar of the time was given the reins of the government in Iran. He is known through history as Muhaqqiq al-Karki.

He was born Ali ibn Abdul-Aal al-Karki in Jabal Amil (in southern Lebanon) in the 8th century AH, but little is known about his early life. He studied under several great scholars of the time, such as Ali ibn Hilal al-Jazaeri. He continued his higher education in Iraq.

During his time, Shah Ismail of Isfahan slowly began to extend his rule over all of Iran, eventually establishing the Safavid dynasty in 927 AH. Being a pious man who recognized the role and rank of scholars in the Shia faith, he wrote to Muhaqqiq al-Karki and told him that he was appointing him Shaikh al-Islam and handing over total control of the government to him. Muhaqqiq al-Karki accepted, but by the time he arrived in Iran, Ismail had died, and Shah Tahmasp had taken over. Tahmasp offered to turn over the entire management of the government to Muhaqqiq, but he instead decided to let Tahmasp rule as his representative, while he himself would have complete control over all legal and jurisdictional matters. Tahmasp agreed.

A great scholar and jurist, Muhaqqiq al-Karki travelled all over Iran, preaching the message of the Ahlul Bayt (peace be upon them) to the masses. Slowly, the Shia faith began to take root in Iran. It is said that second only to Shaikh Naseeruddin Tusi, Muhaqqiq al-Karki spread the

message of the Ahlul Bayt to more people than anyone else in history. In fact, many non-Shias accuse him of being the "inventor" of the Shia faith. He also established seminaries in Qazvin and Isfahan, making Iran once again a center of religious learning after it had seen some decline since the time of Shaikh as-Saduq. He wrote several books, the most notable of them being *Jami al-Maqasid*, a commentary on Allama Hilli's *Qawaid*. He also wrote extensive commentaries on the works of Shaheed al-Awwal and Muhaqqiq al-Hilli.

Seeing the establishment of the Shia faith and government in Iran, other scholars of Islam became quite jealous. One such scholar in the court of Shah Tahmasp once mentioned how, if you take the numbers of the year 927 and take the *Abjad* numerical values of letters, the number 927 equals *Madhab Na-Haq* ("the false religion"). Muhaqqiq al-Karki immediately challenged the scholar, asking him why he was taking the Persian version of the equation. The language of Islam is Arabic, he said, and in Arabic, the letters combine not to form *Madhab Na-Haq*, but rather *Madhabuna Haq* ("our religion is the right one"). The court erupted in jubilation at his quick thinking and wit.

In the year 940 AH, Muhaqqiq al-Karki passed away. After him, the reigns of clerical guardianship were taken over by Shaikh Ali Minshar, and by the esteemed Shaikh Bahai after him. Meanwhile, he left a great intellectual prodigy in the form of his student Shaheed Thani.

Chapter 17

SHAHEED E SAANI—THE SECOND MARTYR - 911-966 AH

Name : Jamal ud Deen ibne Noor ud Deen Ali ibne Fazil Ahmed ibne jamal ud Deen ibne Taqi ibne Mohammed Saleh

Born On: 11 Shawwal 911 H **At:** Jiba, Jabl Amil, Lebanon

Died On: 966 H **At:** a wilderness returning from Makka
Towards Constantinople

THE HISTORICAL ASPECT OF HIS LIFE

As is evident from the title, **Shaheed e Saani** is one of the prominent martyrs in the annals of **Shia** history. Our scholars and historians have given him this title because after **Shaheed e Awwal**, he is the most prominent personality who had been martyred because of his propagation of the word of the **Ahl al Bayt (a.s)**.

One should bear the fact in mind that our **Ulema** have been categorized into four categories. The **Ulema** who lived and worked during the times of the **11 Imams (a.s)** are remembered as **Ashab (the Companions)** and not as **Ulema**. From the time the **12th Imam (a.s)** went into hiding till the time of **Allama Hilli** are categorized as the **Ulema e Mutaqaddameen (or the Early Scholars)**. After the departure of **Allama Hilli** till about a hundred years ago the scholars are categorized as the **Ulema e Mutakhir-een (The Later Scholars)**. **Sheik Murtaza** is the last prominent scholar of this category who lived about hundred years ago. That was the period when generally the **Momineen** lived in **Taqayya (or Dissimulation)**. From the time of the **Prophet (s.a)** till the going into the hiding of the **12th Imam (a.s)**, and thereafter, the scholars were facing persecution

and martyrdom. It will almost be impossible to prepare a list of those martyrs. During the time of **Allama Hilli** the followers of the **Ahl al Bayt (a.s)** had become a force to reckon with. **Allama Hilli** went to **Iran** and after a historical debate in the court of the **King Khuda Banda** attracted a majority of the population there to the **Right Path**. The scholars gave the title of **Shaheed e Awwal** to **Sheik Jamal ud Deen Makki** who was a disciple of **Fakhr al Mohaqqaen** who was the erudite son of **Mohaqqaq Hilli**. We are familiar that in any field of activity, the son acquires expertise in the discipline that the father follows. Thus a genealogy of experts is established in that field. Similarly there can be a series of scholars descending from mentor to disciple and so on. **Shaheed e Awwal** too was the erudite disciple of **Fakhr al Mohaqqaen**. After his martyrdom, he was rightly given the title of **Shaheed e Awwal**. **Shaheed e Saani, the Second Martyr**, too acquired his learning under the tutelage of the illustrious family of **Allama Hilli**.

HIS STATUS AS A SCHOLAR

We must mention another thing at this stage that there have been very few scholars of the caliber of **Shaheed e Saani**. Another point must be noted that all the scholars who came after **Shaheed e Saani** may be counted as his disciples because he penned a book, "**Shara al Lam-aa**", which is taught as a text book in all the seminaries that train the **Ulema** of the future. This is one book, after studying which, a person qualifies to be called an **Aalim (Scholar)**. The book is in two volumes.

THE FAMILY OF SHAHEED E SAANI & HIS DISCIPLES

While **Shaheed e Saani** is his title, his name is **Jamal ud Deen ibne Noor ud Deen ibne Fazil Ahmed ibne Jamal ud Deen ibne Taqi ibne Mohammed Saleh**. The sixth in the line of his genealogy, **Mohammed Saleh**, was a disciple of **Allama Hilli**. **Shaheed e Saani** is one of the eminent **Shia** scholars in whose families we trace eminent scholars for many generations. His earlier six ancestors were all scholars and three of them were **Mujtahids**. **Shaheed e Saani** had a son, **Sheik Hassan** who has authored a book "**Muaalim al Deen**". The book is of such importance that

one cannot become a **Mujtahid** without studying it assiduously. Therefore we might say that all those who become **Mujtahids** are his disciples!

Shaheed e Saani was born at **Jaba** which is a small town in **Jabl Amil** in **Lebanon**. This is the felicitous territory that has no equal in the birth of **Mujtahids**. **Shaheed e Saani** was born on **13th of Shawwal 911 H**. He was martyred on a **Friday** in the month of **Rajab**. His age was **55 or 56** years. Where he was martyred and where his remains were interred, we shall discuss later.

IMPORTANT EVENTS IN HIS LIFE

We have mentioned earlier that **Shaheed e Saani** was born on **13 Shawwal 911 H** in the house of **Noor ud Deen Ali** in **Jiba**. Since he was born in a family of learned persons, he was inclined towards acquisition of knowledge from very early days. His parents had great love for him and it is recorded through his own words that his father had never beaten him nor he allowed his mentor to give him corporal punishment during his studies. **Shaheed e Saani** completed the first recitation of the **Holy Quran** at the age of **9** years. Then his father got him admitted formally to a seminary. At that time he was so small that he didn't realize where his father was taking him along. He said that his father not only loved him very much but he took great interest in his education. The first thing that his father told to the tutor at the time of his admission to the seminary was not to beat him. When he finished the first book of the **Arabic** language and said that if he gave the correct reply he would be given a grand gift. Thus giving him incentives, **Shaheed e Saani's** father encouraged him to make good progress in his studies. When **Shaheed e Saani** was at the age of **17** years, in **925 H**, his father demised.

HIGHER LEARNING

After the death of **Shaheed e Saani** there was no other scholar of eminence in the town where he could pursue higher learning. Therefore, under advice of his elders, he moved to another village, **Maiz**, in the vicinity. Those days **Sheik Ali ibne Hassan Abd al Aali Qarki** was the most

eminent scholar at **Maiz. Shaheed e Saani** studied under him for 8 years. He was not just a disciple but became the most favorite disciple of the **Sheik**. He says about **Shaheed e Saani** that while he was asleep one night, he saw a dream that many persons were sitting along with him. They were all thirsty and a person came there with a goblet of water and all the thirsty persons surrounded him. The person didn't give attention to anyone of them and went near his brother. He put the faucet of the goblet to the mouth of his brother. He drank a little water but the person didn't remove the faucet from his mouth till he drank all the water in the goblet. The person then departed. When the **Sheik** awoke he thought that his brother would achieve a high status in learning.

THE STATUS OF HIS MENTOR'S KNOWLEDGE & HIS SERVICES

Sheik Ali ibne Abd al Aali Qarki is also known as the **Mohaqqaq Saani**. All the **Shia** scholars are unanimous about this title and even the scholars of the other schools recognize his erudition. If he wasn't there, there might not have remained any followers of **Al e Mohammed (s.a)** in **Iran**. After **Khaja Naseer ud Deen Toosi**, none other has done propagation of the word of the **Ahl al Bayt (a.s)** as did **Mohaqqaq Qarki**. After **Khaja Naseer ud Deen Toosi** the largest numbers of persons adopted his following (**Taqleed**). Some scholars of the other school say that it was **Mohaqqaq Qarki** who invented the **Shia** school and that this Faith never existed before him. Only after him the people in the world realized that there is a faith called the **Shia Faith**! This claim certainly isn't correct. His achievement was that he presented the **Shia** Faith in a manner that it was accepted widely. There was a time when the evil practice of **Tabarra (Malediction)** of the **Ahl al Bayt (a.s)** vanished from other places, the people of **Isfahan** continued with the foul practice. **Sheik Ismail**, a scion of the learned scholar, **Sheik Safi ud Deen**, gathered a small force and slowly established his rule all over **Iran**. He wrote a letter to **Mohaqqaq Qarki** to go over there and take care of the administration. It is said that **Shah Ismail** had expired and after him **Shah Tahmasp** was ruling when **Mohaqqaq Qarki** reached **Iran**. **Shah Tahmasp** wanted to hand over the reins of power to him, but **Mohaqqaq Qarki** said that ruling wasn't his job that was the prerogative of the **Imam**. The king said that he was the **Naib e**

Imam (a.s) and that he should run the administration on behalf of the **Imam (a.s)**. **Mohaqqaq Qarki** accepted the assignment and started traveling far and wide in the country. He thus propagated the word of the **Ahl al Bayt (a.s)** and the entire country started following their Creed. The enemies of the **Ahl al Bayt (a.s)** planned and poisoned him on **18 Zil Hijja 940 H**.

Mohaqqaq Qarki not only propagated the Faith but was also one of the most erudite **Mujtahids**. He instructed **Shaheed e Saani** in all the disciplines. When **Shaheed e Saani** was **22** years old, after keeping him under his tutelage, **Mohaqqaq Qarki** left for **Iran** in **933 H**. **Shaheed e Saani** couldn't go with his mentor because he still had to acquire more learning. Now **Shaheed e Saani** changed his residence to **Qark** where his aunt's husband had started a **Madrassa**. **Shaheed e Saani** spent a number of years with this uncle of his. He also married his aunt's daughter there, who was his first spouse. From that time till his death **Shaheed e Saani** remained peripatetic, traveling all the time. He is one of our scholars who spent major part of their lives in travel. He went to **Damascus** and received instruction in the field of medicine, jurisprudence and learned the art of recitation of the **Quran**. After remaining in **Damascus** for two years he returned home to **Jabl Amili**. After one year he went to **Egypt** and studied under the scholars there for **6** years. Those scholars had no connection with the **Shia faith**. But those days there was no distinction between **Shia** and **Sunni** in the matters of imparting and acquiring learning. Therefore he got admitted to the **Azhr University** and studied under the tutelage of **16** eminent scholars. Then enroute to his home he performed the **Haj** in **944 H**. There is a statement of **Shaheed e Saani** in our books that he became a **Mujtahid** in that year. Till **33** years of age he didn't reveal that he was a **Mujtahid**. But he had written a book "**Shara Irshad**". When a person becomes a **Mujtahid** he writes a book on his **Fatwas (Edicts)**. He had written the book but he kept it hidden at his home. His disciple, **Hassan ibne Ali**, said that one night of **945 or 946 H** he saw a dream in his sleep as if he was sitting at a lesson delivered by his mentor, **Shaheed e Saani**, who was delivering his talk from the pulpit. The mentor continued delivering his learned talk and he remembered the entire content of the lecture. His eyes opened in the morning and he immediately went to **Shaheed e Saani** and told him about his strange and interesting dream. On the instruction of the mentor, he repeated the dream in every detail. When he finished the narration, the mentor smiled and said, "Perhaps the time has come when I

shall have to make the announcement." Surprised, I asked, "Announcement of what?" He said, "Don't you know about the Sermon?" When I expressed my lack of information, he went inside his house and brought out his book "**Shara e Irshad**" and said, "This is the book in which I have included a **Fatwa (Edict)** . This is a proof of my **Ijtehad**.. So far I had hidden it. Open the book and read its first page". As soon as I saw the first page, it was the same Sermon that I had heard in the night. I was surprised that the Sermon that I had heard during my dream, my mentor had written in his book many years earlier! My mentor said, "Perhap the Command has come now that this book must be publicized now!" Then he published the book "**Shara e Irshad**". Four years went by. **Shaheed e Saani** was 37 years in 948 H when his **Ijtehad** became known in the entire **Shia** world. People started his **Taqleed (Emulation)**. From 948H he was **Mujtahid Aalam (Senior Mujtahid)** and he was martyred in 966 H. However, he was living in seclusion. The area in which he lived, **Jabl Amili**, was under the **Turkish Ottoman Realm**. They wouldn't tolerate any person holding any belief other than their own. Therefore the **Shaheed e Saani** was living a secluded life of **Taqayya (Dissimulation)**. Only the followers of the **Faith of Ahl al Bayt (a.s)** knew about him and they knew how to keep the confidence.

BELIEF IN ISTE KHARA—AUGURY

His **Ijtehad** became known in 948 H. In the year 951 he had to travel to **Constantinople**, present day **Istanbul**, which was the capital of the **Turkish Empire** those days. His journey to **Constantinople** was very interesting. We shall mention its salient features. When he started on his journey and reached **Halaq**, a town in **Syria**, and halted there. There he learnt that there were two ways for going to **Constantinople**. One was the highway that was generally used by most of the travelers. The other route was tortuous and was seldom used by the wayfarers.

From **Halaq** he had to join the company of some caravan. In the olden days people used to travel in groups to protect themselves against robbers and highwaymen. He heard that there were two groups, each taking the different route to **Constantinople**. He did **Istekhara** and found that he must not take the highway route and go on the less frequented road. He was surprised. But he had done the **Istekhara**. He did not join the

group that took to the highway. The other group was to start the journey within the next few days. Then he heard that the second group had postponed their journey! They had the program of travel, but the date of departure was uncertain. He was worried that he was stuck there after traveling quite some distance. After some days he learnt that another group was getting ready to take the highway route to **Constantinople**. He did the **Istekhara** again from the **Holy Quran** and the Verse that came in front of his eyes was—**Wasbir la Hukm Rab-bak—Be patient on the Command of Allah**. This was a clear instruction for him. He let the second group go. He heard that a third group will also take the highway route. He did **Istekhara** again. The Verse that came in view was—**“One who goes behind them will invite Allah’s ire”**. He allowed the third group to depart too. After some days he heard that the fourth group was getting ready to travel. He did the **Istakhara** again and was not allowed to travel. Now he was getting tired of waiting there. He heard that, alas, the group that was to travel on the less frequented road was getting ready to depart. When he opened the **Holy Quran** to do the **Istekhara**, the verse that came before his eyes said, **“Al yaum kuntum maa tua doon—Today is the day when the promise that has been made to you will be fulfilled.”** When he saw the Verse, he got worried. There wasn’t any sign of the departure of the group on that day and the Verse said that he should travel the same day. He was sitting worried when he found a person coming in his search. He called from a distance asking him to get ready that the group was about to leave. **Shaheed e Saani** kissed the **Quran**, kept it away carefully, prepared his baggage in a hurry and joined the group for the journey. Again and again, when he did **Istakhara**, he was commanded to wait with patience. He learnt that on the highway route there was acute famine in the villages and it wasn’t possible to get foodstuff for many days together. The practice those days was that the caravans didn’t carry provisions with them and arranged their food in the villages on the way. The groups that went earlier didn’t find any food on the way for days together, and when they got anything, the price was prohibitive. Anyway, **Shaheed e Saani** reached **Constantinople** and accomplished his task there. Now he thought that he had left home and his spouse was to deliver in the month of **Jamadi al Awwal**. He says that during the day he went out with his companions in the city of **Constantinople** and went to the mausoleum of **Hazrat Abu Ayooob Ansari**. **Sultan Mohammed** had built this mausoleum over the grave of the saint. After the **ziarat** he came out and it came to his mind that he must do the **Istekhara**. He had the copy

of the **Quran** with him. He opened the **Quran** to do the **Istakhara** and the verse that came to his view was, “**Wa basshar naa hu be ghulam haleem—We have given him good news of a son. Shaheed e Saani** informed his companions about the **Istakhara**. After some days a group arrived in which there were some persons from his neighborhood. They gave him the good news that he was blessed with a son. After accomplishing his work in **Constantinople**, **Shaheed e Saani** called on the **Qazi** of the city. He noticed that the worthy had respect for the **Ulema**. The **Qazi** asked his opinion about a problem. **Shaheed e Saani** said that he would give him his opinion after 18 days. In those eighteen days he wrote a book on the subject and presented to the **Qazi**. He was surprised that a book could be written on the intricate subject in such a short time knowing that the person was a traveler and had no access to any material for research!

THE MIRACLES OF SHAHEED E SAANI

During the time of **Shaheed e Saani**, writing was done by dipping the quill in a pot of ink. Generally the ink used to dry after writing one or two lines. It is said that **Shaheed e Saani** would write forty to fifty lines after dipping the quill into the ink once. This is the reason that **Shaheed e Saani** has written plenty of books that this faculty enabled him to write at a faster pace. The work that any other writer did in a couple of months, he would do in one month. He had written a book at **Constantinople** in 18 days and presented it to the **Qazi** of that city. The **Qazi** was surprised at his achievement and reported the matter to **Sultan Salim** who was the caliph of **Turkey** then.

The **Sultan** immediately sanctioned a pension for **Shaheed e Saani** and asked him to go as a tutor to the **Madrasa Nooria** in the town of **Yalaqath** in **Syria**. They wanted a tutor who was an expert in more than one **Fiqh**. Those days the scholars following particular **Fiqh** were experts only in that **Fiqh**. The **Sultan** wanted a tutor who was an adept in all the **Fiqhs**. In the book presented to the **Qazi**, **Shaheed e Saani** had resolved the question on the basis of the four **Fiqhs**. The **Sultan** ultimately sent him to **Baalbek** and he announced there that he would impart instruction to students in all the four **Fiqhs**. But, in fact, he was also giving instruction in the fifth **Fiqh**, the **Fiqha e Jafaria**. It is said that he taught in the **Madrasa** for a long time. He was there in a state of **Taqayya**. But

slowly people started realizing that he was giving instruction in a **Fiqh** that was unlike the four **Fiqhs** they knew of..He got wind of this feeling of the people and to save his life, he resigned and returned to his home town. He stayed in his own home till he was martyred. There are **20 to 25 Karamaat (sort of miracles)** recorded in our books about **Shaheed e Saani**. The famous incident is that there is a **Mehrab (Receptacle)** in **Masjid e Koofa** where **Hazrat Ali (a.s)** used to stand for his prayer. This is the **Mehrab** where most of the **Ulema** and **Mujtaheds** like to go and offer their prayers. When **Shaheed e Saani** returned from **Haj**, he went for the **Ziarat** two years after that. When he reached **Koofa** he offered prayer at the **Mehrab e Koofa**. Then he offered prayers at the **Mehrabs** of other mosques. At the **Hazrat Muqaddisa Mosque** he noticed that the direction of the **Mehrab** needed correction. He announced that he wouldn't lead the prayer according to the orientation of the existing **Mehrab** and that he would slightly turn his prayer mat to get the correct direction of the **Qibla**. The people told him that leading **Mujtahids** had prayed earlier in the mosque and none of them raised any objection about the **Mehrab**. There was one cleric, **Abu Moosa**, who said that **Allama Hilli**, **Mohaqqaq Karkandi** and **Shaheed e Awwal** had offered prayers there and had made no objection about the direction of the **Mehrab**. **Sahaheed e saani** said that he wasn't objecting to what the great scholars did, but that he was highlighting his problem. For three days **Abu Moosa** didn't offer prayer behind **Shaheed e Saani**. On the fourth day he joined the congregation behind **Saheed e Saani**. After the prayer **Shaheed e Saani** asked him about his change of mind. He said that he was in error. He continued that the previous night he saw a dream that the **Prophet (s.a)** had come with a group of companions, stood in front of the **Mehrab**, turned the mat in the same way as was done by **Shaheed e Saani** and offered the prayer. After the prayer the **Prophet (s.a)** looked at the congregation and said that any person who prays at this **Mehrab** and doesn't shift his prayer mat a little, his prayer would be void. **Abu Moosa** said how it was possible for him not to accept his error. There is another interesting incident from **Shaheed e Saani's** life. There was a very important book written by **Allama Hilli**. Over a period of time the writing on the pages of the book had completely faded out. You must be aware that there was a time when it was a pastime to burn the books written by the followers of the **Ahl al Bayt (a.s)**. Even the library of **Shaheed e Saani** was burned. which consisted of **2000** books. Only **100** books were salvaged from that library. **Shaheed e Saani** heard

that a copy of **Allama Hilli's book** that we mentioned earlier was available in the library of a scholar in **Damascus**. The owner of the library was neither a **Momin** nor was he a follower of **Allama Hilli**. **Shaheed e Saani** was wondering how to get the book from the person. He however started for **Damascus** to make a trial to get the book. During the journey, while he slept, he saw a dream. In his own words, "I reached a station during the journey. It was extremely cold and I decided to halt for the night! I slept there and then I dreamed that I reached a place where a function was going on. The function was at the place of **Mohammed ibn e Kulaini** who spent twenty years of his life collecting the traditions of the **Imams (a.s)**.

USOOL E KAAFI BEING COLLECTED AGAIN. .

Shaheed e Saani continues, "In the dream I saw that I reached **Allama Kulaini's** house. **Mohammed ibn e Kulaini** was seated in the house. After some conversation he said, "O person! Your status is high! The **Al e Mohammed (a.s)** are very pleased with you! Therefore I wish to give you a gift." Saying this, he brought a book which was a fourth of his voluminous **Usool e Kaafi** and gave to me. I kissed the book, opened it and found that it was written on excellent paper. I asked **Allama Kulaini** why he was giving to me only a fourth of the book ? **Allama Kulaini** said, "People have done great injustice to my book! They have put errors in it, they made additions at their own volition and in some instances they have omitted several pages of the text! They were unable to copy the book properly! I have with me only a fourth of the complete book and I might have a few more pages at home! I shall go to search and bring them. "Saying this he entered the house. I saw my brther from **Damascus** coming in. He picked up the book and said, "This is a part of **Mohammed Yaqub Kulaini's "Usoole Kaafi". I too have a portion of it with me at Damascus."** I asked him, "How much?" He said, "I have $\frac{3}{4}^{\text{th}}$ of the book and the first $\frac{1}{4}^{\text{th}}$ isn't there! The paper is the same as this book and the calligraphy too is the same as this book!" I asked him to fetch it. He went out. After a while **Mohammed Yaqub** Kulaini came out of his room. He had some pages in his hands. The quality of the paper was very poor and the writing on it too was shabby. He said, "See! What hardship has been inflicted on me! I feel about it even now!" I told him, "It should please you to hear that $\frac{3}{4}^{\text{th}}$ of the book is available in the same good condition as you have

the 1/4th with a friend of mine and the two volumes would make the complete book.” **Mohammed Kulaini** raised his hands and prayed for me and my brother and said that he was relieved after such a long time. He said, “The book is now in your hands! Don’t let it go in the hands of ignorant persons! When a book is copied, they make many changes in it!” At this point I woke up from my dream.

“I reached **Damascus** and was all the time thinking about the concern of **Mohammed ibne Kulaini**, His monumental work of 20 years was not handled properly by people. I reached the home of my brother, **Zain ud Deen**, and asked him, “Have you got a book with the title of “**Usool e Kaafi**” He said he had the incomplete book, which was 3/4th of the complete work. I asked him to bring the book. When he brought the book I noticed that it began from the very page that **Mohammed ibne Kulaini** had shown the text was missing from the book he had.” **Shaheed e Saani** joined both the portions and published the complete book.”

After staying in **Damascus** for some time, **Shaheed e Saani** told to his friend that he wanted to return home. The person said that since he was leaving him, he wished to make a gift to him. He asked **Shaheed e Saani** what he would like to have as a gift? He said that he wanted to take a book from his library. From the thousands of books in the library, he picked up the incomplete copy of **Usool e Kaafi**.

Shaheed e Saani was a man of great piety. He led a very frugal life. He used to go into the forest during nights, collect the firewood, sell it and spend the proceeds for his living. In the day time he used to give lessons to his students. This was his daily routine. **Shaheed e Saani** was such a pious person that he had an intuition that he was soon to be martyred. There is an incident in the life of **Shaheed e Saani** that **Sheik Bahai** has recorded in his book. His father and **Shaheed e Saani** were traveling together. They passed through a dense forest. **Shaheed e Saani’s** face became parched and said that a very pious person would be martyred at that place and that **Momin** will turn, in pain, on the ground in his blood. Similarly a disciple of **Shaheed e Saani** says that he was once going out with his mentor. On the way they passed a forest. The mentor asked him, “Do you know, what place is this?” The disciple said he didn’t know about the place. **Shaheed e Saani** said that was the place where he would be martyred soon! Two dreams of **Shaheed e Saani** are very prominently mentioned in our books. In one of the dreams he saw that

he had entered the Heaven and many chairs are stacked in a row. On each chair was seated a scholar of repute. Besides **Shaheed e Awwal** a chair was vacant. He asked someone as to who would sit on that chair. He was told that the chair was for him. He understood that the time for him getting martyred was near.

. **Sheik Bahai** has mentioned another incident too with reference to what his father said. One morning he reached the home of **Shaheed e Saani**. He saw him sitting with his head pensively bent in thought. He asked **Shaheed e Saani** what he was brooding about? He replied, "I think I shall soon be a martyr!" **Sheik Bahai's** father asked why he got such a thought. **Shaheed e Saani** said, "I saw in the dream that I had reached the house of **Sayed Murtada Ilm al Huda**. He had arranged a party and the **Ulema** were arriving one by one. He was receiving the guests with great respect and seating them on chairs. When I reached there, **Sayed Murtada** stood up respectfully and led me to a chair next to **Shaheed e Awwal**. This gives me an idea that I shall be a martyr after him!" Therefore, this dream of **Shaheed e Saani** and his getting the premonition again and again indicated that he was mentally ready for the eventuality. He was spending a life of dissimulation but knew that a day would come when the enemies would know his true identity. It was the year **965 or 966** when he got wind that his true identity was known to the rulers.. At that time he was working on his most important book, "**Shara Lam-aa**". The book was completed in six months and six days. It is surprising that he completed this monumental work in such a short time since a reading of the book would take two years! For over **400** years the book is on the curricula of all the **Shia Seminaries**.

About the martyrdom of **Shaheed e Saani** there are three different versions. When his learning and acumen received the recognition, the other **Ulema**, particularly from the other schools, became jealous of him. Therefore they carried tales to the ruler of the day. They told him that he was a risk for the establishment that he was propagating a new creed. It is said that the ruler sent seven men to arrest him. In another version it is said that two persons came to him and said that they were both having some differences and that they wanted him to arbitrate as to who was right and who was wrong. The **Shaheed** heard both of them and gave his verdict in accordance with the **Shariah**. The person against whom he gave the verdict went to the **Qazi** who was the official judge for the entire **Syrian Territory**. The **Qazi** was angered and sent his men to arrest

him. **Shaheed e Saani** heard about this move. To save himself he mounted a camel and started for **haj**. He thought that he would be safe in **Makka**. The men of the **Qazi** searched for him. They asked his neighbors who told them that he had left for the **Haj**. One of the pursers caught up with him near **Makka**. **Shaheed e Saani** told him that he wanted to perform the **Haj** and after that he would accompany the pursuer wherever he wanted to take him. He performed the pilgrimage and then the person started the journey back to **Syria** with him. The third version is that the ruler, on getting reports against him, sent his men from **Constantinople** to arrest him. He had already performed the **Haj** and was sitting in the **Masjad e Haram** when the ruler's men apprehended him. It is said that he was incarcerated at a house in **Makka** for 40 days. On the way someone said that if he talked the ruler to his way of thinking, the ruler might punish them. Therefore he asked them to kill him on the way. Therefore he was martyred in that wilderness and the severed head was taken to **Constantinople**. In the court there was a person by name, **Sayed Abd ar Rahim Abbasi**, who was a follower of the **Ahl al Bayt (a.s)**. He was a minister of Interior with the ruler. He told the ruler that the men had transgressed his orders. Instead of bringing the captive alive, they had killed him. On this behavior of the men the minister resigned from the service saying that he wouldn't bear with their dereliction of duty. The ruler asked him what punishment should be given to the men. The minister asked the men to be handed over to him. He then burnt them alive as **Qasas** for their act. Another version is that he was killed with the consent of the ruler and his body was thrown in the river.

Nemat Ullah al Jazaeri writes that the body of **Shaheed e Saani** remained without shroud or grave in the wilderness. Some farmers passed from there in the dark night. They noticed that a ray of bright light was traveling from the sky to the ground. When they reached near, they found a body without head. The light was emanating from the body. They didn't know who he was but thought that the person must be a man of high piety that his body emitted such bright light. With great respect and veneration they dug a grave and interred his body there.

SHAHEED E SAANI'S BLOOD FORMS ALLAH'S NAME ON THE GROUND

Sayed Nemat ullah al Jazaeri writes that when the **Shaheed e Saani's** head was severed, wherever his blood fell on the ground, it formed **Allah's** name as if someone has written the name in blood. In the narrative it is also recorded that the farmers found a piece of paper suspended in the ray of light that was there. On the paper it was scribbled, "**O Allah! Presently I am in the clutches of these tyrants!**" On the reverse side of the paper it was found written "**If you are My creature, you will remain patient. We shall take revenge!**"

After the martyrdom of **Shaheed e Saani** calamity descended on **Constantinople**. The next day of his killing a severe storm hit the city that such rain had never come to the **Istanbul City**. Then came flood in the river and half the city was submerged!.

THE FAMILY OF SHAHEED E SAANI

One cannot join the school of **Ijtehad** unless he has studied the book authored by **Shaheed e Saani** and **Shaheed e Awwal**. In the new system that has been adopted by the schools at **Qum**, the aspirant for admission has to pass through a test on this work of the two great **Ulema**. **Shaheed e Saani** has left behind two great legacies for the posterity. One is the book "**Shara e Lam-aa**" and the other his disciples and his progeny. A hundred years after his demise, eminent scholars rose from his family. There has been a series of **Ulema** from his sons to grandsons, to great grandsons who were the torchbearers amongst the scholars of their times. Not only his progeny, but his other disciples too have rendered yeoman service to the cause of the **Faith**. The first person to assume eminence from his progeny was his own son, **Sheik Hassan**. When **Shaheed e Saani** was arrested, **Sheik Hassan** was a small boy of **11 years**. His father was martyred. Within a year of that, **Shaheed e Saani** also had a nephew who was almost of the same age as his cousin **Sheik Hassan**. After the martyrdom of **Shaheed e Saani**, these two boys wanted to acquire higher learning in religion. After the demise of **Sheik Hassan's** father the school from their place was shifted to **Muqdis Ardbeli**. In the beginning the two boys pursued their studies on their own. They were bright young boys and they were able to make good progress. They reached a stage of learning where they felt the need of having an instructor for making further progress. The cousins decided that the time had come for them to go to **Muqdis Ardbeli**, at **Najaf e Ashraf**, and

continue their studies under his tutelage. They arrived at the school of **Muqdis Ardbeli** when he was in the midst of giving a lesson surrounded by his students. These two young boys sought admittance to **Muqdis Ardbeli's** school. He permitted them to join in. They suggested that they would keep the book in front of them and keep reading aloud. Where they had difficulty in comprehension, they would stop and he may explain the part to them. Perhaps, no other students must have made such a suggestion. **Muqdis Ardbeli** agreed to their suggestion understanding that these two lads were very bright. They started reading the books on the curriculum of the school, one after another, and went reading. At certain points when they had some difficulty of comprehension, **Muqdis Ardbeli** explained to them. The other students started making fun of the two lads saying that they had a peculiar method of pursuing their studies. But **Muqdis Ardbeli** stopped them from making such remarks. He told them that the two lads were brilliant and they would soon see books authored by them! The prediction that **Muqdis Ardbeli** made was proved right very soon. **Sheik Hassan** wrote a book with the title of "**Mu-aalim al Deen**". This book, like his father's work, has become an important part of the curricula of the seminaries all over the world! The only difference between the works of the father and the son is that, the father wrote on **Fiqh** and the son on **Usool e Fiqh** which highlights the methods of **Ijtehad** and the norms of **Ijtehad**. For the past 500 years no student acquired the **Ilm e Deen** without studying the works of the father and the son. While **Sheik Hassan's** book attained the status of a 'best seller' his cousin too didn't lag behind. He wrote a book, "**Madarij**". It is said about these two cousins that the **Shia World** is doing their **Taqleed** even to this day because of their important books. These two cousins were so close that they would go together to the **Jumma Mosque** for prayers. If one led the prayer, the other would stand behind him in the rows. Both were **Mujtahids** in their own right! When people asked them to resolve their queries, if one wasn't able to give a reply, the other would do it! The state of piety of **Sheik Hassan** was such that he wouldn't stock provisions for his home even for a week. He had the means to do it, but didn't want to give an impression to the people that he was affluent! He knew that in his neighborhood there were indigent persons who lived hand to mouth and weren't able to buy provisions sometimes even for a day! He was very thoughtful that he didn't want them to see him bringing large quantities of grocery for himself!

TAQWA (PIETY) TAKES ONE TO HIGHER STAGES — ONE INCIDENT

These two cousins had such high spirit of piety that they resolved to go for the **Ziarats**. **Mecca** was nearer home for them, they also went to **Karbala**, **Najaf** and **Syria**. Now they had to go to **Mashad**. Those days it was a difficult journey to reach that far away place with many hardships on the way. Beyond **Mashad** was the **Indian** territory which was a different world for them in itself. When a person from **Lebanon** thought of visiting **Mashad** he would have to consider his plan a hundred times. In the end they resolved that they must go to **Mashad** and pay their salutations at the mausoleum of **Imam Reza (a.s)**. After facing hardships on the way, they at last arrived near **Mashad**. They were traveling for 4 to 6 months and they were now a couple of days' journey to their destination. At that stage they learnt that **Shah Abbas** was visiting **Mashad** and he was in the town those days. **Shah Abbas** was one of the most benevolent kings. The state of the piety of the cousins was such that they thought that if they visited **Mashad** they would have to meet the king and he might ask them to do certain things that might be against their concept of piety. Therefore they decided not to go to **Mashad** for **Ziarat**. They thought that **Ziarat** of the **Imam** was **Mustaheb (Optional)** and saving oneself from the oppression of a ruler was necessary. They retraced their steps back after reaching so close to their destination! This was the state of the **Taqwa** of the two cousins that the **Imam (a.s)** himself met them!

MEETING WITH THE IMAM

It is a famous incident that **Sheik Hassan** started for the **Haj**. One thing was well known about the people of the family of **Shaheed e Saani** that they were very fond of visiting **Makka Mukarrama**. He had a great wish to live and die in **Mecca**.

9 Zil Hijja was getting near. It was a **Saturday** and **Sheik Hassan** was at the **Mausoleum of Imam Hussain (a.s)** in **Karbala**. He was heading for **Mecca**. The people said that 9 Zilhijja is a very important day

for **Karbala** and he was going away from there while he had performed **Haj** many times and he could have as well stayed at **Karbala**! He said that there were two reasons that compelled him to go for the **Haj**. The first thing is that he was performing the **Haj** continuously for many years and wouldn't like to break that sequence. The second reason was that if someone died on the way to, or during the performance of the **Haj**, his death will be that of a **Shaheed**! There is another belief that at the grounds of **Arafat**, during the **Haj**, the **Imam e Zamana (a.s)** will certainly be there. He was going for the **Haj** regularly every year thinking, perhaps, he would get the opportunity of meeting the **Imam (a.s)**.

When **Sheik Hassan**, the son of **Shaheed e Saani**, went for the first time for the **Haj**, he prayed at the entrance to the **Holy Kaaba**, that he wished to have the opportunity of meeting the **Imam e Zamana (a.s)**. It is believed that whatever wish a person makes while setting his eyes on the **Kaaba** for the first time, **Allah** will fulfil that wish. **Sheik Hassan** performed all the **Arkaan (Rites)** of the **Haj** and reached the grounds of **Arafat** on 9th **Zil Hijja**. As is customary he settled down in his tent along with other **Hajis**. He came out of the tent, sat with other persons and started reciting prayers and supplications. After sometime a person came, greeted him and sat in front of him. The person was certainly looking different from all the **Hajis** around him. While talking to the person **Sheik Hassan** said that people believed that the **Imam e Zamana (a.s)** visited the grounds of **Arafat** on that day every year. The person said, 'Yes! You are in front of the **Imam (a.s)** himself!' **Sheik Hassan** looked up and found that the person was not there! He asked the other **Hajis** and they said that they didn't see anyone else come there and also that **Sheik Hassan** had abruptly stopped reciting the supplication that he was reciting and sat quietly for some time!

Sheik Hassan died at the age of 52 years and the period of his son, the grandson of **Shaheed e Saani**, **Sheik Mohammed** commenced. This is a very felicitous family. For several generations it has been producing **Mujtahids**. and their disciples too have attained high status. **Shaheed e Saani's** contribution to the **Shias** cannot be quantified. **Sheik Mohammed** spent all his life in **Makka**. Here we might mention that **Ibn e Hajar Asqalani** wrote in 950 H that the land of **Makka** had become full of **Rafizis** and **Shias**. and had become an important center for them. From the times of the **Prophet**

(s.a) the **Shias** had great reverence for **Makka and Madina** and they used to visit the places regularly for pilgrimage and **Ziarat**. You have already read that **Shaheed e Saani** was arrested by the men of the ruler of **Constantinople** from **Makka**. The **Turkish** ruler used to call himself the caliph and had aims of destroying the **Shia** realm of **Iran**. **Iran** was constantly defeating the **Turkish** armies in battle. When the **Turkish** ruler felt helpless, in a vindictive manner, started torturing the **Mohibbaan e Ahl e Bayt (a.s)** who visited **Makka and Madina** for pilgrimage. The result of this oppression was that the number of **Shias** going for the **Haj** had dwindled very much. On the slightest pretext the men of the **Turkish** ruler massacred the **Shias in Makka and Madina**. There was a period of about 1,000 years when people of other sects only visited the two holy sites for pilgrimage but the **Shia Ulema** permanently resided there and pursued the study of the **True Faith**. There used to reside a good number of common **Shias** as well. After the blasphemous act of the **Turks** arresting **Shaheed e Saani** from the sanctimonious area of the **Masjid e Haram in Makka**, a regular campaign of harassing and torturing the **Shias** and putting animosity against the **Shias** in the minds of the other inhabitants of the two **Holy Cities** was started. There is an incident about **Allama Majlisi's** mentor, **Mulla Mohammed Amin**. He was sitting in the **Haram of Kaaba** reciting prayers when rumours were started that the **Kaaba** had been defiled. Shouts were raised that inside the **Kaaba** the dirt of urine had been put. The rumours spread in the entire town of **Makka** and people came out with their naked swords. The propaganda machine had biased the minds of the people against the **Shias** to such an extent that for anything negative happening they said it must be the **Rafizis** who must have done it. They thought that the **Shias** didn't come to **Makka** for **Haj** or **Umra** but they came to defile the place by spreading dirt there. From time to time the rulers arranged the cleansing of the **Mosque!** In such circumstances the **Ulema** issued **Fatwa** restraining the **Shias** from going for the pilgrimage. In fact one of the conditions for the **Haj** is that one can go for the pilgrimage if the passage to the **Holy Places** is safe!

FIVE ULEMA MARTYRED INSIDE KAABA

It is recorded in the history that the disciples of the disciple of **Shaheed e Saani**, **Mulla Mohammed Amin**, **Sheik Mohammed Hur al Amili** and

three other **Mujtahids** were present together in the **Haram of Kaaba** when a lumpen mob of men brandishing their swords entered the **Haram** and martyred the **5 Ulema** in the holy precincts where shedding even the blood of a bird is taboo. The innocent blood was flowing on the floor of the **Kaaba** and the cruel mob didn't for a moment think that the sanctity of the place was being defiled! It was only **Hur al Amili** who escaped because of the kindness of a resident of **Makka** who arranged his departure to **Iran** from there. A canard was spread in the town that the **Rafizis** were defiling the **Holy Kaaba** by spreading urine there and that they must be butchered wherever they were detected! Among the martyrs was also **Sheik Zain al Deen Kashani** who was a disciple of **Shaheed e Saani**. He was staying inside the **Kaaba** for several days and had attracted the respect and attention of the people who came in contact with him.

SHEIK ZAIN AL DEEN KASHANI BUILDS THE KAABA

The time hadn't come yet when the practice of general massacres came into vogue. In **1039 H** a heavy storm and flood hit the city of **Makka**. The waters of the flood inundated the **Masjid al Haram**. **Makka** is surrounded on all sides by hills, and the lowest lying spot there in the valley is **Khana e Kaaba**. The result during that flood was that the water from all the four hills accumulated there. The water reached the **Kaaba** in full flow and three walls of the structure collapsed. Only that wall remained intact in which was implanted the **Hajr e Aswad**. First the water was drained from the place then the plans for the renovation of the structure were discussed. The structure that was renovated then, exists to this day. It is said that **Sheik Zain al Deen Kashani** was worried that every time the structure was built, or renovated, the followers of the **Al e Mohammed (a.s)** participated in it. **Hazrat Ibrahim (a.s)**, who was himself a **Mohib e Ahl al Bayt**, built the **Kaaba** with his own hands. During the youth of the **Prophet (s.a)**, when the structure was damaged due to heavy floods, he himself repaired it with his own hands. When flood came during the period of **Hajaj**, **The 4TH Imam (a.s)** reconstructed the **Kaaba** with his own hands. **Sheik Kashani** thought that there wasn't any representative of the **Ahl al Bayt (a.s)** this time when the structure was to be repaired after the flood. When he slept in the night he dreamed that the body of **Imam Hussain (a.s)** was brought to **Kaaba** and put in front of it. All the **Infallibles (a.s)** were present there and leading them was the **Prophet (s.a)** himself. He (s.a) pointed towards **Sheik**

Kashani, after the group offered the prayer there, and said, "Lift the body and bury it inside the **Kaaba!**" At that moment his eyes opened from the sleep. He was worrying as to the meaning of the dream. A dream cannot be false when one sees the **Infallibles (a.s)** in it. After sometime his mind helped him to the solution. He thought that it was the duty of the **4th Imam (a.s)** to do the duty of interring his father but the **Prophet (s.a)** was asking him (**Kashani**) to do the duty. He thought, perhaps, it was an indication that the **Prophet (s.a)** wished him to do the duty of participating in the reconstruction of the walls of the **Khana e Kaaba**. After some days the water was fully drained from the **Mosque** and it was first decided to build only the three walls that had collapsed. By chance, the person who was given charge of the work was a disciple of **Sheik Kashani**. When the person saw him coming, arranged the breaking of the three collapsed walls completely, under the **Sheik's** supervision, and then came the time to commence raising the walls afresh. It was night time when this work started. **Sheik Kashani** was worried that there was the **Sheriff of Makka** and other functionaries who would come to inaugurate the work. He thought that the **Prophet (s.a)** had ordered him to do the job. Late in the night he did ablution and stood up for the **Namaz e Shab**. After the prayer he moved towards the **Haram** to see what was being done there. When he reached there, he learnt that the time to commence the work had arrived. At that time neither the governor of **Makka** nor the **Sheriff of Makka** was there. No functionary of the State was there. When the workers there saw this venerable person, who had earned the respect of the citizens of **Makka** for his piety, arriving, they rushed towards him and asked him to recite the **Surat al Fateha** and also to recite the supplication that was recited when any important job was commenced those days. This long supplication has been recorded by **Allama Kulaini** in **Usoole Kaafi**. It was to be announced that the first brick was being laid on behalf of the **Sultan**. He was worried how he could say such a thing about the confirmed tyrant who ruled the Realm those days. Most unwillingly he had to do that. On his tongue there was the name of the **Sultan** but in his heart was the **Sultan e Kaa-e-naat**, the true **Sultan!** His thoughts were focused on the **Imam e Zamana (a.s)** when he fixed the first brick of the walls! It was the year **1040 H** when the three walls of the **Kaaba** were rebuilt!

ONE OF THE FELICITIES OF SHAHEED E SAANI

Till today, **1404 H**, the walls built at that time hold good. This is the felicity of **Shaheed e Saani** that the construction of the three walls was inaugurated and supervised by his disciple **Sheik Kashani**, who was so much venerated by the people of **Makka** that they chose to entrust this important task to him. But when the storm of hatred generated by the **Ottoman** ruler of **Turkey** came to **Makka**, **Sheik Kashani** was one of the **Mujtahids** who were martyred. The people of **Makka** remained silent spectators. Thus came about the **Fatwa** of the eminent **Mujtaheds** that people should go for the pilgrimage only if they were sure of safe passage!

THE SUPERIORITY OF SHAHEED E SAANI'S GRANDSON SHEIK MOHAMMED

After the death of **Shaheed e Saani's** son, **Sheik Hassan**, the leadership of he **Shias** rightly transferred to his son **Sheik Mohammed**. No sooner this happened **Sheik Mohammed** had to spend long years in self imposed exile. He spent a very peripatetic life, moving from place to place. The conditions were such that even when **Sheik Mohammed** offered prayer inside the **Mausoleum of Imam Hussain (a.s)** the men of the rulers barged in to search for him. They sent in an arrow to pierce his heart in the midst of the prayer. But it is a miracle that it missed the mark and fell away from him. **Sheik Mohammed's** excellent nature and erudition impressed people and even a governor of several provinces endorsed his greatness. People say that for three days after his demise, there was a continuous flow of visitors to pay their last respects to the departed worthy. There was a continuous chant of the recitation of the **Holy Quran** near his mortal remains. It is said that from his grave too were emanating the sounds of the recitation of the **Quran**.

THE IMAM FULFILLS SHEIK MOHAMMED'S WISH

As mentioned he was living a peripatetic life, shifting from one place to another.. For sometime he was in **Lebanon**, then he was in **Najaf** and then in **Syria**. During his last days he was residing in **Makka Mukarrama**. He was moving from place to place to save himself from the machinations of his enemies and ultimately came to **Makka** to find safety.

When he demised, he was interred near **Hazrat Khadija (a.s)**, which itself is very felicitous. While he was residing in **Makka** he was relaxing at home one day and was conversing with his spouse. He told her that he was remembering the roses that were his favorite flowers. He said that roses used to bloom in front of his ancestral home. The wife said that he was remembering roses when it wasn't the blooming season nor do they grow in the desert of **Arabia**. This was one of the topics of discussion that came up between man and wife. It was evening time, he stirred out and did the circumambulation of the **Kaaba**. While he was still in the process of the circumambulation, a youth, dressed in very good apparel, came forward carrying a bouquet of flowers in his hands. He proffered the bouquet and said, "This is for you!" He was surprised how and from where the youth brought a bouquet of such fresh flowers. He asked the youth, "From where you brought these flowers?" The youth just said, "These are for you and I have brought them from **Kharabad**!" Saying this the youth disappeared in the crowds. Hearing this, he remembered neither the flowers nor the bouquet. He frantically started searching for the youth. **Kharabad** is a legendary place in the **Island of Khizra**, in the **White Sea** where, it is believed, resides the **Imam e Zamana (a.s)**. He thought that certainly it was the **Imam e Zamana (a.s)** who had brought the flowers for him. One may understand the state of **Taqwa** of this grandson of **Shaheed e Saani** that the **Imam e Zamana (a.s)** himself chose to bring for him the flowers that he talked of a few hours ago. This was a person who turned down proposals of rulers to attend their courts which would have brought him riches and worldly privilege.

WHEN A PERSON DIDN'T GIVE ZAKAT, HOW SHEIK MOHAMMED PAID HIS ZAKAT

When **Sheik Mohammed** resided in **Karbala, Iraq**, he heard that there was a person who wasn't taking out the **zakat** from his earnings. He couldn't ask anyone to reveal his identity as it would have become **Ghaibat**. From that day on, whatever provisions or materials came to his house, he took out a quantity from that as the **Zakat** of that unknown person. For the period of 2 or 3 years that he lived in **Karbala**, this was his practice. His thought was that perhaps the things that were coming to his house came from that person. Generally persons who have to legitimately take out **Khums** and **Zakat** from their earnings, avoid it.

Here was a person who was taking out the **Zakat** for someone not even known to him! The governor of **Makka**, hearing of this, became a friend and admirer of **Sheik Mohammed**. The governor, although a functionary of the **Ottoman** rulers, changed his attitude and started taking out **Khums and Zakat** from his earnings. Once he sent 500 coins, current those days, with a slave as gift to **Sheik Mohammed**. He sent a letter along with the coins saying that he would be very happy if the gift was accepted. He also wrote that the money was **Halal (legitimate)** because neither **Khums** nor **Zakat** was pending due on the amount. **Sheik Mohammed** read the letter. If it was a gift from any ordinary **Momin**, he might have accepted the gift. But the gift was from the representatives of the repressive rulers. He asked the messenger to take the money back. The man said that this act might break the heart of his master. The messenger also said that there were many followers of the **Right Path** in **Makka**. If the governor felt offended for returning his gift, he might start troubling them in his ire! **Sheik Mohammed** told to the messenger, "Keep these 500 coins with you. Every year take out 100 coins and buy a gift and give to the governor on his behalf without telling him that his gift wasn't accepted by **Sheik Mohammed**."

This was the state of the **Taqwa** of **Sheik Mohammed**. When he demised, the **Imam (a.s)** sat near his head and recited the **Holy Quran**. **Sheik Mohammed** had once again to pass through a trying test. The governor expressed a wish that he must pay a visit to the court. He refused to oblige. He sent gifts that were refused. In the end the governor wrote a letter and angrily said that he was turning down all the requests, atleast he can acknowledge and reply to his letter! **Sheik Mohammed's** predicament was that if he wrote a reply he would have to address the governor with an appellation as **Sallam Allah Taala (May Allah keep him in peace)**, **Mudda Zalla (May Allah keep his shadow over us)**. **Sheik Mohammed** very cleverly overcame the problem. In his reply he wrote the appellation **Hadaah Allah (May Allah Guide him)**. This prayer can be offered even for the worst oppressor.

Our eminent **Ulema** usually avoided meeting the rulers. When **Sheik Mohammed** got the information that the **Sultan** himself was coming to meet him, he prayed to **Allah** not to make him a courtier of the tyrant. He prayed that he should die before the **Sultan** arrived in **Makka**. After some time he came out of the house and told the people that on the third day they will be offering the funeral prayer for him. On that day the

entire population of **Makka** saw that the body of **Sheik Mohammed** was ready for burial. From the side of its head the sound of the recitation of the **Holy Quran** was coming. It is miraculous that **Sheik Mohammed** wished for death and **Allah** sent it to him on the day he wanted it!

Source Urdu Lectures of Moulana Sadiq Hassan Book

Extract from Heart Comforter book

He is Sheikh (mentor) Noor ad-Din Ali ibn Ahmed ibn Muhammed ibn Ali ibn Jamal ad-Din ibn Taqi ibn Salih ibn Musharraf, of `Āmil, Syria, of Toos, al-Jab`i, famous as the "Second Martyr".

He was born on the 13th of Shawwal of 911 A.H. (March 19, 1506 according to the Gregorian Western calendar). His father was one of the most prominent personalities of his time, and so were his forefathers up to Salih. The same applies to the sons of his uncles, his brother Abdul-Nabi and his nephew. Knowledge serialized in his home for a long period of time, so much so that his lineage is called "golden". His son, Sheikh Hassan, is one of the scholars of criticism.

He, may Allah have mercy on his soul, studied the sciences known during his time, and he was quoted by Shiite as well as Sunni scholars. He, may Allah be merciful to him, excelled and surpassed his peers despite his extreme poverty and hardship of living conditions. He used to guard his vineyard during the night and sometimes worked in trade while taking care of the needs of his children.

He traveled to Istanbul, then the capital of the Ottoman State, and in 18 days he wrote a dissertation in solving ten problems in sciences. He, therefore, was assigned to teach at the Nawari School in Baalbek, one of the greatest schools, where he stayed for five years teaching according to the five schools of Islamic thought, a great feat for him and an indication of vast knowledge which cannot be surpassed. He wrote about eight books the most famous of which is *Al-Rawda al-Bahiyya fi Sharh al-Lam'a al-Dimashqiyya*, a book regarded as a major reference for *fiqh* studies at Shiite *hawzas*.

The sectarian fanaticism, however, a disease which has afflicted the Muslims, did not leave this brilliant scholar to be of benefit for people with his knowledge and demeanor: The fire of envy burnt in the hearts of those who let the Islamic nation reach its present condition of weakness and backwardness. They schemed plots against him, instigated rulers against him till he was arrested during the pilgrimage season

inside the holy precincts of Venerable Mecca. He was taken in custody to Istanbul.

The hoodlums who arrested him were concerned about his arrival at Istanbul where he would be able to prove his innocence from the charges against him, against his pure and innocent soul; so, Satan ordered them to speed up the implementation of their scheme: They killed him on the way and carried his severed head to the capital.

His martyrdom, may he be sanctified, took place in 965 A.H. (1558 A.D.) when he was 55.

One of his students, Ibn al-Awwadi, wrote his biography in an independent dissertation which he titled *Bughyat al-Mureed fil Kashf an Ahwal al Sheikh Zayn ad-Din al-Shaheed*. Look into the following references for his biography: *Al-Durr al-Manthur*, Vol. 2, p. 149 where *Bughyat al-Mureed fil Kashf an Ahwal al Sheikh Zayn ad-Din al-Shaheed* is cited; *Amal al-Āmil*, Vol. 1, p. 85; *Riyadh al-Ulema*, Vol. 2, p. 365; *Lu'lu'at al-Bahrain*, p. 28; *Naqd al-Rijal*, p. 145; *Muntaha al-Maqal*, p. 141; *Bahjat al-Āmal*, Vol. 4, p. 254; *Rawdāt al-Jannāt*, Vol. 3, p. 352; *Tanqeeh al-Maqāl*, Vol. 1, pp. 472, 4517; *Safeenat al-Bihār*, Vol. 1, p. 723; *Al-Kuna wal Alqāb*, Vol. 2, p. 344; *Hadiyyat al-Ahbāb*, p. 167; *Al-Fawā'id al-Radawiyya*, p. 186; *A'yān al-Shi'ā*, Vol. 7, p. 143; al-Zarkali's *Al-A'lām*, Vol. 3, p. 64; *Mu'jam Rijāl al-Hadīth*, Vol. 7, p. 372 and *Mu'jam al-Mu'allifeen*, Vol. 4, p. 193.

METHOD OF CRITIQUE:

We have relied in critiquing this book on three editions:

The first is the handwritten copy at the public library of Ayatollah al-Mar'ashi, the third volume included in the group numbered 444, from p. 186 to p. 249, written by Safar al-Karmani in the clear Naskh calligraphic type on a Monday, the 27th of Dhul-Qa'da of 1087 A.H., based on a copy taken from Sheikh Muhammed al-Āmili in Syria. At the end of the book, there is a statement which concludes it by saying "Comparing this text has been done through help from Allah Almighty". Sheikh Yousuf al-Najafi, a student of the Second Martyr, has written on the last page of the said group saying that he compared the copy and completed his comparison on a Wednesday the 9th of Rabi' al-Awwal of 1088 A.H. The group contains 320 pages, the book with which we are dealing falls in 63 pages. In each page there are 16 lines size 20.5 x 10.5 cm and we have used the symbol "Sh" [for "Shaheed II"] on the book's margin.

The second is the one kept at the Tehran University Library under No. 1017. It was written in the Naskh type by Hussain ibn Muslim ibn Husain ibn Muhammed who is famous as Ibn Sha`eer al-`Amili, a student of the Second Martyr, in around the year 954 A.H. The copy contains the book's Introduction and some of Chapters Two, Three and Four. There is on p. 73-B a statement saying "Completed 954" in another type of handwriting. On p. 69-A, there is a statement saying "He completed its reading, may Allah grant him success" in the handwriting of the Second Martyr. This copy is owned by Ali ibn Muhammed Husain al-Mousawi al-Shushtari on the 15th of Jumada II of the year 1268 A.H., Ali ibn Husain ibn Muhammed-Ali ibn Zayn ad-Din al-Mousawi and Ali Muhammed al-Mousawi.

The version printed on stone in Iran was written in Tehran by the son of Ali Akbar al-Gailani on a Monday, the 26th of Safar of 1310 A.H. for which we use the symbol "H ?" on the book's margin.

Based on the style followed by the Ahl al-Bayt Foundation for Revival of Legacy, the book has gone through several editing phases as follows:

1. comparison committee: Its task is to compare the handwritten copies and identify their differences,
2. *hadith* extraction committee: Its task is to extract the texts cited in the book and render them to their sources,
3. committee for verifying differences about traditionists: Its task is to confirm the results of comparing the copies with regard to differences about major narrators of *hadith* and refer them to the sources that discuss *hadith* transmitters,
4. committee for correcting text: Its task is to show a verified and correct book text closer to what the author had left us. Copies have been compared so the authenticity of texts may be marked whereas others are referred to in footnotes.
5. footnotes: All the above was utilized to arrange and coordinate the footnotes.
6. final review: In it, the book in its entirety, including footnotes, is examined to detect and correct what may have been overlooked.

In conclusion, we express our sincere appreciation and regards to the honorable brothers who participated in producing this book in such a good outfit.

extract from HEART COMFORTER

At the time of the loss of children and loved ones
By **Second Martyr**
Sheikh Zayn ad-Din Ali ibn Muhammed al-Jab'i al-Amili
Translated from the Arabic *By*
Yasin T. al-Jibouri

Chapter 18

ALLAMA SHEIKH BAHAI - 953-1031AH

Name: Sheik Mohammed bin Hassan al Harthi Jeehi Amili Bahai

Born : Thursday, 17 Moharram 953 H/1547 A.D. **At:** Jabal Amil, Lebanon

Died : 12 Shawwal 1031H 1625 **Age:** 78 Years **In:** Isfahan-Iran

Interred: Mashad Muqaddas, Iran

Titles : Sheik Bahai, Baha ud Deen, Baha al Millat **Shah Abbas** gave title of Sheik al Islam and Sheik al Millat

The great personage about whom we are discussing now was commonly known as **Sheik Bahai**. He has been recognized as one of the **Mujaddad's**, the revivalists of the Faith, of the **10th Century Hijra** by the **Shias**. He was born in a small hamlet of **Jabl Amil** in the house of **Sheik Hassan**. **Not only Sheik Bahai** was a cleric of very high caliber, but he was an outstanding scholar in different disciplines and has also left behind his writings.

SHEIK BAHAI'S WORKS

Sheik Bahai had many books that he has left behind as his heritage. Even to this day the scholars are drawing benefit from those books. In the discipline of **Fiqh** his monumental works are: "**Habl al Mateen**", "**Urwat al Wusqa**" and "**Jameh Abbasi**" in which he has lucidly presented the nuances of **Shia Fiqh**. He had delved in the **Ilm al Hadit** very dexterously. In addition to these he wrote "**Khulasat al Hisab**" on mathematics. He also penned book on the subject of astronomy. He was a poet of high caliber and written two **Mathnavis**- "**Mathnavi Naan Halwai**" and "**Mathnawi Sher wa Shabar**". He has written plenty of books and enumerating them is beyond the scope of this short profile. We have just made a passing reference about his literary works.

Sheik Bahai's father, **Sheik Hassan**, was a well known scholar of his time. The early education of **Sheik Mohammed** was under his tutelage. **Sheik Bahai** was a scion of the famous **Sheik Harit Hamadani**. **Harit Hamadani** was one of the prominent companions of **Hazrat Amir al Mominneen (a.s)**. He is the companion who had narrated the following tradition of **Imam Ali (a.s)**:

Harit visited **Hazrat Amir al Momineen (a.s)** on a dark night. The **Imam (a.s)** asked him, "O **Harit**! What brings you away from the comfort of the bed at this time in the night?" He said, "O **Maula**! Your love has attracted me towards your home!" The **Imam (a.s)** uttered these words, "O **Harit Hamadani**! Remember that when a person dies, he certainly sees me!

Min Mominin au munafiqin Whether Momin or a hypocrite!

If the dying person is a **Momin**, and he dies in my love, he will be delighted to see me. But if he is a hypocrite, dying in my enmity, he will be repentant. But the repentance will be too late in the day!"

This tradition has been transmitted to us through **Sheik Harit Hamadani**. He was the same **Harit** to whom **Hazrat Amir al Momineen (a.s)** had given the seeds of dates. **Harit** one day came across **Imam Ali (a.s)** eating dates in the company of **Hazrat Khizr (a.s)** in the outskirts of **Koofa**. **Hazrat Khizr (a.s)** was throwing the seeds after eating the dates and **Imam Ali (a.s)** was gathering them. **Harit** went forward and requested the **Imam (a.s)** to give him some. The **Imam (a.s)** gave him some seeds of the dates. When **Harit** sowed those seeds he got profuse yield from the trees. His dates were about the best in the entire **Arabia**.

Sheik Bahai was the 9th in descent from the progeny of **Sheik Harit Hamadani**.

The early education of **Sheik Bahai** was under his own father. His father **Sheik Hussain Bahai** took instruction from **Mulla Abd Allah Yazdi**. **Mulla Yazdi** has written a book, **Hashiye**, on the subject of logic. All the scholars, and students, from both the schools refer to this book during their study of the nuances of logic. **Mulla Yazdi** was a clairvoyant. His clairvoyance indicated to him that he should spend his last days in **Isfahan**. He reached there in the night. His entire family and relations were with him. The luggage was unloaded. Around midnight he asked his people to load back the luggage for travel saying that he wouldn't live in that city. He was asked why he changed his decision. He said that

when he looked around, he found **12,000** locations in **Isfahan** where people were drinking spirits. By the time the luggage was loaded back, it was almost morning. It was already nearing the time for the morning prayers. The servants said that they were ready for the journey. But he asked them to unload the baggage again that he had decided to stay on in **Isfahan**. He was asked as to the reason for his change of mind again. He said that when he looked around at that time, he found **70,000** mats spread for the **Namaz e Shab** in **Isfahan**. He said the place was right for him to live! **Sheik Bahai's** father, **Sheik Hussain Bahai** was his disciple.

As mentioned earlier, **Sheik Bahai** first received instructions from his father, **Sheik Hussain**. Among the **Shia** scholars, none other than **Khwaja Naseer ud Deen Toosi** had such learning in several disciplines like **Sheik Bahai**. In certain disciplines he was certainly ahead of **Naseer ud Deen Toosi**. It is said about **Sheik Bahai** that during recesses like the summer holidays, holidays during **Ramadan**, or **Moharrum**, he wouldn't teach the disciples who stayed back with him on the subjects in the curriculum. But those days he engaged them in learning other disciplines. The reason for this was that **Sheik Bahai** was a very keen traveler during his early days. When he visited new lands he always acquired new knowledge. He lived for four years in **Makka Mukarrama**, for two years in **Egypt** and reached as far as **Sri Lanka** during his sojourns. Most of these trips he had made along with his father, **Sheik Hussain**.

ONE POPULAR INCIDENT FROM THE LIFE OF SHEIK BAHAI

This incident pertains to the time when **Sheik Bahai** was a scholar, still a student, and not yet a **Mujtahid**. In **Ceylon** he acquired knowledge in several disciplines. There is a very strange incident that happened to him during his sojourn in **Ceylon**. He was once trekking in the hills when he noticed a man emerge from a cave. He was surprised what this person was doing, alone, in the wilderness. He hid himself behind a bush and started observing the strange person. The man came out of the cave, squatted, and loudly shouted, "The sheet for the repast be spread!" **Sheik Bahai** saw a sheet emerge in the horizon and descended where the strange person sat. On the sheet were arranged a service of many victuals. The man looked at the sheet and surveyed the

surroundings with his eyes. He also said, "The person who is observing me from behind the bush should come out and join me on the meal!" **Sheik Bahai** was surprised to hear this and also thought that perhaps there was some other person hiding in the area besides himself. He looked around and when he was sure there wasn't any one else there besides him, he emerged from behind the bush, went near the strange person and sat with him for the meal. **Sheik Bahai** has recorded that he was so surprised and scared that he couldn't speak properly with the strange person. Both of them ate well, but there was plenty more on the spread. Now that person started emptying the dishes one after the other. Surprised at this, **Sheik Bahai** asked him, "Why are you throwing the good food?" The man said, "There are many wild beasts in the jungle and **Allah** has given me the responsibility to provide them sustenance!" When he threw down all the food, he called, "Take away the sheet!" **Sheik Bahai** saw the sheet swim away in the horizon. **Sheik Bahai** hasn't mentioned anything about what he discussed with the strange man. But what happened to **Sheik Bahai** in his later life, gives one an impression that he must certainly have acquired some extraordinary skills from that strange man.

As mentioned, **Sheik Bahai** received his early education from his father who, later on took him along on his travels. They went to **Makka Mukarrama**, then to **Egypt** and there came a time in their travels that his father said he didn't have sufficient energy to undertake long journeys and that he settled down in **Makka Mukarrama** so that he could die and get buried in that **Holy City**. Therefore, from **Makka**, **Sheik Bahai**, went alone on his journeys. As mentioned earlier, **Sheik Bahai** traveled to **Sri Lanka**. Some historians write that he went from **Ceylon** to **Burma**. On the other side his father was determined that he must breathe his last in **Makka**. But it is said that during his last days **Sheik Hussain** dreamed of the **Doomsday** when he was ordered to go to **Bahrain** and cut the area from the world and make it a part of the **Heaven**! Now **Sheik Hussain** thought that **Bahrain** was such a holy place that it was destined to become a part of the **Heaven** on the **Doomsday**. He therefore decided to move to **Bahrain**. **Bahrain** was having several erudite scholars. Perhaps this was the reason that it was to become a part of the **Heaven**. He had several debates with the scholars in **Bahrain** and they were all convinced of his erudition. Ultimately **Sheik Hussain** demised while residing at **Bahrain** on 8 Rabi al Awwal, 984 H, when the age of **Sheik**

Bahai was 30 years. At that time **Sheik Bahai** was in his journeys and wasn't with his father at that critical juncture.

Sheik Bahai was destined for a much higher responsibility. He consolidated the **Shia Creed** in **Iran**. During his journeys **Sheik Bahai** acquired knowledge in several disciplines. He was a **Persian** poet of very high caliber. His book of poetry "**Kashkool**" contains his famous **Mathnavi (Narrative Poetry consisting of Couplets)** "**Naan wa Halwa**". This is the poetic rendition of his journey to **Makka Mukarrama** for the **Haj**. He also had learning in various other disciplines viz: mathematics, astronomy etc.

During his journeys **Sheik Bahai** had several strange experiences. He himself writes that when he was in **Egypt**, he had a conversation with a cleric there that proved their enmity for the **Ahl al Bayt (a.s)**. **Sheik Bahai** stayed for two years in **Egypt** when he was observing dissimulation. The cleric developed acquaintance with him and they used to have long conversations. To get an idea about their antipathy towards the followers of the **Ahl al Bayt (a.s)**, **Sheik Bahai** used to tell him that in **Makka** he had the opportunities of interacting with **Rafizis**. One day the **Egyptian** scholar told him that the faith of the **Rafizis** was absolutely wrong and that they didn't have any proof for the veracity of their beliefs. He asked **Sheik Bahai** if he was able to convert any of the **Rafizis** to **Islam (Sic)**! **Sheik Bahai** said that he tried hard to convince them, but in the end they would put a question to him that threw cold water on all his arguments. The **Egyptian** asked in surprise that being such a learned scholar why he wasn't able to suitably answer their question.

Now **Sheik Bahai** said, "During our debates they said that in **Sahih Bukhari** there is an **Hadit** where the **Prophet (s.a)** had said: *Fatima (a.s) Biz-at Minni* Fatima is a part of me *Man azahaa faqad azani* One who troubled her, troubled me!

Sheik Bahai told to the **Egyptian** that the persons in **Makka** told him that there were certain personalities on whom there is **Allah's** curse that they troubled **Fatima Zehra (a.s)** and she departed from the world unhappy with those persons. He told to the **Egyptian** that this **Hadit** was in the **Sahih Bukhari** five pages after the previous **Hadit**. **Sheik Bahai** told the **Egyptian** that he wasn't able to counter those persons in **Makka**. The **Egyptian** said, "They are liars! There is nothing like this in **Sahih al Bukhari**! Tonight I shall read the book and remove your

objection in the morning!" The next morning the **Egyptian** went to **Sheik Bahai** and said, "I was telling you that the **Rafizis** are blatant liars. They said that the second tradition is after five pages of the first. No! It is seven pages after the first tradition!" Saying this he went away. **Sheik Bahai** was able to gauge how deeply entrenched the enmity and bias for the **Ahl al Bayt (a.s)** in their hearts.. **Sheik Bahai** had several other debates with such people but the result was always the same that despite all the arguments, they wouldn't budge from their biased positions.

Sheik Bahai kept traveling in different countries widening his horizons and acquiring knowledge in various disciplines. When **Shah Abbas Azam** ascended the throne of **Iran** he was conscious that ruling was the prerogative of the **Imam (a.s)** and to run the administration according to the **Shariah** there must be a **Naib e Imam** at the helm of affairs. He had already heard of the erudition of **Sheik Bahai** and therefore invited him to go over to **Isfahan** and take over the position. **Shah Abbas'** realm was one of the biggest of those times and, as recorded by the historians, **Isfahan** was considered the best city in the entire **Asia and Europe**. When **Sheik Bahai** received the offer, he realized his duty towards the **Ahl al Bayt (a.s)** and their followers. He kept aside all his plans for travel and forthwith proceeded to **Isfahan**. That was the time when there were several eminent **Fuqha** in the world. **Sheik Bahai** was in **Iran**, **Qazi Noor Allah Shustari** was in the **Mogul** court in **India**. **Mir Baqir Damad**, another scholar of very high repute was also in **Iran**. He was a great **Mujtahid** but in the field of **Fiqh** he didn't have a big name. It is the greatness of **Mir Baqir Damad** that he himself recommended the name of **Sheik Bahai** to the king to give the important position to him. It is said that **Mir Damad** had read a book written by **Sheik Bahai** and said, "That **Arab** is a man of erudition!" Now two great **Mujtahids** were stationed at the same place but there never developed any jealousy or competition between the two. **Sheik Bahai** told to the king that since there was a **Naib e Imam (a.s)** in the capital, there must be arrangement for the **Juma Congregations** in **Isfahan**. Therefore, it was the first time that the Friday congregation was arranged at the Great Mosque in **Isfahan**. But when the question of leading the congregation came up, **Sheik Bahai** said that since **Mir Baqir Damad** was there, he only should lead the prayer. He guided **Mir Damad** to the front and stood behind him during the prayer! Once, for the **Friday Congregation**, **Mir Damad** got delayed in coming to the mosque. The rows were already formed and **Sheik Bahai** was about to lead the congregation when **Mir**

Damad came into the mosque. When **Sheik Bahai** saw him he immediately went to the first row and vacated the place for **Mir Damad** to lead the prayer.

Once **Shah Abbas** went out of **Isfahan** on a hunting expedition and he took along with him both **Sheik Bahai** and **Mir Baqir Damad**. In front of the group was **Shah Abbas** and the two clerics. **Sheik Bahai** and **Mir Damad** were both of a weak constitution. They were mounted on steeds.

Since **Sheik Bahai** was lighter of weight his horse was cantering ahead. **Shah Abbas** wanted to test the hearts of the clerics. He went closer to **Mir Damad** and told him, "Have you seen this foreigner, **Sheik Bahai**, is so impertinent that he is speeding his horse ahead of you!"

When **Shah Abbas** told this to **Mir Damad**, he looked angrily at the king and said, "It is not **Sheik Bahai** who is speeding the horse. It is the horse itself that is running fast that such a great cleric and scholar has mounted on it!" **Shah Abbas** apologized to **Mir Damad**. After a while he went

near **Sheik Bahai** and told him, "How impertinent is **Mir Damad** that he is casually riding behind you unmindful that you are the chief administrator of the Realm and he is treating you in such a cavalier manner!"

Sheik Bahai said angrily, "It is the horse that is lagging behind and not that **Mir Damad** is purposely falling behind. The horse, in fact, is carrying so much weight of **Mir Damad's** knowledge that it isn't able to canter along fast!"

Shah Abbas immediately dismounted from his horse and offered two genuflections of prayer of thanksgiving that his realm has been endowed with such great clerics who have no feeling of jealousy or envy between them. A similar incident is also there from the History of **Islam** about two eminent scholars of another school.

Once the chief of the city invited both of them. The guests sat down for a chat before the repast when one of the worthies got the nature's call and went out. The chief asked the other scholar his opinion about the other. He said that the person was a dunce and he didn't know anything. After a while the first scholar returned and joined the group. After some time the second scholar went out. The chief asked the first of his opinion about him. He said that the person has habits like those of dogs. Now the food was served and special dishes were placed before each of the two scholars.

When they lifted the covers from the dishes they found that one was full of grass and in the other were dried bones. Both the scholars felt angry and turned towards the host. They asked him if he was making a practical joke with them. The host said I was only trying to serve you what each one of you likes. He told that when he asked the second about the first, he said that he was a donkey and therefore he must prefer to eat the

grass. He said that he asked the first person about the second and he said he was a dog. Therefore I thought he would prefer to eat the bones!

Sheik Bahai came to **Iran** and started implementing reforms according to the **Holy Shariah**. **Sheik Bahai** knew that if the **Faith** has to prosper, the **Ulema** must be there. Even if there are plenty of believers in a place, without the services of an **Alim** they will not be properly guided. He always used to exhort **Shah Abbas** to groom large number of **Ulema** for the country. The king announced the scholarships and other facilities for students. But after some time he noticed that the seminaries didn't have proper attendance. He asked **Sheik Bahai** why people weren't willing to send their children?

Sheik Bahai made a suggestion to the king. He said that he would go round the city astride a steed and the king should walk holding the reins in his hand. While returning from the seminary too the king should do the same. The result of this was that the people were impressed with the king's piety for encouraging the religious learning among his subjects and the seminaries were all full of students in no time. **Sheik Bahai** told to the king that if you give respect to the clerics, people will be attracted to become clerics. **Allama Khomaini** has written that it isn't right for clerics becoming courtiers with kings, but **Naseer ud Deen Toosi** and **Sheik Toosi** were such eminent clerics who served the Faith excellently with their positions in the courts of the kings.

THE MIRACLE OF ILM E IRFAN—INTIMATE KNOWLEDGE OF GOD

There is one discipline of knowledge that is called the **Ilm e Irfan al Masoomeen (a.s)** that consists in supplications and talismans. Those that are published in books may not be authentic and many persons claim that they have the knowledge of the nuances of this discipline. This knowledge, in fact, travels from father to son for generations. The person expert in this field will select a disciple to communicate the knowledge to him after judging his aptitude. **Sheik Bahai** had achieved a great height in this field. It is said that he had written a talisman and gave to **Shah Abbas** to bury it near the boundaries of his realm. During the reign of **Shah Abbas**, no external forces attacked his realm.

EXPERTISE IN ENGINEERING & MATHEMATICS

Sheik Bahai was an adept at engineering and mathematics. There is a mosque in **Iran** by the name of "**Chahel Sutoon-The Mosque of Forty Pillars**". The mosque is built on the banks of a river. When you look at it from the front, it seems there are forty pillars in the structure. In fact it has only twenty pillars! The mosque was designed and constructed by **Sheik Bahai**. There are three bridges in the **Isfahan City**. All the three were built under the supervision of **Sheik Bahai**. These bridges are built with such skill that whether the river is in spate or not, water flows through the **33 flood gates** provided along the span of the bridges. There is a minaret in **Isfahan** called **Minar e Tardida**. This too was built by **Sheik Bahai**. There is a structure in **Isfahan** that is having two minarets of thirty feet height. When one minaret is shaken, the other minaret shakes by itself! This miracle of engineering too was constructed under **Sheik Bahai's** skilful supervision. There used to be a bath in **Iran** that was called "**Hamam e Bahai**". That hamam was destroyed by the **English**. The special feature of the hamam was that the water in it used to be lukewarm in all seasons although there was no apparent heating arrangement there! When the **English** arrived there during the period of **Fath Ali Khan**, they were very much surprised. They wondered that the bath was providing warm water to the bathers, even during the peak of winter seasons, for **250 years**. Out of their curiosity they demolished the water reservoir of the bath and found that at the bottom of the structure only a small wax candle was burning. **Sheik Bahai** also took active interest in the construction of the mausoleum of **Hazrat Amir al Momineen (a.s)** in **Najaf e Ashraf** during the reign of **Shah Abbas**. It was during the period when **Shah Abbas Safavi** had extended his suzerainty over **Baghdad, Najaf and Karbala**. The speciality of the structure is that in all seasons, the first ray of the sunlight falls into the sarcophagus. The compound walls have been constructed with such skill that, in all seasons, the shadow of the wall falls on the ground at the time of **Zuhr Prayer**. The scheduled time of this prayer varies with the seasons, but the shadow falls on the ground exactly at the scheduled time in that season!

There is one miracle associated with **Sheik Bahai's Taweez (Talisman)**. This hasn't been recorded in any book of history but it is the word of mouth that has transmitted the story along the centuries that have gone by! In **Najaf e Ashraf** there are snakes aplenty. It is the

experience that no one suffers from snake bite in the area. **Najaf** stands on a desert terrain and almost all houses there have cellars. The desert and the dungeon like cellars are the best refuge for snakes. But no poisonous snake ever bites anyone in **Najaf**. It is said that this is the miracle of the talisman written by **Sheik Bahai**.that was kept in the mausoleum of **Hazrat Amir al Momineen (a.s)**. There are two disciplines, **astrology and sorcery**, that are taboo in **Islam** if practiced to harm any one. But sorcery can be countered with sorcery. For such purpose these skills may be acquired and used! **Sheik Bahai** was an adept at these!

THE PRACTICE OF SORCERY IN SHEIK BAHAI'S TIME

In those days none could compete with **Sheik Bahai** in two disciplines—sorcery and astrology! Sorcery was common in his times. It is said that one person in **Iran**, during those days, claimed that he was a prophet. He also demonstrated unbelievable phenomena through sorcery. People started believing in him and were impressed with these things. When **Shah Abbas** heard about this, he was worried. He called **Sheik Bahai** and asked him about the punishment in the **Shariah** for such an imposter. He told him that the person must be executed. But he also said that the person had a growing following and his execution might cause unrest in the kingdom. The **Sheik** also told the king to stop worrying about the matter that there were other ways of controlling the sorcerer. He asked the king to summon the person and all his followers to to the court. The person came to the court along with his followers. **Sheik Bahai** started addressing him as prophet. **Shah Abbas** was surprised at this. Then he requested **Shah Abbas** to take the person to the terrace of the palace and show him the view of the city from there. **Shah Abbas** did as he was told. The idea of **Sheik Bahai** was to undo the mischief and also keep the followers of the imposter in check. **Sheik Bahai** followed behind the king and the imposter himself doing an act of sorcery. The man was asked to look at the city. When he looked around, he saw only water all around him and no sign of the city of **Isfahan**. He said, "You have brought me from the palace to show me the city, where have you brought me?" **Sheik Bahai** told him, "You are a prophet of God! You should know where we have brought you. We have a city across this sea where the people await your arrival to join your following! You are a prophet and certainly you know how to reach there." The man said, "I am certainly a prophet, but needn't show my miracle at

every step!" **Sheik Bahai** said, "If such is the case, we shall arrange a boat for you to travel!" The **Sheik** did some sorcery and a leaf fell down from the horizon and took the shape of a boat. The man requested **Shah Abbas** to go along with him to visit the city. **Sheik Bahai** said, "You are a prophet and we cannot precede you in going on the boat! The man put his feet into the boat which was nothing more than the mirage of **Sheik Bahai's** sorcery. The result was that the person fell to the ground from the terrace of the palace and succumbed to the fall! This awakened his blind followers that they were unnecessarily attracted to the imbecile.

Once while traveling **Sheik Bahai** had the urge to make water. He looked around and noticed a bush nearby. He sat facing the bush and started urinating. Behind him was a house where lived an old woman who was a sorceress. She looked out from a window and found **Sheik Bahai** sitting near the bush. She thought that **Sheik Bahai** thought very highly of his skill at sorcery and that it was a good opportunity to test him. She brought him under her spell that over half an hour passed but **Sheik Bahai** continued to urinate. **Sheik Bahai** was worried why he was getting so much of urine. He looked around in concern and found a woman peeing from a window in the house. Now he brought the woman under the spell of his sorcery. The woman felt that a big tree had appeared on her head like a big horn. She worried how she would withdraw her head inside with the horn blocking the window. She understood that **Sheik Bahai** had brought her under his spell. She shouted, "O **Sheik**! Please bring me out of your spell and I shall relieve you from mine!" The **Sheik** withdrew his spell and the woman saw that the tree that was on her head was in fact the tree in the ground in front of her house. The horn like effect was just a hallucination created by the **Sheik** through his sorcery. Now the **Sheik** felt that he was carrying a leather water container and the water was trickling from it. Under the spell of the sorceress he felt that the dripping water was his urine!

One day **Sheik Bahai** was sitting with his friend **Mir Abul Qasim** in **Isfahan**. **Abul Qasim** had a very miraculous quality. If any metal was touched to his body that would turn to gold. When he died many persons wanted to take away his body and make lot of gold by touching it with metallic objects. **Shah Abbas** constructed a very strong mausoleum for **Mir Abul Qasim** to prevent people from making tunnels and reaching his body! **Sheik Bahai** was once having a discussion with **Mir Abul Qasim** at the palace in **Isfahan** when a tiger entered

there. **Sheik Bahai** recited some supplication and the tiger meekly went away. **Shah Abbas** got a painting of the event made and put on the wall of the palace.

Sheik Bahai not only had extraordinary skills in engineering, mathematics, astrology, sorcery but he was an adept in the field of medicine as well. He had the entire work of **Bu Ali Sina** in his mind. In the **Islamic Fiqh** the pigs and the dogs are absolutely unclean creatures. The question is whether their teeth, nails, hairs and bones are unclean or not? The **Fiqh** says that when a man dies, his body is unclean prior to giving the bath prior to burial and that the parts of the body viz: the teeth, nails, hair that don't have life in them are treated as clean even prior to the bath of the dead body. The edict of **Sheik Bahai** was that these parts too are unclean before the bath. The opinions of **Agha e Qoore, Qumaini** and **Burujardi** too were the same. But **Sayed Murtada** had said that the teeth are clean. **Shah Abbas** ordered the carcass of a wild pig brought to the court and asked **Sheik Bahai** that he had hunted the animal in the forest. When the mouth of the animal was inspected they found the word "**Allah**" on its teeth. **Sheik Bahai** agreed with the **Fatwa** of **Sayed Murtada** that teeth aren't having life in them and therefore are clean. The leading physician of the court got up and said that **Bu Ali Sina** had written in his treatise that teeth too had life in them. **Sheik Bahai** said that he had nothing to do with the opinion of **Bu Ali Sina** and he was concerned only with the saying of the **Imam s(a.s)** that the teeth are lifeless. The physician sat down but joked with his colleagues saying that they are rejecting the expert opinion of **Bu Ali Sina**. **Sheik Bahai** was now angered and he said, "Open so-and-so page of **Bu Ali Sina's** book and see that he had written there that the teeth are lifeless. Then he said open the last, eighteenth volume, of the book on so-and-so page and see that he had written that the teeth too have life in them! In the first volume he says teeth don't have life in them and the last volume says they do have life! Do you want us to believe in the word of a man who contradicts his own statement or the word of the **Imam (a.s)** who never gives any contradictory statement?" The physician was surprised and asked **Sheik Bahai** if he had perused the works of **Bu Ali Sina**? **Sheik Bahai** said that the entire contents of **Bu Ali Sina's** works were in his mind. The books were then brought to the court and the veracity of the **Sheik's** statement was proved!

In the month of **Shawal 1031 H** **Sheik Bahai** visited a graveyard. He went near a grave, spread his tunic on the ground, sat on that, put his hand on the grave and conversed in a very strange tongue. He started getting response from the grave to his talk. His disciples, who were accompanying him, have said that the conversation went on for quite some time. Then he got up, put on his tunic and quietly went home. For the next 8 days **Sheik Bahai** didn't talk and passed away on **10th Shawal 1031 H**.

EXPERTISE OF SHEIK BAHAI IN SEVERAL DISCIPLINES

People used to be astonished at **Sheik Bahai's** expertise in several disciplines. But he never used his skills for any personal gains. His one, and only, aim was to serve the Faith. **Sheik Bahai** himself wrote that he had a very intimate friend. He was a very pious person. When ever **the Sheik** was tired of the worldly activities, he would go to his friend and spend some time with him. The friend lived in a small house on the outskirts of **Isfahan** in the neighborhood of a graveyard. According to his practice, the **Sheik** once visited his friend. **Sheik Bahai** felt that his friend was somewhat morose on that day, as if, he was dealing with some problem in his mind. **Sheik** asked him why he looked worried that day. The friend said that on the previous day he had witnessed a very strange event and he wasn't able to understand anything about it. He said that it was his habit to visit the graveyard once every day and pray to **Allah** for the deliverance of the persons incarcerated there. The previous day he went inside the graveyard, stood near a grave and started praying when he got a foul smell in his nose and instantaneously it was followed by a fragrant smell. He noticed a handsome person clad in excellent garments enter the graveyard. He went straight to a very recently constructed grave and stood near it. Now he got a very nauseating smell in his nose. When he looked up he found a ferocious dog entering the graveyard. That dog too went near that new grave and stood there. When he saw the dog there, he didn't find that handsome young man who was there a while ago! He was surprised where the youth could have gone because there was only one door to the graveyard and it was in his view all along. After passing a glance all over the graveyard his eyes again riveted on the new grave. As the youth had vanished, the dog too had vanished! He went near the grave and heard either the shouts of a person or the sound of a wild animal attacking its prey. After a while he saw the youth emerging from the grave and slowly walking towards

him. He also noticed that the garment of the youth was torn near his feet, his limb was injured and blood was oozing from it. It looked as if some wild animal had attacked and injured him. When the youth came near him he asked, "Tell me, how did you enter into the grave and how you got injured?" The youth replied, "The person in the grave has died today. I am his Good Deeds and the dog his Bad Deeds! How I wish he had done more good deeds in his life that they dominated his foul acts! Since I was the weaker of the two, the Bad Deeds attacked me and pushed me out of the grave!" Till the Doomsday that dog will remain with the dead person!" **Sheik Bahai** told to his friend, "Whatever you have seen is true! It is our firm Faith, and there are several traditions in support, that our acts, good or bad, take the shape of creatures and they are sent to our graves!"

A CHRISTIAN EMBRACES THE FAITH OF THE AHL AL BAYT (A.S)

Sheik Bahai has written about a very interesting incident in his book "**Kashkool**". The realm of **King Abbas** had commenced and **Sheik Bahai** was there to spread the word of the **Ahl al Bayt (a.s)**. Whenever any problem confronted the king, he would seek the advice of **Sheik Bahai**. During the reign of **Shah Abbas** there was a strong monarch ruling over **Rome**. This ruler belonged to the **Christian Faith**. **Iran** those days had excellent relations both with **India** and **Rome**. But with **Rome** there had been a spate of debates to prove the veracity of their state religions! **Shah Abbas** used to send his arguments in support of his Faith. This debate went on for several years. An incident took place once when **Shah Abbas** felt that his argument was somewhat weak! He was worried that the people of weaker faith might recant from their Faith. The king of **Rome** presented a practical proof of a miracle in support of his claim. A person came with the ambassador of **Rome** to the court of **Shah Abbas** with a letter from the king of **Rome**. The letter read that **Shah Abbas**, as yet, hadn't accepted the Faith of **Rome**; but he was deputing a person to him who had acquired such powers through the **Christian Faith** that nothing could be kept hidden from him! His claim was that the faculty was in him only because of his Faith! He challenged **Shah Abbas** to prove the person wrong. All the courtiers tested the person by hiding several things from the person's view and he was able to identify them correctly. The faith of the populace in the court started wavering. The **Shah** immediately summoned **Sheik Bahai** to the

court. The **Sheik** sent word that he would be in the court at a particular hour on the following day. The ambassador of **Rome** knew of the respect that **Sheik Bahai** commanded in the court. He told to his man that if he defeated the **Sheik**, their battle in **Iran** would be won! The **Sheik** arrived at the court the next day. All the galleries of the court were full to capacity with men. The **Sheik** said, "O person! It will be decided later which of the two faiths is true! But first I would like to put you to test!" All the gathering, including the **Shah**, worried. They thought that if the biggest **Mujtahid** in the kingdom was defeated, no argument would remain in their favor! The **Roman** smiled and said that he was ready for the test. The **Sheik** put his hand in the pocket of his tunic and withdrew his clenched palm. He asked the man to tell what he held in his palm. The man wasn't able to reply for a long while. **Shah Abbas** asked the man, "Why your spell isn't working now? Tell us what he is holding in his palm?" He said, "My wisdom fails me now! I am wondering how such a thing could come in his palm!" **Shah Abbas** asked him, "What could be the thing that you feel cannot be in the palm of a mortal?" The man said, "My knowledge tells me that there is the soil of the **Heaven** in his palm! How this soil came in his possession?" The entire court was dumb struck with his statement. All eyes were riveted on the **Sheik**. They wondered if he had the soil of the **Heaven** with him, why he didn't show it to anyone in the past. **Sheik Bahai** smiled and opened his palm and everyone saw that he had a rosary made with beads formed of the soil from **Karbala e Mo'Alla**. The **Sheik** briefly explained about the martyrdom at **Karbala**. The man spontaneously said: **Ashhadu un laa ilaha il Allah Wa Ashhadu un Mohammed Rasool Allah I bear witness that There is no god but Allah And Mohammed (s.a) is Allah's Prophet**

The man thus embraced **Islam**!

HELPING RESOLVE THE TROUBLES OF SHAH ABBAS

Sheik Bahai was not only helping **Shah Abbas** in matters of the Faith, but he resolved his other problems as well. The king used to have a royal spread of sumptuous food. For some days he was noticing that quantities of food material were disappearing automatically from the spread. He generally had sufficient food for himself and his close courtiers who shared the food with him. Observing this phenomenon for many days,

the king got worried. The king wrote a letter to **Sheik Bahai** explaining the phenomenon. The **Sheik** immediately knew who could be behind this. One of his disciples was very keen on learning sorcery. He persuaded the **Sheik** to give to him the special collyrium that made a person invisible to others when it was applied to his eyes. The author of **Qasas al Ulema** too has referred to this collyrium while writing about **Sheik Bahai**. The **Sheik** had given the material to his disciple making him promise that he wouldn't use it for any wrong purpose. When **Sheik Bahai** read the letter from the king, he immediately connected this disciple of his with the strange phenomenon on the spread of **Shah Abbas**! The **Sheik** told to the king that he will forthwith stop the mysterious disappearance of food from the royal spread but he made him promise that he would let the culprit go free when he was caught and send the person to him! The king agreed to this suggestion. The **Sheik** asked the king to go out of the dining room making some excuse when the meal was in progress. Then ask the servants to burn something all around the room that the smoke filled the dining room. After some time when the room was opened they found the persons rubbing their watering eyes and there was one stranger in the group. The king got the person arrested, sent him to **Sheik Bahai** and he personally went to him immediately thereafter out of his curiosity for the strange happening. **Sheik Bahai** explained to the king about the collyrium that would make a person invisible. But because of the smoke tears washed away the collyrium from his eyes and the person became visible to everyone. **Sheik Bahai** reprimanded the disciple, took away the collyrium from him and banished him from **Iran**.

Once **Sheik Bahai** gave such an answer for a question that a senior **Mujtahid** was upset with him. Someone asked him whether **Zakaria ibn e Adam** was of a higher status or **Sheik Sadooq**. **Zakaria ibn e Adam** was a very close and important companion of our **Seventh Imam Moosa Kazim (a.s)**. In fact, when the **Imam (a.s)** went for the **Haj** he asked the people of **Khorasan** to contact **Zakaria ibn e Adam** for the resolution of their problems in his absence. He said with full confidence that whatever solutions that **Zakaria** would suggest to them would be what the **Imam (a.s)** himself would advice. This was the status of **Zakaria** and **Sheik Sadooq** too was equally great. The only difference was that **Sheik Sadooq** hadn't seen the **Imam (a.s)**. When someone asked **Sheik Bahai** to compare the two worthies, he said that he considered **Zakaria ibn e Adam** superior than **Sheik Sadooq**. After some

days **Sheik Sadooq** came in his dream and when **Sheik Bahai** greeted him, he just replied to his greeting formally and turned away his face. **Sheik Bahai** very much wanted to converse with the great scholar but **Sheik Sadooq** was sitting with his face turned away from him. When **Sheik Bahai** persisted **Sheik Sadooq** said in his dream as to why he said that **Zakaria ibne Adam** was superior to him!

THE SHEIKH'S ROLE IN SPREAD OF SHI'ISM IN THE SUB-CONTINENT

Sheik Bahai was rendering service to the Faith in another manner. Many of his capable disciples whose services were not so much needed in **Iran** migrated to **India** where the **Shias** were in the worst predicament. These scholars went there and provided a strong nucleus for the guidance of the followers of the Faith. Just prior to the times of **Sheik Bahai** the great **Shi'ite** scholar, **Qazi Noor Allah Shustari**, was mercilessly martyred by the **Mogul King Jehangir** because of the machination of the clerics of the other schools. The **Shia** community in **India** felt orphaned at that grave moment.

HOW SHI'ISM ARRIVED IN INDIA

Unimaginable miseries were inflicted on the **Sayeds** in the **Arab** lands. It was mandatory for them to save their lives and families. **Iran** too wasn't safe before **Allama Hilli** arrived there. The best alternative for them was to head for **India**. The **Ulema** are on record saying that spending life with just infidels is better than with cruel **Muslims**. Therefore a large group of **Sayeds** migrated to **India**. They first entered the territory of **Sind**. The first prominent place they settled in **Sind** was **Thatt**. Then they slowly moved towards **Multan**. In the 3rd and 4th **Century H**, which coincided with the period of **Sheik Mufeed**, the **Sayeds** had become a force to reckon with in the **Sind Province**. In **Multan**, **Mohammed ibn e Jafar**, the grandson of **Hazrat Amir al Momineen (a.s)** had established his suzerainty in **Multan**. Then came forward an enemy of the **Ahl al Bayt (a.s)**, **Mahmood Ghaznawi**, who plundered **India** 17 times. which were mostly in **Sind** and **Multan**. During these attacks the followers of the **Ahl al Bayt (a.s)** were mercilessly put to sword. Thus the **Shias** were again forced to migrate from the **Sind Province**. Some of them went

towards the **Deccan** and some moved to **Delhi**. Slowly **Delhi** became the center of the followers of the **Al e Mohammed (s.a)**. They established their own neighborhood and also constructed their mosque. It seemed as if they were settling down to a quiet and peaceful life. At that juncture rose one ruler from the **Tughlaq Dynasty, Feroz Tughlaq**, who himself wrote in his auto-biography, "Providence has made me perform a great task! During my reign the numbers of the **Rafizis** had swelled. Therefore I didn't leave even one of them. I massacred all of them! I have destroyed their center. Now only those of them have been spared who agreed to pay the **Jiziya Tax!**" Thus, unfortunately, a time came in **India** when the followers of **Mohammed (s.a)** and his **Progeny (a.s)** were forced to pay the tax that is levied on the **Jews, the Christians** and the **Fire Worshipers!** Thus the central **India** too became a very difficult place for the **Shias** to live in. Under these excruciating circumstances some people moved to **Kashmir** and started propagating the **True Faith**. Because of this work, the followers of the **Ahl al Bayt (a.s)** flourish to this day in **Gilgit** and **Baltistan**. Some people moved to **Mysore, Bangalore** and **Bijapur** etc. The conditions in these parts were not too congenial for them. In that period came up a great scholar, **Mulla Tahir**, who helped the foundation of a **Shia** realm in the country. When **Multan** was razed by **Mahmood Ghazni**, there was a cleric, whose name was **Mohammed Ali**, who moved to **Gujarat** and started propagating the **Faith of the Ahl al Bayt (a.s)** there. The **Shias** who reached the **South of India** started propagating the **Faith** and **Allah** blessed them with an **Alim** of the caliber of **Mulla Tahir**. When he moved from **Delhi** to **Ahmed Nagar**, the ruler there was **Ismail Shah**. He was a king who was interested only in power and pelf. All the **Ulema** who left **Delhi**, traveled in total dissimulation hiding their true faith. **Mulla Tahir** reached **Ahmed Nagar** and became the tutor of the children of the king, **Ismail Shah**. The king died and his son, **Burhan Shah** succeeded him. **Burhan Shah** was much impressed with the erudition of **Mulla Tahir** and asked him to conduct classes in the **jama Masjid** of the city.

BURHAN SHAH EMBRACES THE TRUE FAITH

Burhan Shah's son, **Abd al Qadir**, the heir apparent, fell seriously ill. Despite the best efforts of all the top physicians in the realm, the condition of his health deteriorated day by day. Prayers were arranged at all the religious places in the kingdom and huge charities were distributed,

but to no avail. On the eve of **Friday**, when wishes are fulfilled by **Allah**, **Mulla Tahir** came to the king and said that the prince would, **Insha Allah**, recover if he agreed to two conditions. The king asked him to mention the conditions. **Mulla Tahir** said that the **Sayeds** in the realm must be given financial support and during the **Friday Sermons** the names of the **14 Infallibles** must be mentioned. The king said that he understood the first condition but he wanted to know who the **Infallibles (a.s)** are? **Mulla Tahir** mentioned to him the names of the **12 Imams (a.s)**. The king said that during his childhood his mother had told the names to him and had asked him to remember them. **Mulla Tahir** asked him to make a solemn **Nazr (Oath)** to **Allah** that if his son recovered fully he would fulfil the conditions that he had resolved to implement. The king made the oath and went inside the private quarters of the palace and **Mulla Tahir** went home. The king found his son very restless and was throwing away the comforter from his body. The king felt that there was no hope now and asked the nanny to put the prince's comforter down. The queen too was sitting near the sick bed. It was late night and because of spending the entire night without sleep, the king fell asleep in the sitting position. He then dreamed that **13 Venerable persons** were coming towards the bed. A voice told him that in the front of the group was the **Prophet (s.a)** and he was followed by the **12 Imams (a.s)**. The voice repeated the names of the **Imams (a.s)** in the same sequence as was mentioned by **Mulla Tahir** some hours ago. The king advanced towards the **Prophet (s.a)** and pleaded with him to pray to **Allah** for the recovery of his son. The **Prophet (s.a)** told him that his son would be restored to health but he must fulfil the conditions made by **Mulla Tahir**. At this point the king awoke from his dream and found that the queen and the nanny were in deep sleep and the comforter that was thrown away earlier was now properly spread on the child's body. He went near the prince and found clear signs of recovery on his face. It was almost time for the morning prayers now and he rushed his men to summon **Mulla Tahir**. **Mulla Tahir** supplicated the whole night praying to **Allah** to help him as otherwise the followers of the **Al e Mohammed (s.a)** will face great hardships from the ire of the king if the prince expired. When there was a knock at his threshold so early in the morning, he thought perhaps the prince had expired. He was told by the messenger that the king had summoned him. He dressed immediately and rushed to the palace. At the entrance to the palace the king was impatiently waiting for him. The king told him that the prince had recovered and was very comfortable. He said that the prince, although very weak,

was uttering words of thanksgiving to **Allah! Burhan Shah** told the **Mulla Tahir** that he would declare his change of faith on the very day that was Friday. **Mulla Tahir** advised him that doing it in a hurry will not be very discreet. He asked him to make the declaration in stages. However the king wanted him to guide him, his queen and their son on the **Right Path** immediately. **Mulla Tahir** advised **Shah Burhan** to arrange a debate between the **Ulema** of all the school barring that of the **Shia School** because there was only one scholar of this creed in the kingdom, **Sheik Abd al Karim Najafi**, who was residing far away. However a messenger was sent to summon him. The debate started and when a cleric of one school presented a point of view, a cleric of another school refuted it. Thus they went on refuting one another for a long time. The king then intervened and said the arguments presented by all of them were refuted and that he had come to the conclusion that none of the four schools is right. At that juncture **Sheik Abd al Karim Najafi** arrived. **Mulla Tahir** himself was a far superior scholar than him. Although he was in dissimulation, he joined the debate as an assistant to **Sheik Abd al Karim**. Becoming the assistant to **Sheik Abd al Karim** itself gave away his propensity of Faith! The king felt that the replies the two were giving to the other group were silencing them. After debating on several topics, they came to discuss the topic of the “**Garden of Fadak**”, “**the Incident of Pen and Paper**” and a few more important subjects. Now the king declared that the faith of **Sheik Abd al Karim Najafi** was the **True Faith** and he declared that he was adopting the Faith. Then he recounted to the assembly the incident about the recovery of his son in full detail. In an instant **3,000** courtiers embraced the **Shia Faith**. The enemies of the **Ahl al Bayt (a.s)** were deeply worried at this development. One bigoted person, **Peer Mohammed**, made a center at his home to oppose the king who, he said, had turned a **Rafizi and a heretic**. He told his supporters to wage a **Jihad** against the king. He gathered his men and advanced to attack the royal palace.

ATTACK ON THE KING’S PALACE & MULLA TAHIR’S STRATAGEM

The king’s palace was besieged by the supporters of **Pir Mohammed**. In the olden days the palaces had very strong gates and the walls used to be very high. The residential part of the people used to be at a distance from

the palace. The king consulted **Mulla Tahir** about the situation and suggested to him to prolong the siege as much as possible when the people will be tired of waiting there and would return to their homes. **Mulla Tahir** studied the pros and cons through his knowledge of **Jafrand** asked **Shah Burhan** to open the gates and step out of the palace. He said that, **Insha Allah**, he would be victorious. Worried, the king said that there was a huge crowd there against him. Anyway, the gate was opened the next morning and **Mulla Tahir** was the first to step out. The king went behind him. **Mulla Tahir** picked up a hand full of soil from the ground, recited a verse from the **Holy Quran** that said, "**And We shall scatter the group like the dust!**" and threw the handful of soil towards the crowd. Once the soil went out of the hand of **Mulla Tahir**, the men switched sides in large numbers. After some time only **Pir Mohammed** was left and others either switched sides or fled from the scene. **Pir Mohammed** too fled from there. He was however apprehended the next day and the king ordered his execution. But **Mulla Tahir** appealed to the king to spare his life. The king asked him to be put into the jail for life. But after 4 years **Mulla Tahir** got him released from the jail. After the king's declaration of his Faith, the practice of mentioning the names of the **12 Infallibles (a.s)** in the sermons of the **Friday Prayers** was commenced. This was the first kingdom in **India** where the names of the **12 Imams (a.s)** were included in the sermons recited from the pulpits of the mosques! They also started a new practice. Wherever the king sat a step was provided above that. On that step would be seated a **Sayed** whose ancestry was proven. The king had a feeling that it would be felicitous if he sat at the feet of a **Sayed**. It was one person, **Mulla Tahir**, who brought about a change in the attitude of a king in the **Deccan**. Later on in the **Northern India** too, in **Delhi**, **Agra** and other parts of **U.P.** a dramatic change came about in the attitude of the people and the enemies of the **Ahl al Bayt (a.s)** had to soften their attitude towards the **Shias**.

Thus commenced the progress of the **Shias** in the vast country with the efforts of **Mulla Tahir**!

Source urdu book Moulana Sadiq Hassan lectures

From Wikipedia, the free encyclopedia **Baha' ad-Din al-`Amili**

http://en.wikipedia.org/wiki/Baha'_ad-Din_al-`Amili

A manuscript by Shaykh Bahai

Shaykh Baha' ad-Din al-'Amili, Shaykh Bahai or Sheykh Bahaee (Persian: ??? ?????) (February 1547 - 30 August 1621) was a scholar, philosopher, architect, mathematician, astronomer and poet in 16th-century Iran. He was born in Baalbek, Lebanon but immigrated in his childhood to Safavid Iran with his father. He wrote over 88 books in different topics mostly in Persian but also in Arabic. He is buried in Imam Reza's shrine in Mashad in Iran.

He is considered one of the main co-founders of Isfahan School of Islamic Philosophy. In later years he became one of the teachers of Sadr al-Din al-Shirazi, also known as Mulla Sadra.[1] His works include Naqsh-e Jahan Square in Isfahan, as well as designing the construction of the Manar Jonban, also known as the two shaking minarets, situated on either side of the mausoleum of Amoo Abdollah Garladani in the west of Isfahan.[citation needed]

Shaykh Baha' al-Din (also spelled Baha'uddin) Muhammad ibn Husayn al-'Amili was born in Baalbek, Lebanon in 1532. He lived in Jabal Amelin a village called Jaba'.

Jabal Amel had always been one of the main Shiite centers of west Asia. Even today various Shiite groups live there. They have played an important role in establishing Shiism in Iran, especially from 13th century onwards. The Baha'i (Bahaei) progeny was among those well-known Shiite families.

As a child, he came to Iran with his father and completed his studies in Isfahan. Having intended to travel to Mecca in 1570, he visited many Islamic countries including Iraq, Syria and Egypt and after spending four years there, he returned to Iran. Shaykh Baha' al-Din died in 1610 in Isfahan. His body was buried in Mashhad according to his will.

Exact dates of birth and death

The exact dates of his birth and death are different on his grave stone and on the ceramic of the walls of the room where he is buried in.[citation needed]

Date of birth:

- *On the ceramics of the wall:* 27 February 1547
- *On the grave stone:* March 1546

Date of death:

- *On the ceramics of the wall:* 30 August 1621
- *On the grave stone:* August 1622

The dates on the wall contain day, month and year, while the dates on the grave stone only contain month and year. The ceramics of the wall

are made in 1945. It seems that at that time a research is performed about the exact dates, and, therefore, the information about the day is added to the dates.[citation needed]

Pen name

According to Bahá'í scholar 'Abdu'l-Hamíd Ishráq-Khávári, Shaykh Baha' al-Din adopted the pen name (takhallus) 'Baha' after being inspired by words of Shi'a Imam Muhammad al-Baqir (the fifth Imam) and Imam Ja'far al-Sadiq (the sixth Imam), who had stated that the Greatest Name of God was included in either Du'ay-i-Sahar or Du'ay-i-Umm-i-Davud.[2] In the first verse of the Du'ay-i-Sahar, a dawn prayer for the Ramadan, the name "Bahá" appears four times: "Allahumma inni as 'aluka min Bahá' ika bi Abháh va kulla Bahá' ika Bahí".[3]

Works

Shaykh Baha' al-Din contributed numerous works in philosophy, logic, astronomy and mathematics. His works include 88 articles, epistles and books. Shaykh Baha' al-Din also composed poems in Persian. His outstanding works in the Iranian language are Jame' Abbasi and two-masnavis (rhymed couplets) by the names of "Milk and Sugar" and "Bread and Halva". His other work Kashkool includes stories, news, scientific topics, Persian and Arabic proverbs. He wrote Khulasat Al-Hisab and Tashrih Al-Aflak in Arabic.

Shaykh Baha' al-Din's fame was due to his excellent command of mathematics, architecture and geometry. He was the architect of Isfahan's Imam Square, Imam Mosque and Hesar Najaf. He also made a sun clock to the west of the Imam Mosque. There is also no doubt about his mastery of topography. The best instance of this is the directing of the water of the Zayandeh River to different areas of Isfahan. He designed a canal called Zarrin Kamar in Isfahan which is one of Iran's greatest canals. He also determined the direction of Qiblah (prayer direction) from the Imam mosque.

He also designed and constructed a furnace for a public bathroom, which still exists in Isfahan, known as *Sheikh Bahaei's bathroom*. The furnace was warmed by a single candle, which was placed in an enclosure. The candle burned for a long time, warming the bath's water. According to his own instructions, the candle's fire would be put out if the enclosure was ever opened. This happened during the restoration and repair of the building and no one has been able to make the system work again. He also designed the Manar Jonban (shaking minaret), which still exists in Isfahan.

The High Council of Cultural Revolution in Iran designated April 23 as the National Architect Day, marking the birth anniversary of Sheikh Bahaei.

Books

- Kashkoul (in Persian) (Persian: ????? ?????)
- Touti Nameh (in Persian) (Persian: ???? ????)
- Naan o Paneer (in Persian) (Persian: ??? ? ????)
- Sheer o Shekar (in Persian) (Persian: ??? ? ???)
- Naan o Halva (in Persian) (Persian: ??? ? ????)
- Jaame'e Abbasi (in Persian) (Persian: ????? ?????)
- Al-favayed as-Samadieh (in Arabic)
- Mashregh osh-Shamsain wa Eksir os-Sa'adatain (in Arabic)
- Al-Athna Ashariyah (in Arabic)
- Zobdat ol-Osul (in Arabic)

Imami Jurisprudence

In the Twelver tradition, Shaykh Bahai is regarded as a leading scholar of his age and a mujaddid of the seventeenth century.[4] His erudition won of him the admiration of Shah Abbas, and he was appointed the Sheikh ul-Islam of Isfahan after the death of the previous incumbent.[4]He composed works on tafsir, hadith, grammar and fiqh (jurisprudence).[4]

Sciences

Shaykh Baha' al-Din is also attributed with architectural planning of the city of Isfahan during the Safavid era. His interest in the sciences is also apparent by some of his works and treaties. One of his works in astronomy is the treatise Fi Tashir al-Aflak (Anatomy of the heavens).[4] His book Kholasat al-Hesab the summa of arithmetic was translated into German by G. H. L. Nesselmann and was published as early as 1843.[4] Shaykh had designed a public bath called "Garmabeh-e-shaykh" in Isfahan which for a long time it was running and providing hot water to public for years without any visible heating system of the day which usually needed tons of wood. Recently in 1969-70 the bathroom heating system was excavated and few series of underground pipe lines made of sun dried clay were discovered even though there are many theories about the working of this heating system, it was concluded recently that he knew about biogas and the network was to guide toilet wells which were common to Iranian's houses and mosques. This genius of architect was a true testimony to Persianate Safavid Turks or Islam.[5]

Mysticism

Shaykh Baha' al-Din was also an adept of mysticism. He had a distinct Sufi leaning for which he was criticized by Mohammad Baqer Majlesi.[4] During his travels he dressed like a Dervish[4] and frequented Sufi circles.[4] He also appears in the chain of both the Nurbakhshi and Ni'matullāhī Sufi orders.[4] In the work called "Resāla fi'l-wahda al-wo-jūdīya" (Exposition of the concept of Wahdat al-Wujud (Unity of Existences), he states that the Sufis are the true believers,[4] calls for an unbiased assessment of their utterances,[4] and refers to his own mystical experiences.[4] His Persian poetry is also replete with mystical allusions and symbols.[4] At the same time, Shaykh Baha' al-Din calls for strict adherence to the Sharia as a prerequisite for embarking on the Tariqah[4] and did not hold a high view of antimonianmysticism.[4]

A poem of his is cited below[citation needed]:

Plead For Unison Translation: Maryam Dilmaghani

So long, in plead of unison with thee
my eyelids are drowned in the deluge of tear.
So long, in plead of unison with thee,
Thou, the sole beloved!
The arrow of thy sorrow pierced all lovers' heart...
For how long, how long shall we be kept apart?
We are countless, all occupied by thy thought
Helas! thou be'est concealed of our sight.
Thou, the sole beloved!
The bird found thy fine face in every turf
The butterfly enlightened in core of the flame
The mystic recognized thy essence

In every scene and each face.
 It means that one can see thee at every glance,
 In every instance.
 It means that I am not mad that I knock every door,
 I knock every door.
 In every sea I dive, thou be'est the sole host.
 In every route I walk, thy shine is the lone light,
 In the tavern and mosque thou be'est the only Lord,
 Thou be'est the only Lord.
 Thou be'est the destination, thou be'est the pledge.
 The reason is thee when I wander drunk,
 The reason is thee when I meet with the monk,
 The reason is thee when I am praying in the mosque.
 They are all pleas and thou be'est the pledge.
 Thou be'est the sole pledge.
 The reason is thee when I wander drunk,
 The reason is thee when I meet with the monk,
 The reason is thee when I am praying in the mosque.
 They are all pleas and thou be'est the pledge.
 Thou be'est the sole pledge.

See also

- Sheikhabaee University in Isfahan, which was named in his honour

References

-
- 1. ^ [1]
- 2. ^ Lambden, Stephen (1993). "The Word Bahá': Quintessence of the Greatest Name". *Bahá'í Studies Review* 3 (1).
- 3. ^ Khadem, Dhikru'llah (March 1976). "Bahá'u'lláh and His Most Holy Shrine". *Bahá'í News* (540): Pp. 4–5.
- 4. ^ a b c d e f g h i j k l m n o Encyclopædia Iranica, "BAHĀ'-AL-DĪN 'ĀMELĪ, SHAIKH MOḤAMMAD B. ḤOSAYN BAHĀ'Ī" by E. Kohlberg [2]
- 5. ^ ref. sayed hosein Nasr notes on him

External links

- Biography
- Bibliography of Shaykh Baha'i, by Stephen Lambden (in progress)
- Menar-e-Jonban
- Hamid-Rezā Hosseini, [http://www.jadidonline.com/story/27122008/sheihk_bahai Lovingly in the House of Sheykh Bahāee (in Esfahan)(Āsheghāneh dar Khāneh-ye Sheykh Bahāee - in Persian, Jadid Online, 27 December 2008.
- A shorter version in English: Isfahan's Hidden House, Jadid Online, 26 February 2009.
- Audio Slideshow with English subtitles (5 min 18 sec).

Chapter 19

ALLAMA MUQDIS ARDBELI - xxx-0993AH

Name: Mohammed ibne Ahmed

Born : On : Not known **At:** Ardbel, Azerbaijan Province, Iran

Died : Safar 993 H **At:** Najaf e Ashraf

Title : Muqdis

The family to which **Muqdis Ardbeli** belonged was not very well known. Therefore his date of birth and other particulars are not available. Therefore the historians are unable to record his exact age. But the date when he demised has been recorded in history because he rose to be an eminent scholar, **Mujtahid** and **Marja**.

Muqdis Ardbeli was recognized as the **Marja** after the martyrdom of **Shaheed e Saani**.

The prominent mentors of **Muqdis Ardbeli** were the disciples of **Shaheed e Saani**. Among the disciples of **Muqdis Ardbeli** were so many **Mujtahids** that besides **sheik Toosi** none had this number of eminent disciples. Among the most erudite disciples of **Muqdis Ardbeli** was the author of "**Mu- Aalim**", the son of **Shaheed e Saani**. This is a book on the principles of **Fiqh** and is on the curricula of all the **Shia Seminaries** in the world. The **Mujtahids** who pass edict (**Fatwas**) refer to this book as a basis for their decisions. Not only **Muqdis Ardbeli** left behind his brilliant disciples to perpetuate his good work but also his own monumental writings. He wrote the book "**Zabdat al Bayan**" that deals with all the verses of the **Holy Quran** that have relation with the matters of **Fiqh**. He also wrote "**Hadiqat al Nadiya**" on the lives of the **Fourteen Infallibles (a.s)**. Incidentally, this book has been recently translated into **Urdu**. People have been benefiting from the works of **Muqdis Ardbeli** for the past 450 years.

As we have already mentioned that **Muqdis Ardbeli** was born in **Ardbel** and died in **Najaf e Ashraf** and was interred in a corner of the mausoleum of **Hazrat Amir al momineen (a.s)**, near the left minaret of

the building. As the person enters the mausoleum from the left, there is a room, which was the treasury of the **Imam(a.s)** is also interred this treasure of the **Shias, Muqdis Ardbeli!**

THE GREATNESS OF MUQDIS ARDBELI

Let us now consider the greatness of **Muqdis Ardbeli**. **Muqdis Ardbeli** was acknowledged as the **Marja** of his times when his contemporaries were men of caliber like **Mir Baqir Damad** who is recognized as the greatest philosopher in the history of **Islam** and also **Sheik Bahai**. The biggest achievement of **Muqdis Ardbeli** is that he put a new life into the seminary at **Najaf e Ashraf**. This seminary established by **Sheik Toosi** is working for more than thousand years and has produced umpteen numbers of **Mujtahids**. After about a hundred years of its foundation, the center of **Shia** learning moved to **Hilla** and shifted to **Najaf e Ashraf** again when **Muqdis Ardbeli** became the **Marja** after the martyrdom of **Shaheed e Saani**. **Muqdis Ardbeli** was a man of such piety that it is believed that he was met by the **Imam e Zamana (a.s)** several times. Our eminent **Ulema** have been having one or two meetings with the **Imam (a.s)**. But the greatness of **Muqdis Ardbeli** is that he had this privilege time and again. It is said that whenever he met with difficulty in finding answers to intricate problems, he would get the solutions by making access to the **Rouza** of **Hazrat Amir al Momineen (a.s)**. This was the result of his piety that throughout his life he didn't do even one **Mubah** (permissible) act and he did only **Wajib** (mandatory) or **Mustaheb** (the Optional) acts. It is believed that for full forty years he didn't relax his limbs for sleeping or for sitting. The eminent **Mujtahids** like **Allama Majlisi** (the author of **Bahar al Anwaar**), **Mirza Hussain al Noori** (author of **Mustadrak al Wasael**), **Sayed Nemat Allah Jazaeri** (author of **Anwaar Nomania**) and the authors of **Lulu Bahrain** and **Rauzaat al Janaat** have all one sentence praising the piety of **Muqdis Ardbeli**. It is said that his piety was like the manners of the **Prophet (s.a)**, the valor of **Hazrat Amir al Momineen (a.s)**, and the magnanimity of **Hatim Tai**.

THE SCHOLASTIC ACHIEVEMENTS OF MUQDIS ARDBELI

We can gauge the scholastic capabilities of **Muqdis Ardbeli** from the very fact that he succeeded **Shaheed e Saani** as the **Marja** of the **Shias** despite of such scholars as **Sheik Bahai** and **Mir Baqir Damad** as his contemporaries. His scholastic prowess can also be gauged

from the roster of his eminent disciples who benefited from his erudition. The erudition of **Muqdis Ardbeli** has been confirmed by the **Prophet (s.a)** who came into his dream, sitting along with **Moosa Kaleem Allah (a.s)**. As recounted by **Muqdis Ardbeli** himself that when, in his dream, he sat in the company of the two infallibles, **Hazrat Moosa (a.s)** looked at him and asked the **Prophet (s.a)**, "Who this person is?" The **Prophet (s.a)** replied, "This is one of the scholars from my **Ummat!**" One should note that the **Prophet (s.a)** himself is mentioning of him as a scholar. Then **Hazrat Moosa (a.s)** said, "O' Habib! If you agree, I shall ask him some questions!" The **Prophet (s.a)** agreed. **Hazrat Moosa (a.s)** came close to **Muqdis Ardbeli** and asked, "O' person! Tell me what is your name?" Generally long discussions are started in this manner. **Muqdis Ardbeli** said, " My name is **Mohammed ibne Ahmed** and I am from a place called **Ardbel**. These days I am residing at **Najaf e Ashraf** and my house is situated in one of the lanes there." Thus he made a short introductory remark for five to seven minutes. Surprised, **Hazrat Moosa** asked, "I have just asked your name! Why did you give such a lengthy introduction?" **Muqdis Ardbeli** said, "O **Kaleem Allah (a.s)**! I am asking you a question! I draw your attention to the verses of **Surat al Taha**, in the beginning of which, there is mention of your passing through a wilderness with your spouse. It was a dark night and you needed light. All of a sudden you saw a fire burning on the hill. You asked your spouse to wait and also told her that you would go up the hill and fetch some fire. Once you reached the top you saw that the fire was burning behind some bushes. Suddenly there came a voice from the bushes, 'O' **Moosa! I am your God!**' Then there are the verses (of **Surat al Taha**) mentioned by me. **Allah** asked you, 'O' **Moosa! What is in your right hand?**' You replied, 'In my right hand there is my staff. I take its support while I sit on the ground! With it I herd my sheep and there are several other uses of this staff of mine!' Now **Muqdis Ardbeli** asked **Hazrat Moosa (a.s)**, in his dream, 'O **Prophet Moosa! Allah** had asked you only one question (What is in your right hand?). You could have only said, "My staff!" What was the need to say that you sit with its support and herd the animals with it and that there were many uses of the staff for you? **Hazrat Moosa (a.s)** replied, "O person! It was my first opportunity of conversing with **Allah**. My heart was telling me to prolong the conversation as long as possible! Therefore I prolonged my reply!" Now **Muqdis** said, 'O **Allah's Prophet (a.s)**! I am conversing with you for the first time! Therefore my heart told me to prolong the talk as much as I could!" Now **Hazrat Moosa (a.s)** went away saying,

‘Now I have no need of asking you any further questions. He went near the **Prophet (s.a)** and said, ‘You had very rightly said that the **Ulema** in your **Ummat** are like the prophets of **Bani Israel!**’

THE SANCTITY OF MUQDIS ARDBELI & HIS ABSTINENCE

Once **Muqdis Ardbeli** wanted to travel from **Najaf e Ashraf** to **Kazimain** for **Ziarat**. He went to the person in **Najaf** who used to hire the animals for traveling. Those days there were no buses or trains for transport. This event took place in his younger day when **Muqdis Ardbeli** didn’t have his own animal of transport. He went to the animal hirer and asked for an animal for his travel. The man asked him how much material he would carry along on his journey. **Muqdis** said that he would just go himself and he wouldn’t have any luggage with him. The man offered to give an animal for the journey at a certain hiring charge. **Muqdis Ardbeli** traveled to **Kazimain** and was getting ready to return after the **ziarat**. One man met him there and requested him to carry an envelop containing some urgent documents for his brother in **Najaf**. He said that he wasn’t able to find any dependable courier to take his papers and requested **Muqdis** to help him. **Muqdis** thought that it was a **Momin’s** request and agreed to carry the papers with him. When he entered the ramparts of **Najaf**, people were already worrying that he was expected to arrive back much earlier. They were worrying if he had met with some accident on the way. They took a sigh of relief when they noticed him arriving. But they expressed concern on seeing him that he looked very tired as if he walked all the way from **Kazimain**. In fact, he entered the town walking and the animal was trailing behind him. They asked him, “Did you walk all the way from **Kazimain**?” He said, “I did walk all the way!” Surprised, the persons asked, “Why did you have to walk when you had a transport animal with you? You have already paid the hiring charges and it was your right to use the animal for the journey!” **Muqdis Ardbeli** replied, “yes, I did walk! The reason is that there was a clash of two rights and I didn’t want to contravene any of the two rights!” The men asked, “What were the two rights that you tried not to contravene?” He said, “A **Momin** from **Kazimain** gave me an envelope to be carried to his brother in **Najaf**. If I refused, I would have denied the right of a **Momin**. If I mounted the animal with that letter, I would have counter-vened the right of the animal hirer because he had determined the hire charges for my riding it without any material with me! Before fixing the charges he had ascertained from me that I would travel without any

material with me!" Today's modern people would be surprised at this precaution exercised by **Muqdis Ardbeli**, but it was his piety that he wasn't willing to contravene the agreement with the hirer of the animal that no material would be carried on the animal during the journey without his permission!

ONE MORE INCIDENT FROM MUQDIS ARDBELI'S LIFE

Another incident in the life of **Muqdis Ardbeli** is very well known. During his time the rule of the **Safavi Dynasty** had already established in Iran. When **Tahmasp Shah** was the ruler, he had invited **Muhaqqaq Saani** to go over to Iran and run the administration of the country according to the **Shariah**. He had refused to accept the assignment. In **Iraq** too **Shia** rule was started and it had consolidated by the time **Muqdis Ardbeli** arrived on the scene. At that time **Shah Abbas Safavi** was the ruler of Iran. His realm was very big and he was a strong monarch. His dedication to the mausoleum of **Imam Reza (a.s)** was so strong that he visited the shrine regularly and he used to walk all the way up and down! He himself used to sweep the shrine and the mosques with a broom. **Shah Abbas** invited **Sheik Bahai** to his realm and handed over the affairs of the state to him. **Shah Abbas** had great admiration for **Muqdis Ardbeli**. Once **Shah Abbas** was furiously angry on one of his ministers. The minister was very much worried and he flew to **Najaf e Ashraf** and met **Muqdis Ardbeli** and requested him to try reconcile the ruler with him. **Muqdis Ardbeli** wrote a letter to **Shah Abbas**. He addressed him in the following words, "To **Shah Abbas**, the founder of a temporary realm: This person was an oppressor but is now the oppressed! You must now pardon and forgive him and Allah might forgive you! **Shah Abbas** was a very big king. He was the contemporary of **King Akbar of India**. When he learned that a letter had arrived from **Muqdis Ardbeli**, he stood up, took the letter in his hands with great respect, touched it to his eyes, opened it, read it and immediately dictated a reply that action had been instituted according to the instruction of **Muqdis Ardbeli** and requested him to remember him during his prayers! The way **Shah Abbas** replied to the letter shows the greatness of **Muqdis Ardbeli** that the prominent king was submitting himself to his advice.

Muqdis Ardbeli was always willing and ready to help **Momins** for resolution of their problems. He had particular concern about the rights of the **Momins**. We shall mention here an incident about **Muqdis Ardbeli** that was included in a book about the **Eighth Imam (a.s)**. One

day **Muqdis Ardbeli** was walking on the banks of the canal in **Najaf e Ashraf**. Although he was the pontiff of the **Shias** those days, he used to dress in very simple attire. A visitor to the shrine thought that he was a very ordinary person. He gave a much used dress to **Muqdis Ardbeli** asking him to wash it properly, dry it and give back to him. The man told him that he had come to **Najaf** for **Ziarat** and was tired of the travel. **Muqdis Ardbeli** sat near the bank of the canal and started washing the dress without mentioning anything to the person..He was washing the garments and the person stood nearby watching him. But he noticed that people were gathering around them curiously. He was surprised why the people were crowding there. He asked someone, why so many persons stopped there. The man said that the person who was washing the clothes was their **Mujtahid** and the **Aalam!** The people were thinking that **Muqdis Ardbeli** was perhaps washing his own clothes. Hearing this, the man felt penitent that in error he had asked the great cleric to wash his dress. He begged **Muqdis Ardbeli** to give back the garment to him. **Muqdis** told him that the dress was almost clean and he wanted the man to let him complete the washing. The man folded his hands and wanted to seek pardon. **Muqdis Ardbeli** told him firmly not to use any such words. He said that what he was doing was a **Momin's** right over him. He said that by washing the clothes he was fulfilling a very small right of the person! He also said that he had the burden of plenty of rights of the **Momins** on his shoulders that have to be fulfilled by him! Another **Momin** came near him and requested him to recommend his case to **Shah Abbas**. **Muqdis Ardbeli** picked up pen and paper and wrote a letter of recommendation to the king. When the king was informed that a letter had arrived from **Muqdis Ardbeli**, he stood up from his throne and walked till the threshold of the palace and received the letter with due respect! He went back to the throne, sat down and read the letter. **Muqdis Ardbeli** had addressed him as "**Brother Abbas**" and requested him to help accomplish the work of the **Momin**. The King asked his functionaries to accomplish the task of the person who was recommended by **Muqdis Ardbeli**. He gave the letter to his son to keep it carefully and asked him to put it in his grave at the time of his interment after his death. He said that if **Munkir-Nakeer** thought of retributing him, he would present the letter to them to seek pardon telling them that the great **Aalam** and **Mujtahid** had addressed him as a brother!! **Shah Abbas** desired very much that **Muqdis Ardbeli** moved to **Isfahan**, the capital of **Iran** those days. **Sheik Bahai** was already there and was running the affairs of the State as

the **Naib e Imam (a.s)**. **Shah Abbas** had constructed a grand mosque in **Isfahan** in which, it is said, there are seven things, each of which was valued at hundreds of thousands of **Dinars** those days. It was **Shah Abbas'** wish that **Muqdis Ardbeli** came to **Isfahan** to lead the congregations at this mosque. He wrote a letter requesting **Muqdis Ardbeli** to come; but he refused to accept the invitation. **Shah Abbas** sent his ministers as personal emissaries, but **Muqdis Ardbeli** refused to come. He even sent his sons to persuade him, but to no avail! His argument was that his running the seminary at **Najaf e Ashraf** was certainly more important than leading the congregation at the grand mosque of **Shah Abbas** in **Isfahan**. In the end the king went to **Sheik Bahai** and told him that he himself was a **Mujtahed** and that he would be able to convince **Muqdis Ardbeli** to come along with him to **Isfahan**. Even **Sheik Bahai** had a desire that a visit by the **Marja** of the time would go a long way in propagating the word of the **Ahl al Bayt (a.s)** in the country. **Sheik Bahai** easily agreed to undertake the trip to **Najaf e Ashraf** for the purpose. He reached **Najaf** with a small contingent of men. He met **Muqdis Ardbeli** that he, a **Mujtahid** himself,, had come to him to take him to **Isfahan** and requested him not to turn down the invitation. Now **Muqdis Ardbeli** agreed to accompany him. But when he saw the royal steeds and the contingent of men, he refused to travel in that luxury. He said that he had his own mule for the journey and that he preferred to use it for his travel. **Muqdis Ardbeli** was so careful in his attitude that he took full care of the rights of his mule. Whenever he traveled, he mounted the mule for half the distance and walked along with it the other half! When people asked him why he did like that, he would reply that the mule too had life in it and it needed some rest. He thought that if he put all his weight on the animal, all the way, it would be denying its right to have some rest! While not riding on the mule, he would allow it to go at a pace it preferred! He didn't like to use a whip on the animal. While passing through green pastures, the mule would leave the track and start nibbling at the grass. In such circumstances he would wait patiently till the mule had its fill of the grass. One can imagine the care he took of the **Momins** when he was so concerned about an animal. **Sheik Bahai** didn't insist on his using the royal horse and agreed that **Muqdis Ardbeli** could use his own mule for the journey. During the journey it was difficult for the royal steeds to keep company with the slow moving mule. On the way **Sheik Bahai** requested **Muqdis Ardbeli** to ride on a horse to speed up the journey. But **Muqdis Ardbeli** didn't agree. The journey was very slow and **Sheik Bahai** was

getting irritated. To speed the mule he whipped it with his leash. **Muqdis Ardbeli** was very unhappy at this and turned his mule to travel back to **Najaf e Ashraf**. He said that he was a **Mujtahid** and had whipped an animal, then how cruel would be the rulers of the country where he lived. He therefore decided to return back to **Najaf e Ashraf**. He had great regard and respect for **Sheik Bahai**, but when he saw him whipping the mule, he changed his mind!

MUQDIS ARDBELI IN THE MAUSOLIA OF THE INFALLIBLES (A.S)

Amir Aalaam narrates an incident about **Muqdis Ardbeli**. This incident is also quoted by the historians through **Sheik Fadl Allah Taqweeti**. Both these persons were the disciples of **Muqdis Ardbeli**. When **Muqdis Ardbeli** was asked in his advanced age as to who was to be contacted if any question cropped up in peoples' minds about philosophy, mathematics and logic, he mentioned the name of **Fadl Allah Taqweeti**. About questions concerning **Fiqh, Shariah, Hadit etc.** he directed them to contact **Amir Aalaam** who was nominated as his deputy by **Muqdis Ardbeli**. Most of the books are referring to the incident through **Amir Aalaam**. He said that he used to reside in a room at **Najaf e Ashraf** and study with his mentor during the days. He used to return to his room in the night and continue with his studies till he slept. Everyone cannot be as brilliant as **Muqdis Ardbeli**. It is said about his brilliance that during his early days of education he had a friend, **Mirza Aju Jani**. Both of them took lessons from the same teacher. **Mirza Aju Jani** used to revise the day's lessons after the **Maghrib** prayer and continue studying it till the morning to be able to retain the matter contained in the lesson. But **Muqdis Ardbeli** used to sleep after the prayer and used to rise late in the night to offer the **Namaz e Shab**. After that whatever time he got, he would look at his previous day's lesson and by the time of the morning prayer, he would be thorough in the contents of the lesson! Now coming back to the incident narrated by **Amir Aalam**. One night he was studying in his room. By mid night he felt tired and went out in to the courtyard of **Amir al Momineen (a.s)**. He saw some person slowly walking. After crossing the courtyard he sprinted towards the **Haram**. **Amir Aalam** thought that the person might have some wrong intention. Those days there wasn't any proper security arrangement for the mausoleum. In later times **Shah Abbas** had deputed some men to guard the place. Expensive gold and silver chandeliers were kept in the mausoleum and sometimes they were stolen. He

quietly went behind the person. When he reached near the door of the mausoleum, it opened by itself. All the doors opened by themselves in the similar manner. The person reached near the sarcophagus and offered his greetings. **Amir** heard the reply of the greeting emanating from the sarcophagus. Then a conversation started. Now **Amir Aalam** understood. One of the voices was that of his mentor **Muqdis Ardbeli** and the other voice he didn't identify nor he did he see any other person with his teacher. After sometime his mentor emerged from the mausoleum and started walking towards **Koofa**. He was surprised why he was going towards **Koofa** in the middle of the night. He quietly walked behind his mentor. They went on and on when he noticed that the neighborhood of **Koofa** was visible in the twinkling of the stars. Thus they reached the **Masjid e Koofa** where **Hazrat Amir al Momineen (a.s)** was inflicted the fatal wound by **Ibn e Muljim** on **21 st of Ramadan**. Entering the mosque, **Muqdis Ardbeli** greeted loudly. He heard someone greeting him back. But no individual was visible there. A conversation started again between his mentor and the invisible person. **Muqdis Ardbeli** emerged out of the **Koofa Mosque** and started walking towards **Najaf e Ashraf**. About half way from there is the **Masjid e Sahla**. When they reached there **Amir Aalam** got a loud hiccup. His mentor stopped. He turned back and said, "**Amir Aalaam!** How you are here?" he knew that he couldn't hide himself from his mentor any more. He went forward, politely greeted him and told his mentor that in that night he had witnessed very strange events. He requested the mentor to explain the matter to him. The mentor said, "As long as I am alive, you mustn't mention about this incident to anyone!" **Amir Aalaam** mentioned about the event when he had himself risen to the position of **Marja**. The mentor then continued, "I was thinking about some problem that I was unable to resolve. It is the principle of all the seminaries that the teacher studies the subjects that he has to teach the next day. It is considered very unethical to go unprepared for teaching the disciples! By midnight I started worrying that I wasn't able to understand the topic thoroughly Therefore I went near the sarcophagus of **Hazrat Ali (a.s)** and requested for his guidance. He said that it is the period of **My Son the Imam e Zamana(a.s)** and you must get the guidance from him. I asked where could I meet the **Imam e Zamana(a.s)**?" He said, "Presently he is in the **Masjid e Koofa**." "I immediately proceeded towards the **Masjid e Koofa**. The **Imam e Zamana (a.s)** was there. I greeted him and presented my problem to him. He guided me and I am

now ready with the matter for my day's lessons!" This was the state of the piety of **Muqdis Ardbeli**!

Incidentally, three places have been mentioned in connection with this event—the **Haram of Hazrat Amir al Momineen (a.s) in Najaf e Ashraf, Masjid e Koofa and Masjid e Sahla**. These three places have a very strong relationship with the **Imam e Zamana (a.s)**. When the **Imam e Zamana(a.s)** will come back from hiding, **Masjid e Koofa** will be his office or he will function from there, **Masjid Sahla** will serve as his **Bayt al Maal (the Treasury)** and the **Haram of Amir al Momineen (a.s)** will be the **Imam (a.s)**'s place of prayer and supplication! Besides the mandatory prayers, all other prayers the **Imam (a.s)** would offer there!

GREAT STATUS OF MUQDIS ARDBELI IN VIEW OF ALLAH

Those days there was no proper arrangement for supply of water. People had to draw water from the wells for the purpose of **Wadu** and other needs. It was late night and **Muqdis Ardbeli** was drawing water from the well to offer his night prayer (**Namaz e Shab**) at the **Mausoleum of Hazrat Amir al Momineen (a.s)**. He put the bucket tied to a rope in the well. When he drew it out, it came full of precious stones and not water. He turned back the precious stones into the well, put the rope and bucket into the well, drew them back and again he found that only precious stones came out. His eyes watered. He said, "O' **Allah!** I want water for my ablution and not any riches!" He put the bucket in a third time and he got pure water from the well!"

The greatness of **Muqdis Ardbeli** can also be gauged from another incident. Those days he was residing at **Koofa**. The country was passing through acute famine. It was his habit to help people in a very subtle way without giving them any inkling that he was extending help to them. Those days there was a certain quality of cloth used for turbans which was as expensive as gold. **Muqdis Ardbeli** used a long length of that cloth for his turban. When he stirred out of his house, he would cut small pieces of the cloth and give to poor, needy person. By the time he returned home, the turban would become very small. People used to take the piece of the cloth as **Tabarruk (Benediction)** and people of means would buy those pieces from the poor persons. Thus the poor were supported by **Muqdis Ardbeli**. During the period of famine he would give away the materials from his home to the poor people. Once, during the famine, he was left only with materials only sufficient for giving to one poor person. The rest he had already distributed to the poor

of **Koofa**. There is always a limit for the wife and other members of the family to extend cooperation in such magnanimity. His wife said, "You have distributed all the materials and we are left only with small quantities that may not be sufficient for us! In a few days the provisions will be exhausted; then we may have to spread our hands in front of others!" **Muqdis Ardbeli** kept quiet. He quietly went to the **Masjid e Koofa** and sat there in **Ait e Kaaf (Retirement to a mosque for continuous Prayer)**. He was in the mosque for two days. On the third day someone knocked at the door of his house. When his spouse opened the door she found an **Arab** standing there. Behind him were two mules laden with bags full of best quality flour. He shifted the bags inside the house and said that the flour was sent by the person who was sitting in **Ait e Kaaf** at the mosque. **Muqdis Ardbeli's** wife cooked bread for the family and also sent for him to the mosque for breaking his fast. **Muqdis** returned home after three days of the prayers. His wife said, "This time you have sent such fine flour that I had never eaten in my life!" **Muqdis AAdbeli** said, "I didn't send anything to you!" The wife described the person who brought the flour laden on mules and he had delivered the materials making reference to him. **Muqdis Ardbeli** understood who the person could have been. He immediately offered two genuflections of prayer of thanksgiving! He said, "My **Imam (a.s)** has so much concern about me that he felt there was a situation of scarcity in my home and he came in person to help us!" This was the status of **Muqdis Ardbeli** in the consideration of the **Imam (a.s)**.

IMMERSED IN THE LOVE OF THE AHL AL BAYT (A.S)

Muqdis Ardbeli's love for the **Ahl al Bayt (a.s)** had been proverbial. While he was residing at **Karbala**, he used to walk a distance of four **Farsaqs (about 14 miles)** away from the town to attend on his nature's calls. Once people asked him why he was going so far for the purpose. He said that his heart wouldn't accept putting even a drop of dirt on the holy land. This was an example of his profound love for the **Ahl al Bayt (a.s)**. He also followed the **Shariah of Islam** implicitly which certainly was a mark of his intense love for **Allah**, the **Prophet (s.a)** and his **Infallible Progeny (a.s)**. His effort was always to uphold the norms of the **Shariah** for which the **Ahl al Bayt (a.s)** had made supreme sacrifices. A person who visits **Karbala** for **Ziarat** might follow this regime for a few days, but one can imagine the depth of **Muqdis Ardbeli's** dedication and piety that he lived in **Karbala** for several years and he trudged the distance every day, day after day! It is said that when he

lived in **Najaf e Ashraf** it was a practice, and it is the practice to this day, that on the week ends, **Thursdays and Fridays**, there would be holidays for the seminary. The **Mujtahids**, mentors and students travel to **Karbala** on **Thursdays**, spent the night there and get back to **Najaf** for the **Friday** congregation. For such journeys a question arose. During the journeys one has to offer curtailed prayers, **Two Rakaat (Genuflections)** instead of the mandated **4 Genuflections**. But the requirement is that if one travels without any specific purpose, he will have to offer the full four genuflections of the prayer. **Muqdis Ardbeli** used to visit **Karbala** every week-end. Sometimes he used to offer the full **4 genuflections** of the prayer and sometimes he used to curtail it to **2**.

Thus this life of utmost caution in observation of the norms of **Shariah** came to an end in the year **993 H**. **Muqdis Ardbeli** is in his eternal sleep on the left hand corner of the mausoleum of **Hazrat Amir al Momineen (a.s)** and on the right hand corner is interred **Allama Hilli**. When a person enters the mausoleum for **Ziarat**, he will have to pass through the right side and reach the left where there is a room which is the treasury of **Hazrat Amir al Momineen (a.s)**. In this room is interred the invaluable gem of the **Faith of the Ahl al Bayt (a.s)**, **Muqdis Ardbeli**. It is said that some **Mujtahids** saw him in their dreams. They saw him wearing excellent apparel and a crown of gold was on his head and was coming out of the **Haram** of **Hazrat Amir al Momineen (a.s)**. He told, "My actions have not benefited me so much as my love for the person interred in this mausoleum!" This was a message from **Muqdis Ardbeli** that with implicit practice of the norms of **Shariah** one should have profound love for the **Al e Mohammed (a.s)** in his heart !

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 20

MOHAMMED MOHSIN FAIZ KASHANI - 1007-1091 AH

Name : Mohammed son of Shah Murtada son of Shah Mahmood
Also known as Mulla Mohammed Mohsin Faiz Kashani
Born : 1007 H at Kashan, Iran
Died : 1091 H at Kashan, Iran

Hal jazaa al ehsaan al al ehsaan

In this verse from **Surat al Rehman Allah** propounded the principle of humanity that if someone does a good turn to some other person, there cannot be a return for that other than the beneficiary trying to be good to his benefactor! Certainly all the **Martyrs, Ulema** and the **Mujtahids** are the benefactors of the **Momins** and the entire **Jaafari Community**. They faced adverse hardships to guide the **Momineen** under extremely adverse conditions. They propagated the word of the **Ale Mohammed (s.a)** for the benefit of the posterity The **Al e Mohammed (s.a)** themselves gave guidance to their followers but they deputized the **Ulema** as a medium of conveying their word to the people.

THE BIRTH, DEATH & THE FAMILY OF MULLA MOHAMMED FAIZ KASHANI

Mulla Mohammed Faiz Kashani was born in a period when the oppression of the followers of the **Al e Mohammed (s.a)** was comparatively less. The period of excessive oppression continued till the **9th** and early **10 Century H**. **Mulla Kashani's** period was at the time when one major country, **Iran**, was administered by the followers of the **Ahl al bayt (a.s)**. Therefore the oppression and suppression of the **Momineen** abated for a short spell. In this respite our **Ulema** served the **Faith** to the best of their capabilities and did such a good turn to the

cause of the followers that it is safe and, **Alhamd u Lillah**, progressing on the right lines. What service **Mulla Kashani** rendered to the community, we shall discuss later.

His given name was **Mohammed** but he was addressed with the nickname of **Mohsin**. Because of his scholastic capabilities his mentor gave him the title of **Faiz or beneficent**.

Mulla Kashani was born in early **Eleventh Century Hijra** and died almost at the end of the same century. at the age of **84** years. He belonged to a scholarly family. His father was an erudite scholar and his brothers too were scholars of repute. The next generation too produced men of letters in his family. **Mulla Kashani** took birth in **Kashan** and died in the same place. He has been interred in **Kashan** at a place called **Qoh Karamat**. To this day his grave is maintained in a good condition.

After **Allama Hilli** and **Allama Majlisi** no scholar has written as many books as **Mulla Kashani**. The bibliographies of literature contain a list of over **200** voluminous books penned by **Mulla Kashani**. His best works, in today's parlance, are "**Tafseer e Saafi**" and "**Kitab e Waafi**". We shall discuss about these books later on. Among the mentors of **Mulla Kashani**, **Sayed Majid Bahraini** and **Mulla Sadr al Deen** are prominently mentioned. But he had also obtained an **Ijaza (Certificate of Merit)** from **Sheik Bahai** as well. Among **Mulla Kashani's** disciples the most prominent was **Allama Mohammed Baqir Majlisi**.

EDUCATION, MENTORS, DISCIPLES & WRITINGS

The early education of **Mulla Faiz Kashani** was in **Kashan** and **Qum**. Then the news spread that **Sayed Majid Bahraini** had migrated to **Iran**. He was a very eminent scholar from **Bahrain** and one of the greats of his time. He settled to reside in the city of **Shiraz** in **Iran**. With his coming **Shiraz** became an important center of **Shia** learning. Students from all over the country started moving towards **Shiraz**.

At that time **Mulla Faiz** was a youth. He also had a desire to pursue his studies under **Sayed Majid Bahraini**. But **Mulla Faiz Kashani's** father was reluctant to send him to **Shiraz**. He told him that **Qom** itself was a

big center of learning and that he could pursue his studies staying at home. **Kashan** and **Qom** are almost like twin cities. Thus an argument commenced between the father and the son. **Mulla Faiz** was insistent that he must study under **Majid Bahraini**. When the father and son couldn't come to a conclusion, they did an augury (**Istekhara**) through the pages of the **Holy Quran**. The Verse that came in their view (the **Verse 21** of **Surat al Tauba**) reads as follows was:

“...why should not then a company from every party of them go forth that they may acquire (proper) understanding in religion, and that they may warn their people when they return unto them, so that they may be cautious?”

—Al-Bara’at, Verse 122

This Verse clearly exhorts persons to leave their homes and go forth to acquire the religious learning. When such a clear indication was available, there wasn't any question of stopping **Mulla Kashani** from proceeding to **Shiraz** for his education. To satisfy himself, **Mulla Kashani's** father did an augury, that the people in **Kashan** usually did, and it is said that this method was taught by **Hazrat Amir al Momineen (a.s)**. This **Istekhara** is done from a book of poetry with compositions penned by **Hazrat Ali (a.s)** himself. When **Mulla Kashani's** father opened the book, the verse that came in his view said, “One gets knowledge through travel! One learns manners meeting people and gets the company of the elderly (**Majid**) when one travels” In the **Arabic** lexicon **majid** means the elderly and the name of the erudite mentor in **Shiraz** too was **Majid—Sayed Majid Bahraini**! Now **Mulla Kashani's** father agreed to send his son to **Shiraz**.

Mulla Kashani reached **Shiraz** and became a disciple of **Sayed Majid Bahraini**. **Sayed Bahraini** was a contemporary and a colleague of **Sheik Bahai** and **Mir Baqir Damad**. **Sayed Majid Bahraini** was a **Faqih**. He gave instruction to **Mulla Kashani** in **Quran, Fiq** and **Hadit**. Those days a very eminent philosopher, **Mulla Sadra Shirazi** was there in **Shiraz**. **Allama Iqbal** did his thesis for his doctorate on this scholar. **Mulla Kashani** received instruction in philosophy and logic from this worthy. **Mulla Sadra** was much impressed with the capability of this student. He therefore gave him the title of **Faiz**. He also gave his daughter in marriage to **Mohammed Mohsin Faiz Kashani**. After completing his studies with the two great scholars he returned back to **Kashan** to propagate knowledge about the Faith. Since he was more inclined

towards philosophy and logic, the ordinary people were unable to understand his talks. Some persons became his antagonists. Some men of learning too said that there were some misleading aspects in his writings. It is a fact he had some inclination towards **Sufism**. But saying that he wasn't a **Shia** and that in the garb of a **Shia** he aimed at harming the Faith is absolutely wrong.

THE STATE OF BELIEF

Many allegations were made against **Mulla Kashani** but he never took notice of them. He was a man of extreme piety. We may well gauge his piety from one incident. One day he was passing through the bazaar in **Kashan** when a knife fell down on the road from his pocket. He forgot about it. After one year he recalled that at that particular point on the road he had lost his knife. He called his servant and asked him to go to that point on the road and bring back the knife that had fallen from his pocket. The servant asked when the knife was lost. When he told him that the knife was lost a year ago, the servant was surprised how the master expected the knife to remain at that spot for such a long time. **Mulla Kashani** was a firm believer in the saying of the **Infallible (a.s)** that people should make it their habit that they didn't touch anything found lying anywhere. Then no one will lose anything. **Mulla Kashani** was such a pious person that he thought that everyone is as good and gentle like him.

MARRIAGE OF THE DAUGHTER OF ALLAMA FAIZ KASHANI

In due course of time after his return to **Kashan**, his fame spread in the area. Some persons who were unable to understand his intricate philosophy and logic did turn against him. But in general he became quite popular. He was certainly one of the highly respected persons in the city. There was an affluent businessman in **Kashan**, whose given name too was **Mohammed**, who wanted somehow to establish relationship with **Allama Mohammed Faiz Kashani**. He sent a matchmaker to approach **Allama Kashani** to seek the hand of his young daughter in marriage. The matchmaker thought that he was taking the proposal of a very affluent person for the **Allama's** daughter and the match would be fixed without any difficulty. He said that **Mohammed** was desirous of marrying his daughter. It didn't take much time for the **Allama** giving his consent. The affluent trader started making lavish arrangements for his

wedding. It took him quite some time making the arrangements. After waiting for quite sometime, **Mulla Kashani** sent word to **Mohammed, the sweeper at the Mosque** saying: "Why don't you take away your bride. I have given consent about her marriage with you quite some time ago!" The sweeper was first surprised and then thought it was a good opportunity to marry in such an eminent family. He gathered his friends and told them that he was marrying the next day. The trader, **Mohammed**, who had sent the proposal with the matchmaker, got wind of the event. He sent a message to **Mulla Faiz** saying that he had sent the proposal, which was accepted, but he was giving the daughter in marriage to another person of the same name as his. **Allama Kashani** said that he meets **Mohammed**, the sweeper, whenever he visited the mosque. He also said that he had given his word to the person and could not change the decision for the sake of wealth and position. Such was the great piety and character of **Allama Kashani**.

There was a lot of adverse talk about his philosophical and logical writings. The commoners were unable to comprehend his thoughts and the learned started objecting. He therefore wrote another book explaining that his beliefs were the same as other Muslims had. About a hundred years ago an eminent **Mujtahid, Mulla Ahmed Naraki**, wrote with reference to his father, **Mulla Mehdi Naraki** who said, "While I was sleeping one night a venerable person came in my dream and said, 'My name is **Mulla Mohammed Faiz Kashani**. People have made many allegations against me. Sometimes they say that I am a **Sufi** and at others that I am against **Islam** and am propagating strange beliefs. All these allegations are wrong! I have written a book "**Insaaf**". You must read the book, make the book reach the people and tell them that the allegations made against me are all baseless!'" At this point **Mulla Ahmed's** father woke up from his dream. **Mulla Mehdi** had neither seen **Mulla Kashani** nor read any of his books. Next morning he went in search his book "**Insaaf**". When he read the book, he realized that **Mulla Kashani** had replied to all the allegations made against him. It dawned on him that the dream was absolutely true. Among **Mulla Kashani's** opponents was an eminent scholar, **Mulla Mohammed Tahir** who lived in **Qum** and used to be the **Imam** at the **Jumaa Prayers** there. At the fag end of his life **Mulla Tahir** realized that he was not right in making the allegations against **Mulla Kashani**. He felt that he had committed a sin carrying wrong notions against a man of high piety. He thought that he must seek pardons for his error of judgment. **Kashan** isn't very

far from **Qum**, but quite far. **Mulla Mohammed Tahir** walked all the way from **Qum** to **Kashan** and reached the threshold of **Mulla Kashani's** home and uttered one sentence, "**O Mohsin (Benefactor) a sinner is standing at your door-step!**" **Mohsin** is the name of **Mulla Kashani** but these words also constitute the optional supplication made while doing **Takbirat al Ahram** while offering prayers. Hearing this **Mulla Mohsin Kashani** instantaneously came out of the house, shook hands and hugged him. Both stood shyly with bent heads. One is feeling that he carried a misapprehension for the other for such a long time and the other felt sorry that such an eminent person had come walking all the way from **Qum** as a penance for carrying a misapprehension against him. From this incident we can well imagine the erudition of **Mulla Kashani** that the eminent **Mujtahid** walked all the way from **Qum** just to apologise to him for carrying a misapprehension against him. **Mulla Kashani** never wanted any name or fame. He always preferred to stay in the small town of **Kashan** away from the power and pelf of the royal courts, although he received many invitations to go there.

WHEN JUSTICE DEPARTS CATAclysms WOULD COME.

This incident is of the time when **Mulla Faiz Kashani** was old. At that time an earth-quake struck a city, **Sherwan**, in **Iran**. That was the year **1084 H** when **Mashad** too experienced an earth-quake of high intensity. The mausoleum of **Imam Reza (a.s)** suffered much loss. Many other cities, including **Sherwan** were affected with earth quake. The ruler at that time was traveling through the **Khorasan Province**. He was halting either at **Qum** or in **Kashan**. Messages were relayed to him on continuous basis. He was much worried about the loss of lives and property in various cities. He was asking all the wise people to find a solution for the problem. He had chanced to meet **Mulla Kashani**. Generally the **Mulla** kept away from the court. But during this chance meeting the king asked him the way of controlling the earth-quakes. **Mulla Kashani** said, "There is a spate of earthquakes because of you!" Talking so boldly, in a forthright manner, before a monarch does require great courage. **Sheik Bahai** had plans to make **Iran** a state ruled strictly under the norms of the **Shariah**; but he had expired. However there was some effect of his efforts. Generally a ruler wouldn't stomach any adverse remarks from others. In his ire he might even execute the person. But because the words were uttered by an **Alim**, he kept quiet. However the king asked, "What wrong have I done?" **Mulla Kashani** said, "You may

not know, but it is proved through the traditions of the **Infallibles (a.s)** that frequent earth-quakes will come when bribery is practiced in the courts of law and the bribes taken by the judges have become the cause of the calamities that are striking the country!" The king asked, "How can I stop people taking bribes?" Any ordinary mortal would have suggested becoming strict and punishing the corrupt functionaries. But **Mulla Kashani** was a man of high religious learning. He said, "Appoint just **Mujtahids**, adept in the **Fiqh**, as judges. This action would dispel all your difficulties." The king said that he was proceeding towards **Mashad**. He said that many **Mujtahids** were residing there whom he would consult about the problem. He reached **Mashad** and met a **Senior Mujtahid**. But that **Mujtahid** refused to act as a judge. **Mulla Kashani** told to the king later that if a **Mujtahid** refused to accept the assignment as a judge, the king can deal with him strictly. He said that it is binding on a **Just Faqih** to accept the position of a judge. The king accepted the suggestion but before he reached **Mashad** he had expired. The king's son ascended to the throne. When **Mulla Kashani** was advising his father, the new monarch too was present. From the time the son took the reins in his hands, there were no earthquakes. But **Mulla Kashani** had talked to the late king in such a vein that the new monarch remembered every word of it and was resolved to act on the advice. The name of this king was **Shah Sulaiman**. He therefore invited **Allama Majlisi** and gave the ministry of law in his control. Under the **Allama** the department became totally free of corruption and bribery. All the corrupt judged were dismissed forthwith. He also ordered banning of the use of liquors in the country. Within a few months entire **Iran** was governed under the rules of the **Shariah**. But the harbinger of this change in **Iran** was **Mulla Kashani**. If he hadn't guided the king, and his father, **Allama Majlisi** might not have effected the reforms.

THE JUSTICE OF ABU RAFEH

Abu Rafeh was a companion of the **Prophet (s.a)**. When all the believers migrated from **Makka**, he didn't. After the **Battle of Badr** he too migrated to **Madina** and went to the presence of the **Prophet (s.a)**. When **Hazrat Ali (a.s)** assumed the corporal caliphate he nominated **Abu Rafeh** as the keeper of the **Bait al Maal**. We would like to remind you of the incident when one of the daughters of **Hazrat Amir al**

Momineen (a.s) wanted to borrow an expensive necklace from the **Bait al Maal** for wearing at a wedding, **Abu Rafeh** asked her to deposit money in the treasury equal to the value of the jewelry before taking it out. When **Hazrat Ali (a.s)** heard about this, he said that if his daughter had taken out the jewelry without depositing its cost, he would have ordered severing her hand for the act. Similarly if **Abu Rafeh** had sent out the necklace without taking the security deposit, his hand too would have been severed!

Abu Rafeh was the companion of both the **Prophet (s.a)** and **Hazrat Amir al Momineen (a.s)**. Under instructions from **Hazrat Ali (a.s)** he compiled the first book of **Hadit (Traditions)**. After the death of **Abu Rafeh**, his son too penned a book of **Hadit**. The **Sayeds** held both the father and the son in great respect. The grandson of **Imam Hassan (a.s)**, **Moosa** is on record saying that once his father, **Abd Allah**, was faced a problem by someone. He sent **Moosa** home to fetch the book compiled by **Abu Rafeh** and resolved the question posed by the person reading the relevant **Hadit** from the book. **Abu Rafeh** is recognized by us as the **First Tabqa (Stratum)** of narrators of the traditions. **Hazrat Ali (a.s)** himself dictated the incidents to him to write down. The **Second Tabqa** was during the times of **Imam Hassan and Imam Hussain (a.s)**. The **Third Tabqa** was during the period of **Imam Zain al Abedin (a.s)** when the **Sahifa e Kamila** was compiled. The **Fourth Tabqa** of the traditionalists was during the periods of the **Fifth and Sixth Imams (a.s)** who compiled as many as **400** books. During the **Ghaibat e Sughra** of the **12th Imam** the difficulties of the followers became many-fold. Then it was decided to condense the contents of all the **400** books into one to facilitate easy access to the information.

WHO ARE CALLED MOHAMMEDOON TALATA & THEIR ACHIEVEMENTS

Therefore three persons took upon themselves the task of condensing the **400** books into one. The first one was **Mohammed Yaqub Kulaini** who compiled the book "**Usool e Kaafi**" in **Baghdad**. Then at **Qum**, **Sheik Sadooq** wrote "**Man la Yahdar al Faqih**". After these two great scholars passed away **Sheik Toosi** compiled **2** books. Thus the '**Kutub e Arba'** —**The Four Books**, came about.

As the time passed research on the traditions continued. **Khwaja Naseer ud Deen** compiled his book after intensive research of **14 years**. But the minister of that time consigned it to the waters of the **River Dajla** because of his bias against the **Progeny of the Prophet (s.a)**. Those were the times when hands were bound and the tongues that praised the **Ahl al Bayt (a.s)** were severed. When the reins of administration came in the hands of the followers of the **Progeny of the Prophet (s.a)**, the first thing they did on top priority was to compile the tomes on the **Fiqh** and to write the **Commentaries on the Holy Quran**. The first person to busy himself in this work was **Mulla Kashani**. He wrote "**Al Waafi**" and "**Al Kaafi**". "**Al Waafi**" comprises of **14** volumes. Immediately after "**Al Waafi**" **Sheik Hur al Amili** wrote the book "**Wasail ash Shia**". Then came **Allama Majlisi** who wrote the great book "**Bahar al Anwaar**". These three great scholars — **Mohammed Mohsin Faiz Kashani**, **Mohammed ibn e Hassan Hur al Amili** and **Mohammed Baqir Majlisi**— are called **Mohammedoon Talata—The Three Mohammeds!**

The need for completing these great works in the short time was that there were continuous skirmishes from the caliph of **Turkey** on **Iran**. **Shah Abbas** was tired of these uncalled for attacks and he made a pre-emptive attack on the **Turkish** territory. The **Turkish Ambassador** rushed to **Najaf** to appeal to the **Mujtahids** there whether the **Fiqh** of the **Ahl al Bayt (a.s)** permitted unprovoked pre-emptive attacks? They ruled that such attacks are not permissible and the approval of the **Mujtahids** based on valid reasons was mandatory! **Sheik Bahai** had already expired and there wasn't any senior **Mujtahid** in **Iran** at that time. The **Mujtahids** from **Najaf** wrote to **Shah Abbas** to call back his forces forthwith. **Shah Abbas** accepted the edict and called back his men from the front. Thus the three great scholars realized that the respite was short and they had to accomplish their great scholastic task in the time at their disposal. Thus came about the monumental works of these doyens of **Shia Scholarship!**

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 21

SHAHEED E SAALIS – QAZI NOOR ALLAH SHUSTARI HINDUSTANI - 956-1019 AH

Name : Noor Allah Shustari s/o Sayed Mohammed Sharif al Hussain

Titles : Qazi and Zia al Deen **Kunyat** : Abul Majd

Born : On : 956 H (1549 A.D.) **At**: Shustar, Khuzistan, Iran

Martyred: 26 Rabi al Awwal 1019 H

At Agra, India:

Age : 63 years

We would like to discuss at some length about how **Islam** came to **India** and who were the august personalities who made supreme sacrifices to pave the way for the **followers of the Al e Mohammed (s.a)** to follow the **True Faith** without any fear or hindrance. Therefore we shall have to highlight the circumstances under which **shaheed Saalis** was martyred under the sword of the **Islamic Rulers!** From the period of **Allama Hilli** the experts in the **Jafari Fiqh** were the important targets of the establishments of those days. We can list **4 or 5** eminent **Mujtahids** who were martyred. In this series we have already discussed about the first two martyrs. We are now discussing about the **Shaheed e Saalis, the Third Martyr, Qazi Noor Allah Shustari**. There has been difference of opinion among the eminent **Ulema** as to who was the third martyr, the fourth and the fifth. The **Ulema** in the **Sub-Continent** have been unanimous in their opinion that **Qazi Noor Allah Shustari** is the **Shaheed e Saalis (The Third Martyr)**. The obvious reason for this opinion is the great sacrifice he made and the propagation of the word of the **Ahl e Bayt (a.s)** that was done by him against all odds. **Allama Mohammed Taqi of Iran** is termed as **Shaheed e Rabeh (the Fourth Martyr)**. But many **Ulema** of the **Sub-Continent** are of opinion that this privilege must go to a cleric of **Delhi** who had written a fitting reply for the infamous book "**Tohfa e**

Asna Ashariya” and therefore he was poisoned to death by his enemies. The **Ulema** in the **Middle East** list **Mulla Mohammed Taqi** as the **Third Martyr** and **Baqir al Sadr** as the **Fourth Martyr**. **Noor Allah Shustari** doesn't find a place in their listing. But one should remember that his greatness as a scholar and jurist is recognized by one and all.

PROFILE OF THE LIFE OF SHAHEED E SAALIS

The given name of **Shaheed e saalis** was **Noor Allah** and the title was **Qazi** and **Zia al Deen**. His Kunyat was **Abul Majd**. His father was **Mohammed Sharif al Hussain** and he was a **Sayed** descending from the 4th Imam, **Imam Zain al Abedeen (a.s)**. **Shaheed e Saalis** belonged to the clan of **Mar-ashi Sayeds**. He has descended from the **Imam Zada**, a scion of the 4th Imam (a.s), who settled down in **Mar-ash**. **Qazi Noor Allah** was born at **Shustar** in the **Khuzistan Province** of **Iran** in the year **956 H** (which is equivalent to **1549 A.D**). His initial education was in the tutelage of his father and uncle. At the age of **19 years**, in **974 H** he moved to **Mashahd e Muqdis** for higher education and got admitted to the **Hauza e Ilmia**, the **Seminary**, there. When he was at the age of **35 years**, in **993 H**, he felt there was the need of his services in **India** and therefore, he migrated there from **Mashad**. From **993 H** to **1019 H**, a period of **26 years** he spent in different centers of the sprawling country. On **26 Rabi al Awwal, 1019 H**, a functionary of the **Moguls**, on the orders of **King Jehangir**, martyred him at the age of **63 years** and he has been interred near the city of **Agra**. His mausoleum is visited by the **Momineen** with great veneration to this day. Of his monumental work, **140 books** have been listed in the books of history. He has lot more publications to his credit that are spread far and wide in the **Sub Continent**. One will not be far wrong if he says that the **Shia Faith** established firm roots in the **Sub Continent** because of his untiring efforts which ultimately became the cause of his **Martyrdom**.

THE SERVICES OF SHAHEED E SAALIS

Before we go into the details of the services of **Shaheed e Saalis**, we must look at the scenario that developed ever since the period of **Bani Omayya** to that of **Bani Abbas** and later. With the **Bani Omayya** heaping untold hardships on the **Sayeds**, they moved to **Khorasan**. **Bani Abbas** too made **Khorasan** the center of their activity to challenge the **Bani Omayya**. But once they came into power, they became as cruel to the followers of **Al e Mohammed (s.a)** as the **bani Omayya**, or more so. A lot of the followers of the **Al e Mohammed**

(s.a) had perforce to migrate from **Khorasan** and the nearest and the best place for them to seek refuge was **India**. Some historians say that one of the reasons for **Mohammed bin Qasim** attacking **Sind** on the orders of **Hajaj bin Yusuf** was the succor that the **raja** had given to **Sayeds** who flew from **Hijaz**, **Basra** and **Koofa** unable to withstand the tyranny of **Hajaj bin Yusuf**. **Hajaj bin Yusuf** wanted the **Raja** to hand these people to him but he was a man of honor and said that he had given refuge to them and wouldn't hand them over to anyone. This is very clear that the area in **Sind**, from **Thatt** to **Multan**, was where the followers of **Al e Mohammed (a.s)** settled in **India**. Many of them were the progeny of the **Imams (a.s)**. Then they moved to **Gujrat** and other parts of **India**. Again another period of adversity started for the followers of **Al e Mohammed (s.a)** and they migrated in large numbers from **Iran** and **Iraq** to **India**. This calamity was the invasion of **Changez Khan** and **Halaku Khan**. Hundreds of thousands of people migrated en-masse and **Delhi** became an important center for the followers of **Al e Mohammed (s.a)**. One tyrannical ruler, **Firuz Thughluk**, has written in his memoirs, "Praise be to Allah! During my reign the **Rafizis** had started gaining importance but I didn't take rest till I annihilated the last one of them!" **Firuz** advanced and the followers of **al e Mohammed (s.a)** scattered. Some went to **Kashmir** and others went to the southern areas of the **Deccan** and **Mysore**. In the **Deccan** area there was one erudite scholar by name, **Mulla Mohammed Tahir**, who propagated the **Deen e Ahl e Bayt (a.s)**. It became so prominent that the names of the **12 Imams (a.s)** were included in the sermons during the **Friday Congregations!** The official faith of the realm was declared as **Atna Ashari** and it was announced that praising the enemies of **Ale Mohammed (s.a)** was a crime! The Faith of **Al e Mohammed (s.a)** spread in all the small **Sultanates** of the **Deccan**. Because of this development, the **Ulema** from **Mashad**, **Qum** and other parts of **Iran** were invited to come over to the **Deccan**. But in the northern parts of **India** the rulers were mostly inimical to the followers of the **Ahl al Bayt (a.s)**

In the northern areas the followers of the **Ahl al Bayt (a.s)** had to live in **Taqayya (Dissimulation)** because of the fear of the establishment there. They however wanted a cleric to guide them in the norms of their faith. Those days the king in **Delhi** was the **Moghul Humayun**. **Humayun** was abjectly defeated by his enemy, **Sher Shah**, and he had to flee to **Iran**. There he learned that **Iran** was a big power those days and if the king gave him support, he could win back his kingdom in **Delhi**. The king in **Iran** those days was **Tahmasp** who was a great friend of the

erudite scholars and was keenly interested in the propagation of the Faith of the **Ahl al Bayt (a.s)**. **Humayun** lived in **Iran** for several years. **King Tahmasp's** sister advised him to acquaint **Humayun** with the Faith by enlightening him with the true facts about it. When these two kings met, there used to be recitations of poetry and eulogies. With the advice of the king's sister eulogies of the **Al e Mohammed (s.a)** too were recited. Slowly and steadily, the truth about the Faith started dawning on **Humayun**. After remaining a guest of **King Tahmasp** for many years **Humayun** requested for his help to reclaim his kingdom of **Delhi**. **Tahmasp** made some conditions and one of them was that there were the followers of the **Ahl al Bayt (a.s)** in **India** who should be allowed to live peacefully and not oppressed as was done by the earlier **Sultans** in those parts. **Humayun** agreed to these terms and **Tahmasp** organized a strong force to support the army of **Humayun**. Most of the men in the army of **king Tahmasp** were **Shias**. Their arrival into **India** certainly had its effect that the **Shias** came into some prominence, but most of the **Muslims** in the country were the enemies of the **Ahl al Bayt (a.s)**. As mentioned earlier the arrival of the **Iranian** army had a salutary effect on the conditions in the country. There is another coincidence that the consort of **Humayun**, **Hamida Bano** was a friend of the **Ahl al Bayt (a.s)**. Therefore, during the reign of **Humayun**, the **Azadari** or public mourning to commemorate the martyrdom of **Imam Hussain (a.s)** commenced in the country. **Humayun's** vizier, **Bairam Khan**, who came from **Iran**, too was an ardent friend of the **Ahl al Bayt (a.s)**. Within about **14 to 15** months of reclaiming his dynasty **Humayun** fell from a staircase and succumbed to the injuries. Then his young son, who was only **12** years old, ascended the throne. **Bairam Khan** was the regent. The entire army consisted of locals and the **Iranian** forces had already departed.

Now a blame came on **Bairam Khan** that he was a **Shia** and that he was showing nepotism towards men of his faith for important positions. They therefore claimed that he ought to be dismissed from his position. **Akbar**, who was an inexperienced and ignorant youth those days, was carried away with the talk of the enemies and removed **Bairam Khan** from the service. **Bairam Khan** started for the **Haj** pilgrimage and was assassinated by an **Afghan** on the way. Now **Akbar** was encircled by **Ulema** who were professed enemies of the **Ahl al Bayt (a.s)**. Their main aim was to keep the young monarch in check and amass wealth. History records that these **Ulema** had become very rich and their treasures were replete with bricks of gold! Those days if there was the slightest

doubt on a person that he was a friend of the **Ahl al Bayt (a.s)**, he would be executed publicly! When **Akbar** was surrounded by the enemies of the **Ahl al Bayt (a.s)**, there were some **Ulema** who were calling themselves the **Aalams** or the **Chief Clerics**. Their effort was that no person who had the slightest liking for the **Ahl al Bayt** should be allowed to come near **Akbar**. The tendency of the commoners was that on the slightest indication that a deceased person was a **Shia** they would desecrate his grave. It is said that **Mir Murtada Khan** was a very revered person of **Delhi**. When he died the entire population joined the funeral procession and he was interred in the graveyard of the **Muslims**. After some days when his will was pursued, it was found that he was a follower of the **Ahl al Bayt (a.s)**. The crowds that revered him till a day earlier, and vied with one other to give their shoulder to his bier, today attacked the graveyard and dug out his body out of the grave saying that he had no right to be interred in the graveyard of the **Muslims**. Saying this, they threw away the cadaver from there. This enmity was the reason that the followers of the **Ahl al Bayt** from the north were heading for the **Deccan** where the Faith of the **Ahl al Bayt (a.s)** was recognized as the official creed. A good number of **Ulema** had already reached there and even an **Aalim** of the other school, **Mulla Ahmed**, had accepted the faith of the **Ahl al Bayt (a.s)** and that too in a very peculiar manner. **Mulla Ahmed** used to live in a place called **Thhat**. One night he saw **Hazrat Amir al Momineen (a.s)** in his dream with a commentary of the **Holy Quran** in his hand. He told to **Mulla Ahmed** that it was the **Tafseer e kashaf**. **Hazrat Ali (a.s)** asked him to recite the following verse from the book:

Innama wailakum Allah wa Rasoolahu wal lazeena amanu al lazeena yaqemoonas Salat wa yutoonaz Zakat wa hum Raak e oon

Your wali (guardian) is Allah and His Prophet and those Believers of the Faith who give Zakat (Charity) in the state of Ruku (Genuflection)

When **Mulla Ahmed** saw this dream, he wasn't recognizing **Hazrat Ali (a.s)** as **Amir al Momineen (a.s)**. He just accepted him as the 4th of **Khulafa e Rashidin**! Now **Hazrat Ali (a.s)** comes in his dream and asks him to read the commentary of the abovementioned verse from the book "**Tafseer e Kashaf**". **Mulla Ahmed** woke up from his dream. **Tafseer e Kashaf** wasn't available in the neighborhood. Now, a scholar from **Iran**, **Mulla Mohammed Hassan**, was preparing to travel to **India**. He saw **Hazrat Ali (a.s)** in his dream who had a copy of **Tafseer e kashaf** in his hand and said, "O my Follower! You are going to **India**! Take a copy of this **Tafseer** with you. You will meet a **Momin** at

a place called **Thatt** whose name is **Mulla Ahmed**. Give him the copy of the tafseer.” **Mulla Mohammed Hassan** awoke from his dream and as ordered by the **Imam (a.s)** bought a copy of the tafseer. When he reached **That** he asked the passersby for the place of **Mulla Ahmed**. He noted down the details of his dream on the last page of the book and sent it through a carrier to **Mulla Ahmed**. **Mulla Ahmed** was already confused and worried. With the best efforts he wasn’t able to get a copy of the book and suddenly he finds a person bringing it to him and saying that a cleric from **Iraq** had asked him to deliver it to him! He also said that on the last page of the book the cleric had written a letter for him. He read the commentary and there was a revolutionary change in his mind. Then he had debates with all the **Ulema** of the other schools but he wasn’t satisfied with all their arguments. Then he left **Thatt** and traveled to **Mashad**. There he acquired the **Uloom e Ahl al Bayt (a.s)** — **The teachings of the Infallibles**. On his way back he learnt that a ruler of the **Deccan** had invited a person from **Mashad**, **Fath Ali Shirazi**, who was not so famous as an **Alim** as he was known as a scientist. He was an expert in philosophy but he was more adept in science and mathematics. He was known as **Bu Ali Sina** of his times. When **mulla Ahmed** was returning to **India** after completing his education at the **Hauza e Ilmia** in **Mashad**, he heard that **Fath Ali Shirazi** was heading for the **Deccan**. In those days there was a very famous scholar in **Agra** whose name was **Mulla Mubarak**. He was born in a family of **Thatt, in Sind**, but since he was a cleric of some repute, he preferred to move to **Agra**. Although he wasn’t a **Shia**, he had some friends in the community. There wasn’t any **Alim** of his caliber but **Akbar** was surrounded by sycophants who wouldn’t allow any genuine scholar to come any where near the court! **Mulla Mubarak** was troubled very much by those sycophants. **Mulla Mubarak** had two sons, **Abul Fazl and Faizi**, who later on became very prominent in the court of **Akbar**. **Faizi** has written a **Tafseer** of the **Holy Quran** where he hasn’t used a single alphabet with a dot. The brilliance of **Abul Fazl** can be judged from an incident in his childhood. Once his mentor wanted to test him.. Those days there were no chairs in the class rooms. Either they have carpets spread in the room or there used to be plain druggets. The mentor quietly put a paper under the carpet. **Abul Fazl** looked up and down in surprise as the mentor continued to give the lesson. The mentor asked, “What is the problem!” He replied, “Either the floor has gone higher or the roof has come closer to the ground?” These two brothers were so brilliant that after their death people used to take the sand from near their graves and

ask their children to gulp it that they become bright! **Mulla Mubarak** was a very simple person and wasn't aware of the intrigues of the court. His competitors knew that he was a capable person and his entry to the court would be harmful to their interests. Then he had no bias against the followers of the **Ahl al Bayt (a.s)** and one of his daughters was married to a **Shia**. These two things came in the way of his entry to the court. He was therefore forced to leave **Agra** and moved to a village and there he lived a life of seclusion. But his brilliant sons were becoming famous. **Faizi** became so well known that **Akbar** himself invited him to the court.

SHIA ULEMA ENTER AKBAR'S COURT

Those **Ulema** who were at **Akbar's court** became helpless when **Faizi** entered the portals of the court. He impressed the king so much at his very first meeting that **Akbar** appointed him his prime minister. Because **Faizi** was a learned person, and was in the habit of reading literature, he slowly got attracted to the **Shia Faith**. But he hadn't yet adopted the faith. Aftersometime he called his brother **Abul Fazl** and arranged a meeting with the king. **Abul Fazl** was more brilliant. **Akbar** liked him as well, and appointed him as a minister. Although **Faizi** was attracted to **Shi-ism**, his brother, **Abul Fazl**, had made an in-depth study and was already a **Shia**. Thus, for the first time the followers of **Al e Mohammed (s.a)** got entry into the court of **Akbar**. In a short while the brothers realized that the **Ulema** who had surrounded **Akbar** were very cleverly taking him for a ride. Their aim was only to amass wealth from the **Mogul Court**. The brothers thought that it was time to banish the sycophants from the court and bring better and more irudite **Ulema** in their place. **Faizi** traveled to the **South** once where he met **Fath Allah Shirazi** about whom we have mentioned in the previous paras that he was invited from **Mashad** to the **Deccan**. **Faizi** met the ruler there who gave him the title of **Arastu e Zaman—the Aristotle of the Time**. On his return, **Faizi** told **Akbar** about **Fath Allah Shirazi** and he was invited to visit **Akbar's Court**. The ruler of the **Deccan** too was helpless because **Fath Allah Shirazi** had received an invitation from the biggest king in **India**. **Fath Allah Shirazi** went to the court along with his friend, **Mulla Ahmed**, who had become a **Shia** after getting a vision of **Ameer al Momineen (a.s)**. Now the court had 4 followers of the **Ahl al Bayt (a.s)**. But a large number of persons in the realm were the enemies of the **Ahl al Bayt (a.s)**. The conditions were such that the followers of the **Ahl al Bayt (a.s)** had to give **Jiziya** to the authorities! It was a

tax that the **Christians** and the **Jews** had to pay. The **Shias** too were forced to pay this tax. If they refused to comply, they would be put to sword! It was the year **988 H**, after **4 or 5** years of the entry of these **Ulema** in the court. **Fath Ali Shirazi** had a friend, **Hakim Abd al Fazl Gilani**. He was also a scientist. He had invented a room in a pond. The water was below and it didn't enter the room. The room was at the centre of the pond and water was all around it. He was very much respected by **Akbar**. He said that they were all erudite scholars but none was an **Aalim e Deen**. All these four **Ulema** were such experts in their fields that **Akbar** had but to keep them in his employ. There was none better than **Abul fazl** in the administration of the realm. **Fath Ali Shirazi** produced such inventions that **Akbar** very much wanted him to stay. He was the first in **India** to make a gun which would have **12** cartridges in it. Those days the guns were to be loaded after every shot. He also invented a canon that would be used for demolishing the ramparts of the forts. He made such a ladder that on pressing a button, a person would reach the top of a hill. He also made a telescope through which advancing armies could be viewed from a distance of **100 miles**. All the four had tremendous skills but none of them was adept at **Fiqh** and **Hadit**. Only **Ulema** in these fields were capable of taking up the propagation of the Faith. **Hakim Abd al Fazl Gilani** said that in **Mashad** there was an eminent **Aalim**, (**Qazi**) **Noor Allah Shustari**, who was later on known with the title of **shaheed e Saalis**. At that time the realm of **Shah Abbas Azam** was getting established in **Iran**. Whichever erudite **Alim** remained there would get a very high position in the court. But when **Noor Allah Shustari** heard about the need of the followers of **Ahl e Bayt (a.s)** in **India** he decided to make a sacrifice and move to the difficult terrain there. Now he made a determination to migrate to **India**. Let me remind you that **Qazi Noor Allah Shustari** was born in **953 H** in the **Khuzistan Province** of **Iran**. In **974 H** he came to **Mashad**. He was endowed with an extraordinary intelligence. From the beginning he used to have very meaningful and learned discussions with his mentors. He himself relates that one day he was sitting with his teacher when a person came and started criticizing the Faith of the **Ale Mohammed (s.a)** and said that the **Shias** believe that the **Prophet** is **Masoom** (Infallible) before his **Baasat (Annunciation)**. How is it possible for a prophet to be infallible while he has not been annunciated and his **Shariah** has not yet arrived? **Masoom** would mean that he is free of all sins. If in the absence of a shariah when there is no idea about which act is virtuous and which is

sinful, how would he decide about correctness of his acts? His mentor replied that the **Shia** belief was that a prophet is pre-destined to be annunciated and he is aware since birth which act is good and which is taboo. Therefore he is a **Masoom or Infallible** since birth, notwithstanding when he is annunciated. **Noor Allah Shustari** says that as soon as the mentor gave his explanation, another explanation came in his mind and he smiled for quite some time. When he couldn't keep quiet any further, he sought the permission of the mentor to interrupt the discussion. When the teacher agreed, he said, "No doubt, before the declaration of the prophethood there is no **shariah**. but the intelligence has always been there. Whatever is taboo in the eyes of intelligence the prophet should certainly be free of them. No doubt the five prayers were not mandated before the annunciation, but certainly consuming alcoholic beverages was socially taboo before that. The prophet of the future must certainly be known to be free of this taboo habit! The person who had asked the question too was very pleased with this explanation and said that he got the answer to a question that was worrying him for years. This incident is a small digression from our narrative to indicate how intelligent he was from his childhood.

SHAHEED E SAALIS IN AKBAR'S COURT

In **Shawwal 993** he received a letter inviting him to move to **India** from **Mashad**. He decided to move immediately and arrived at the city of **Lahore**. Those days **Akbar** was at **Agra** and the royal fort was under construction in that city. **Shaheed e Saalis** entered the city in a state of **Taqayya (dissimulation)**. **Faizi, Abul Fazl** and other ulema talked to **Akbar** about his erudition and he was given admittance to the court. **Akbar** entrusted to him a task. He said that he was ruling the entire vast country but the administration of the mountainous tract of **Kashmir** was very difficult. It wasn't possible for the administration to determine the population of that province nor the exact area of land. **Noor Allah Shustari**, on going there, not only surveyed the land but he also made the estimates of the population there. He presented his report to **Akbar** who was much impressed. He was given some more responsibilities. Thus he completed a period of **2 years** in the court of **Akbar**.

THE POSITION OF SHAHEED E SAALIS AS THE QAZI IN AKBAR'S COURT

It was the year **995 H** and the chief qazi at the court, **Qazi Moin ud Deen** had grown too old and weak in health. He requested **Akbar** to allow him to retire. **Akbar** told **Noor Allah Shustari** that he considered himself lucky that such an erudite scholar had entered his court. He then asked him to accept the position of the chief qazi. Prior to this he was called **Noor Allah Shustari**. But from this time he was known as **Qazi Noor Allah Shustari**. While accepting the position he made only one condition that while delivering justice he will not limit himself to any one **Fiqh** and deliver the verdict on the basis of any of the **Fiqhs**, viz: **Hanafi, Hanbali, Shafaei or Maliki**! **Akbar** thought what difference it would make when all the **Muslims** were unanimous in accepting all the four **Fiqhs**. Once he became the **Qazi** he started propagating the **Faith of Ahl al Bayt (a.s)** in a very subtle manner. He also started open application of the **Jafari Fiqh** in his judgments. After some time some persons were startled. The **Ulema** of the opposite camp thought that he was giving all the verdicts based on the **Jafari Fiqh**. They started complaining in the court of **Akbar**. **Qazi Noor Allah** spent **26** years in this position. When more complaints reached the ears of the king, he called him and asked him how true it was that he gave verdicts according to the **Jafari Fiqh**? He asked **Akbar** to give a proof if he has given the verdict according to the **Jafari Fiqh**. He told the king, and explained to him, that the verdict was in accord with the **Hanbali Fiqh**. **Qazi Noor Allah Shustari** was certainly giving the verdicts according to the **Jafari Fiqh**, but it was so cleverly given that it was also according to one of the **4 Fiqhs**! It was in fact his command over his own **Fiqh** and the other **4 Fiqhs** that had the approval of the establishment of the time. One case of **Mutaa** had come up. **Akbar** was himself interested in this case. **Qazi Noor Allah Shustari** opined that **Mutaa** was certainly legitimate. When the verdict was pronounced in the court the **Ulema** of the other sects made a lot of hue and cry in the court saying that it was adultery and **Haram** and that it wasn't legitimate in any of the **Fiqhs**. **Qazi Noor Allah** proved that it was permissible under the **Maliki Fiqh**. In fact **Imam Malik** personally opined that **Mutaa** was legitimate. **Qazi Noor Allah** proved it from the **Maliki Fiqh**. Although **Akbar** was an ignorant person, he was enjoying the proceedings. The **Ulema** of the other schools were already upset that a scholar of the **Shia Faith** had barged into the court and also had become the **chief Qazi**. Not only this, he was very cleverly getting away giving a verdict on the delicate problem of **Mutaa** according to his own **Fiqh** taking shelter behind the **Maliki Fiqh**. They were now waiting for an opportunity to turn the tables

against him. In slow stages the **Fiqh Jafari** gained ascendance over the other **Four Fiqhs**. The opponents now started intrigues. They manipulated an attempt on the life of **Mulla Ahmed** in **Lahore** during the year **996 H**. **Akbar** learned about it and issued a decree to apprehend and execute his killer. But the population of **Lahore** was misled by the **Ulema** of the other side. While **Akbar** was away at **Kashmir**, they dug up his grave and put the cadaver to flame. This was a clear expression of their enmity against the followers of the **Ahl e Bayt (a.s)**. After two years of this, **Shirazi** passed away. After seven years **Faizi** died.. Now only **Abul Fazl** was there in the court. But **Qazi Noor Allah Shustari** continued his role assiduously. He now had a roster of about **1,500** disciples. He was training them and sending them on to the other parts of the country. He was still in **Taqayya** (Till the time of **King Jehangir** he hadn't come out of dissimulation). One sentence came out of his mouth that **Ali Alaihis Salam** had said such and such a thing. The **Ulema** of the other schools raised their voices saying that the suffix (**Alaihis Salam**) was only for the prophets. Since he had used it for **Hazrat Ali (a.s)** **Qazi Noor Allah** was to be punished with execution! This **Fatwa** was read in the court of **Akbar**. But one of the **Ulema** wasn't so bigoted. He read a couplet in the court: ' *Gar lahmak lahmi Hadit e nabawi hai Bay Salle ala naam e Ali bay adabi hay ' If 'Alis' flesh is my flesh is tne Nabi (s.a)'s tradition Then taking Ali's name without 'Salle Ala' is gross bad manners!*

In **Akbar's** court the problem was somehow resolved. **Akbar** died after **50 years**. Just prior to **Akbar's** demise, under **Jehangir's** orders , the last **Shia** vizier of the court was put to sword.

JEHANGIR'S REIGN & SHAHEED E SAALIS

When **Akbar** died, **Jehangir** ascended to the throne. From the beginning **Jehangir** was surrounded by the enemies of the **Ahl al Bayt (a.s)**. They had moulded his mind in such a way that he had become the most bigoted person. But it was the grace of the **Almighty** that in the court was **Noor Jehan** who made her best efforts to give protection to the followers of the **Ahl al Bayt (a.s)**. But during the reign of **Jehangir** a bigoted group led by **Sheik Ahmed Sirhindi** raised its head. This group was worried that the followers of the **Ahl al Bayt (a.s)** were organizing themselves fast in the country. This **Ahmed Sirhindi** was also given the title of **Mujaddad Alf Saani**! This group under him formed a front against **Qazi Noor Allah Shustari**. Now this group dominated the proceedings in the darbar. In the court this group surrounded him but in the

palace his wife was an ardent **Shia**. **Jehangir** was a compulsive alcoholic. He was generally in deep intoxication when his senses hardly worked. In such a state the group of **Ulema** were poisoning his mind against **Qazi Noor Allah Shustari** and his queen **Noor Jehan** was making efforts to protect the people professing the **Faith of the Ahl al Bayt (a.s)**. **Jehangir** once told those **Ulema** to bring an incontrovertible proof against the **Qazi** that he could be executed. The one canard that is very handy for the enemies of the followers of the **Ahl e Bayt (a.s)** is that they do the malediction of the **Prophet (s.a)**'s **Sahaba** was brought forward by that group of **Ulema** as well. Now when **Jehangir** said that he wanted a proof that the **Qazi** was an enemy of the **Sahaba**, the **Ulema** chanced on a book, **Majalis al Momineen**, authored by **Qazi Noor Allah Shustari**. In this book he had penned the profiles of all the **Infallibles (a.s)** and he also included details about all the companions of the **Prophet (s.a)** who were the friends of the **Ahl al bayt (a.s)**. He hadn't discussed about other prominent companions. Thus the **Ulema** took the book as a proof of his enmity against those companions. The other book that the **Qazi** was in the process of writing was "**Ahqaq al Haq**" on the lines of "**Nahj al Haq**" of **Allama Hilli**. This book covered all the five **Pillars of Shia Islam (from Tawheed to Qiyamat)**. One very bigoted enemy of the **Ahl al Bayt (a.s)**, a **Shafae Scholar**, **Fazl ibne Doos Bayan** penned a refutation of **Allama Hilli's** book with the title of **Abtaal al Baatil**. **Qazi Noor Allah Shustari** had penned a fitting rejoinder to the book of **Fazl ibne Doos Bayan**. This book of the **Qazi** has been published several times from **Najaf e Ashraf** and **Qom**. Recently **Aghai Shehab ud Deen Marashi Najafi**, who leads the prayers at the mausoleum of **Masooma e Qom**, has published the book in 15 volumes. Every volume is of about 700 pages. **Aghai Najafi** has also penned foot-notes which facilitates the reader comprehending the contents more lucidly. **Qazi Noor Allah's** enemies were on the look-out for some of his writings that would serve their purpose of poisoning **Jehangir's** mind against him. The **Qazi** was keeping the book **Ahqaq al Haq** very carefully. He wasn't even showing the book to his closest disciples. One person entered his circle of disciples and presented himself as a great admirer of the **Ahl al Bayt (a.s)**. In many years he entered so much into the confidence of **Qazi Noor Allah Shustari** that when the person asked him to lend the book for one night, he couldn't refuse him. Some historians write that the **Qazi** didn't lend him the book and the person stole it from him. The man immediately took the book to those **Ulema** who read it and immediately drafted a **Fatwa** against **Qazi Noor Allah Shustari**. According to a

historian **42 Ulema** put their seals over the **fatwa**. Another historian records that the **Fatwa** was sealed by **55 Ulema**. The **Ulema** declared him a heretic in their **Fatwa** saying that he had ridiculed the tenets of the Faith in his book and therefore he was fit to be executed. They forwarded the **Fatwa** to **Jehangir**. When **Jehangir** saw the **Fatwa**, he asked the chiefs of the **Ulema** about the punishment for such a heretic. They opined that he must be given four punishments: He was to be flogged a hundred times, he was to be forced to drink molten lead, his tongue to be pulled out of the mouth and in the end his head be severed from his body. These punishments were proposed by the chief **Ulema** and they wrote them down. Some **Fuqaha** have said that when **Jehangir** was about to pass the verdict of execution, **Noor Jehan** made her best efforts to get amnesty for the **Qazi**. When **Jehangir** was signing the death warrant, **Noor Jehan** caught hold of his hand. But he was brainwashed so completely by the **Ulema** that in anger he pulled out a burning ember from the fire-place and put on the hand of his consort **Noor Jehan**. The queen yelled in pain and became unconscious. He had already signed the document which was immediately taken out. The mark of that burn remained on the wrist of **Noor Jehan**. **Jehangir** got a special bracelet made to cover that mark on the wrist of the queen. The **Qazi's** house was raided, he was arrested and brought to the court. Most of his life was spent in **Taqayya**. Either he had to seek pardon from the king or to tell him that whatever was reported to him was false and he held the same belief as all other **Muslims** hold. A friend of his, who was also in **Taqayya**, asked him to meet the king and tell him that perhaps the **Royal Decree** was issued because of some misunderstanding and that he too had respect for those Companions. But **Qazi Noor Allah Shustari** said that his dissimulation at that juncture wasn't appropriate because his martyrdom for the propagation of the **Faith of the Al e Mohammed (a.s)** in the country was very important. He thought that with his renown, the sacrifice that he was going to make would strengthen the cause of the **Faith**. He was interrogated in the court and he agreed to all the allegations (sic) that were leveled against him!

THE QAZI MARTYRED

On the orders from **Jehangir** he was disrobed and the hangman's noose was put around his neck. Immediately on hanging they started flogging him. With the **15th** flog the martyr had breathed his last. But the decree was for **100** floggings and they inflicted the flogs on the body of the **63** years old **Qazi**. They pulled his tongue out and put boiling lead

on his head that his skull was exposed. His only crime was that he was a believer in the **Ale Mohammed (a.s)**. **Jahangir** issued orders for throwing his body on the garbage dump of the **Agra City**.

SOME VERSIONS ABOUT BURIAL OF SHAHEED E SAALIS

The body of **Qazi Noor Allah Shustari** remained at that place without the shroud and the grave for three days. Then there are three versions about the burial. One version is that he was martyred with the orders of the ruler and the entire population of the city was scared of attempting to do anything. Only two travelers from **Afghanistan**, who were the followers of the **Ahl al Bayt (a.s)**, took the body from there and interred it. One of the two persons was **Sayed Raju Bukhari** who had specifically traveled to **Agra** to meet the **Qazi** and, in fact, he had met him twice. The second version is that when **Jehangir** slept on the third night after martyring the **Qazi**, he saw the **Prophet (s.a)** in his dream who very angrily told him, "You have been very cruel on my son! Why do you not allow his burial?" **Jehangir** instantly woke up from the dream and announced in the morning that whoever wanted to give a burial to the **Qazi**, he was free to do so. Now, the people who were in **Taqayyatill** that time came out in the open and attended the burial of the martyr. The third version, which is more popular is that near **Agra** there was a place which was a part of **Gwalior State**. In that place lived an **Iranian** chieftain. He saw **Janab e Syeda (a.s)** in his dream when she said, "The body of my son is lying without the shroud and grave outside **Agra**. If you are my follower, go and bury my son with your own hands." The next morning he gathered all the **Iranian** traders along with his own contingent of guards and reached outside the ramparts of the city of **Agra**. He found the body lying on the garbage dump and **Sayed Raju** was sitting near the head of the martyr. With great reverence a grave was dug and **Saheed e Saalis** was interred. He was martyred on **26 Rabi al Awwal** and his mausoleum was built in the city of **Agra**. Ever since then his mausoleum is visited by people with great reverence. People from all faiths and even the **Sunni Muslims** have been regularly visiting the mausoleum. The beneficence (**Faiz**) of visiting the graveside of this son of **Janab e Syeda (a.s)** is that when they make a wish there, **Allah** fulfils it. One result of this martyrdom was that **Qazi Noor Allah's** disciples were endowed with new strength and they worked with greater zeal to propagate the word of the **Ahl al Bayt (a.s)**. Here I would like to relate one incident. I haven't read it in any book. But it was related to me by my mentor, **Maulana Bandat Hyder Saheb**. When **Qazi Noor Allah Shustari** was

martyred, even **Noor Jehan** had to keep quiet considering the gravity of the situation. But she was waiting for an opportunity to punish the signatories to the **Fatwa** that became the cause of the **Qazi** getting martyred..

NOORJEHAN WREAKS REVENGE ON THE KILLERS OF SHAHEED E SAALIS

Noorjehan made a plan to punish those persons in such a way that the State didn't appear directly involved in it. She was aware that 42 or 55 **Ulema** were involved in the conspiracy to martyr **Qazi Noor Allah Shustari** and there could be a popular unrest if any official action was instituted against them. **Noorjehan** at last got the opportunity of exposing these **Ulema** in front of the people. One day she got a report that the chief of those **Ulema** was leading a congregation. While he was reciting the **Surat al Fateha**, he interrupted it by saying "Hush, hush", three or four times, as if chasing away some animal. When the prayer was over, people asked him why he interrupted the recitation of the Verse. He said, "When I pray, all the curtains are raised in front of my eyes and I see the **Holy Kaaba** in front of my eyes! While I was praying I saw a dog was trying to enter the **Kaaba**. If I hadn't done "Hush, hush" to chase it away, the dog would have entered the **Kaaba** and defiled its sanctity. Therefore I uttered those words to chase it out! **Noorjehan** now determined to wreak vengeance against them. She got a small palace constructed with a foundation of salt. She sent an invitation to all those **Ulema**. All of them were very pleased to attend the party given by the queen. They all reached the venue in a group. Excellent food was prepared for the repast. The service cloth was arranged on the floor in such a manner that in front of everyone there was kept *palao* made of rice and chicken. Whether it was done intentionally, or it was just a chance, that the person who had chased the dog away from the **Kaaba** got a plate in front of him which neither had chicken nor meat! He looked to his left and to his right and every plate had plenty of chicken in it. How could he eat such food. He became angry and said that the **Ulema** of lower status were being served chicken and he was given only rice. Hearing this, **Noorjehan** said, "Slightly stir the rice in the dish, perhaps you will find something underneath it!" He stirred the rice and he did find legs of chicken there. **Noorjehan** now said, "One who cannot see a piece of chicken in his plate, how could he possibly see a dog entering the **Kaaba** from his prayer mat in the Mosque?" Then **Noorjehan** moved out of the palace and ordered his servants to copiously throw water all

along the four walls of the palace. Since the palace was built on a foundation of salt, the salt melted and the structure collapsed on the heads of those persons who had put their seals on the **Fatwa** for the execution of the innocent **Qazi Noor Allah Shustari**! As mentioned earlier, I haven't read about this incident in any book of history and that I heard it as a word of mouth from an honest **Maulana**. But one thing is for sure, that the martyrdom of **Qazi Noor Allah Shustari** redoubled the enthusiasm of the followers of the **Al e Mohammed (S.A)** to redouble their efforts to propagate the Faith in the vast country. Thereafter, in the court of every king there certainly was one **Shia** vizier or the other. **Mohammed Shah was Aurangzeb's** son. The reins of power were in his hands. There was a time when **Shias** were forced to pay the **Jiziya Tax** and now sat on the throne one who was a follower of the **Al e Mohammed (s.a)**. Then came the two **Sayed Brothers**, who are known in the books of history as the **King Makers**. They had so much power that they put kings on the throne at will! The minds of the rulers changed so much that the **Last Mogul, Bahadur Shah Zafar**, during an illness, made a vow that on recovering he would make a **Nazr (Offering)** at the **Dargah of Hazrat Abbas at Lucknow**! This was the sacrifice of **Shaheed e Saalis** that the society in the **Mogul Realm** transformed so fast and the persecuted **Shias** could breathe easy. The cruel persons who martyred him thought that they were removing a thorn from their way, but the things that happened were quite contrary to their expectations. The same thought was in the mind of **Yazid** when he perpetrated the tragedy of **Karbala**. **Yazid** thought that he would **intimidate the Ale Mohammed (s.a)** by bringing them into the court. But **Syed e Sajjad (a.s)** boldly stood up. The **darbar** was full to capacity and the ambassadors of foreign countries were seated in a corner. No sooner **Syed e Sajjad (a.s)** entered the auditorium, **Yazid** said, "I thank God that He has belittled you!" Instead of getting intimidated with this affront, **Syed e Sajjad** stood up and said, "**O'Yazid! We thank Allah that he deemed us capable of facing His trial! We also thank Allah that he has endowed us with such felicity that none can compete with us! Contemptible and dishonored are those who tried to belittle our family!**" **Yazid** heard these words and knew that his objective was nullified. To cover his feeling of humiliation and mortification he summoned the executioner and told him to behead **Syed e Sajjad (a.s)**. **Yazid** thought that if **Syed e Sajjad (a.s)** was martyred there, the ladies of the **House of the Prophet (s.a)** would get overawed. **Syed e Sajjad (a.s)** just said these words: *Al*

maut lana aadat wa karamatana Shahadat Death is a habit for us and felicity is Martyrdom!

The ladies, instead of getting intimidated, stood solemnly and the sister of the **Martyr Hussain (a.s)**, **Syeda Zainab** went forward, stood in front of **Syed e Sajjad (a.s)**, and said, "None can touch **Sajjad (a.s)**, my nephew, till I am alive! First use the sword on my neck!" Seeing this, **Fizza**, the maid of **Syeda Fatima Zehra (a.s)**, stood in front of **Syeda Zainab**. **Yazid** told to the executioner, "First behead this old woman from **Habsh!**" **Fizza** looked around in the court and spotted **200 chiefs from Habsh**. She called, "O' the Chiefs of my country! What has happened to your self respect? I am being insulted in front of you!" The **200 chiefs** took out their swords and challenged **Yazid** to call back the executioner or else there would flow a river of blood in the **Darbar**. **Syeda Zainab** became emotional. She turned in the direction of **Madina** and said, "O' My Grand father, the Prophet (s.a)! **200** swords have been brandished in support of a maid, but there is none to support your daughter!"

Source Urdu Lectures of Moulana Sadiq Hassan Book

Biography: Shaheed-e-Thalith Qazi Nurullah Shustari By: Hyder Reza Zabeth

An eminent scholar - Qazi Nurullah Shustari entitled Zia-ud-Din known as Amir Sayyid and Shaheed-i-Thalis was born in 956 A.H./1549 A.D. at Shushtar, one of the cities of the present Khuzistan province in South of Iran. He was sayyid by lineage and belonged to the Mar'ashi family.

His father was Sayyid Sharif-ud-din and grandfather Sayyid Zia-ud-Din Nurullah. He got his early education at home from his father and the other teachers at town. After completion of it in the year 979 A.H., he went to Mashhad, the holy city in the Khurasan province.

Qazi Nurullah lived in the city for fifteen years and completed his education there under the guidance of the profound masters of their subjects like Abdul Waheed Shushtari and many others.

Qazi Nurullah came to India in the year 992 A.H./1584 A.D. and was introduced to Mughal emperor Jalalud Din Akbar in the year 963 A. H./1556 A.D. by Hakim Abul Fath Gilani(d.997 A.H./1589 A.D.) and became one of the close associates of the emperor, who appointed him grand vizier and the chief justice of the empire. In judiciary department, he performed his duties so unbiasedly that even his sectarian opponents admitted of his equity, justice, fairness, honesty, nobility, modesty, piety,

tolerance, wisdom, wittiness and his proficiency over various school of jurisprudence.

Qazi Nurullah Shushtari as a jurist and theologian of high-ranking position took great pains to defend the realms of religion and became one of the famous religious reformers of his age. He was the only jurist who passed legal verdicts based on the four Sunni schools of law besides Fih-e-Jafari.

Qazi while refuting any arguments used very polite and humane language based on logic and proofs and his method resembles the modern method of historical proofs methodology. All his discourses and works are completely free from sectarian bigotry and prejudice and are wholly based on logical proofs from the Holy Qur'an and the traditions of the Holy Prophet of Islam (S.A.W.).

Qazi Nurullah also proved to be an unprejudiced teacher and many Ulama who belonged to Sunnite and Shi'ite schools attended his lectures to acquire knowledge in the field of jurisprudence. Qazi Nurullah, a dynamic religious reformist scholar, philosopher and jurist had written 104 books and treatises on different branches of science and religion. Some of them are: -

Ahqaq-ul-Haq (Justification of the Truth): In this work he has defended the beliefs of Shi'ite faith.

Majalis-ul-Mo'mineen (The Assembly of the faithfuls): Gives the description of the religious scholars and the other learned men.

Risala-i-Jalaliyyah: A treatise dedicated to Jalal- ud-Din Akbar, the Mughal emperor of Hindustan. It consists of knowledge.

Marginal notes on several books like Shamsiya written about logic.

Sharh-i-Tajrij is regarding scholastic theology.

Khulasa-tul Aqwal: Deals with the biographies.

Sharh-i-Chaghmini: is on astronomy.

Tahrir-i-Uqlidas: is on geometry.

Sharh-ul-Hidaya: is on philosophy.

Sharh-i-Waqaya and Hidaya: both these works are on Hanafi school of jurisprudence.

Sharh-i-Aqa' id-i-Nasafi: is on the theology of the Sunnite Muslims.

Sharh-i-Mukhtasar-i-A'zdi: is on the principles of the jurisprudence dealing with Sunnite Muslims.

Do Risala (two treatises): one of them is a commentary on the verses of the Glorious Quran related to the unity of God (Tawheed). The other is also a commentary dealing with the verses of the Glorious Quran related to sanctification of the Holy Ahlul Bayat (A. S.)

Risala Dar Bab-i-Wujud: a treatise on the existence.

Risala Dar Sharh-i-Rubayi - i Abu Sa'id Abul Khair: a treatise in which one of the quatrains or the Sufi poet Abu Sa'id Abul Khair has been elaborated.

An intricate review on the commentary written by Shaykh Faizi.

Risala Dar Bab-i-Qaza O' Qadar: treatise on free will and determinism.

Commentaries on Tahzib- ul-Ahkam: are related to the traditions of the Prophet Muhammad (S. A.W) and jurisprudence. These are the detailed explanations of judgments based on the traditions of the Holy Prophet Muhammad (S. A.W) and the Islamic jurisprudence.

Tashrih-ul-Aflak: deals with astronomy.

Muqaddima-i-Masabih: is related to the traditions of the Holy Prophet Muhammad (S.A.W) quoted by the Sunnite Muslims.

Risala Dar Munazira-i-Gul O' Sunbul: a treatise on the dispute between the flower and the hyacinth.

Risala-i-Munsha'at: a treatise on writings and compositions.

Beside the above-mentioned books and treatise he has also several other literary works.

Qazi Nurullah had excellent literary expertise and was profound in producing beautiful literary pieces in Arabic and Persian. His compositions in both languages are eloquent and full of fluency. He also composed verses in both the languages that number about three thousand. Some of them are still preserved in various books and treatises.

Qazi Nurullah had five sons. All of them were men of learning. Among them Sayyid Ala-ul-Mulk produced many literary works. He was appointed the teacher of Prince Muhammad Shuja (1616 - 1660 A.D.) by Mughal emperor Shahjahan (1628 A.D.). His other son Ala'- ud' Dowlah was a renowned calligrapher.

Martyrdom of Qazi Nurullah and his tomb: -After the death of Mughal emperor Akbar (1605 A.D.) the bigoted group again rose to power at the imperial court. He was martyred on 18th Jamadi al-Thani in 1019 A.H./ 1610 A .D. for the reason that he differed in his belief with the majority of the people and the bigoted group at the court of Jahangir (1605 - 1627 A.D.), the successor of Akbar.

His tomb, which is at Agra, has been the centre of pilgrimage since the day of his martyrdom. Poets praised him in their literary compositions in his lifetime and even after his martyrdom. Besides that many of his works with the description of his life have been translated into Arabic, Persian and Urdu.

Chapter 22

ALLAMA MOHAMMED BAQIR MAJLISI - 1037-1111 AH

Mohammed Baqir Majlisi ibn e Mohammed Taqi Majlisi

Born : Isfahan, Iran in 1037H (1616 A.D.)

Died : Isfahan, 1111 H (1690 A.D) at age 77 years

Siblings: Mulla Aziz Allah, Mulla Abd Allah; both brothers Mujtahids of much erudition. His sisters too were ladies of erudition.

His disciples: Allama Majlisi's prominent disciples were Sayed Nemat Allah Jazairi, Mirza Abd Allah Effindi, Mulla Abd Allah Ardbeli, Mulla Muhammad bin Hassan Isfahani, Mulla Mohammed Hussain Bin Yahya Noori.

THE PROPHET (S.A) & THE IMAMS (A.S) COME IN A DREAM

Akhund Khorasani saw in a dream that he had reached a house. When the door of the house was opened, he entered it and saw the **Prophet (s.a)** and the **Imams (a.s)** seated in a group. After he greeted them, the **Imam e Zamana (a.s)** asked him softly to be seated near him. After a while **Mohammed Taqi Majlisi** arrived there carrying a bottle of rose water in his hand. He first sprinkled the rose water on the hand of the **Prophet (s.a)** and the **Imams (a.s)**. Then he also sprinkled the rose water on the hands of **Akhund Khorasani**. Then **Mohammed Taqi Majlisi** walked out of the room. After some moments he returned back to the room carrying a new-born babe in his arms. He sat in front of the **Prophet (s.a)** and said, "O **Prophet (s.a)**! Please pray for this child that he propagates the **Faith** among the people!" The **Prophet (s.a)** held the cloth covering the babe and offered a prayer. Then he handed the baby to **Hazrat Amir al Momineen (a.s)** and asked him to pray for him. Then all the **Imams (a.s)** took hold of the babe, in turn, and prayed for

him. When the **Imam e Zamana (a.s)** prayed for the baby, he handed him over to **Akhund Khorasani** and asked him to offer a prayer for the baby.

Akhund Khorasani was in the process of praying when he awoke from his dream! The fragrance of the rose water still lingered in his nostrils and the prayers of the **Infallibles (a.s)** were echoing in his ears and his eyes still had their holy images in them! The love for his dear friend, **Mulla Mohammed Taqi Majlisi**, enhanced in his heart that **Allah** had bestowed on him the invaluable pearl that had been blessed by the **Prophet (s.a)** and the **Imams (a.s)**. **Akhund Khorasani** was on his way home after the **Ziarats** in **Iraq**. He wanted first to visit **Mashad Muqaddas** and then go to **Isfahan** where lived **Majlisi**. He wanted to meet him and see for himself the new arrival in his friend's family. The little caravan in which **Akhund Khorasani** traveled reached the environs of **Isfahan City**. He saw on the horizon the minarets of the mosques, the gardens, the bridges one after the other. Even now lingered the fragrance of the essences applied on his apparel during his visits to the mausolia of the **Imams (a.s)**. He was now in the city which was famous those days for its elegance and architectural excellence and places of learning! No sooner he reached the threshold of **Taqi Majlisi's** house, he came out with open arms to welcome his dear friend!

Taqi Majlisi took him to the guest room respectfully, exchanged pleasantries for sometime, went out for a while and returned with a bottle of rose-water in his hands! He sprinkled the rose water on **Akhund Khorasani's** hand, went out of the room and returned with a babe in his arms! He put the baby in the lap of **Akhund Khorasani** and told him that it was born the same day and requested him to pray to **Allah** that the new arrival earned a name as a propagater of the **Faith of the Ahl al Bayt (a.s)**! After offering a prayer for the baby, **Akhund Khorasani** related his dream to **Taqi Majlisi**. He asked him to give the child the best of upbringing and education. He said that the child had arrived with the blessings of the **Prophet (s.a)** and the **Imams (a.s)**. **Taqi Majlisi's** affection for the baby increased manifold after hearing of the dream and told him that he had brought this gift from the mausolia of the great **Imams (a.s)**!

The first sound that the child heard was the **Adhaan-the Muslim Call for Prayer**! Then he was under the direct tutelage of his mother who

herself came from a learned family. His father had great love for the **Ahl al Bayt (a.s)** and he named the child as **Mohammed Baqir**! He asked the mother to feed her milk to the child with great care of purity. In an environment of the meetings of the mourning of the **Martyrs of Karbala**, **Mohammed Baqir** grew on the lap of his loving mother. He got the company of his mother who was a lady of high piety and the instruction from his erudite father.

Mohammed Baqir grew in the laps of ladies who were learned in the norms of the **Faith**. His elder sister, **Amina Begum**, was so erudite in religious learning that her husband, **Mulla Saleh Mazandarani**, himself a scholar of repute, used to take her advice on matters of **Fiqh**! **Mohammed Baqir's** grand mother was known for her contentment, simplicity and piety!

THE PIETY OF ALLAMA MAJLISI'S PARENTS

Mulla Mohammed Baqir Majlisi's grand-father, **Mulla Maqsood Ali**, had once to travel out of **Isfahan**. Before he set out on his journey he took **Baqir Majlisi's** father and uncle to the Grand-Cleric **Mulla Abd Allah Shustari** that in his absence the children took instructions from him. During the stay with **Ustad Shustari** the time for the **Idd** arrived. The mentor gave 3 **Toomans** to **Majlisi's** father to meet the expenses for the **Idd**. He returned the money, thanking him, and said, "I cannot accept any money and spend it without the permission of my mother!" When he reached home and sought his mother's permission, she said, "Your father's total income is 14 **Ghazbegi** (*the currency in use those days*).and we make the ends meet with what he earns! If we change this habit, we may have to spread our hand in front of your mentor and others for our needs! This I wouldn't like to do!" When **Mulla Mohammed Taqi** told the reason for returning the money to his mentor, he appreciated the spirit of contentment of his mother and offered a prayer for her.

Mohammed Baqir's father was a man of high piety. He experienced spiritual dreams many a time and he thought that it was **Ilham** (*Inspiration*). He himself has said that one night, after **Tahajjud Prayers**, he felt that whatever he wished for at that time, **Allah** would bestow it on him! He also started pondering whether he should wish for any worldly favor or for spiritual advancement in the hereafter! At that moment he heard the cries of **Mohammed Baqir** from the cradle and he

prayed: *"O Allah! For the sake of Mohammed (s.a) and Ale Mohammed (a.s), make this child the propagator of the Faith and bestow him with all Your Blessings!"*

The humility of **Mohammed Baqir's** father and the open doors of his abode for the people encouraged everyone to visit him for resolution of their problems. **Mohammed Baqir** used to be on the side of his father most of the times. Besides receiving instruction in Religion, he used to listen intently to the discussions his father had with the visitors on their problems. He retained in his strong memory the learned solutions for the problems that his father suggested to his visitors. He is on record saying:

"One day a person came panting with fear written large on his face. He said that the previous night he saw a white tiger in his dream which had a black cobra entwining its neck. Both the beasts wanted to attack and kill him. Mohammed Baqir's father asked him if he had eaten cheese with the juice of pomegranate the previous night? When the man replied in the affirmative, he told him that it was the effect of those things that he had a bad dream!"

Mohammed Baqir's father spent all his life in intensive prayer, battling with his psyche, propagation of the **Hadit (the Sayings of the Infallibles)** and resolving the problems of the needy. With his efforts awareness of the traditions of the **Ahl al Bayt (a.s)** was created in the **Shia** populace. He wasn't adopting the life of a recluse limiting himself to the Mosque and the library. He mingled with the people and spoke with them with great humility and affection. He gave a patient ear to people of different schools of thought. He defended the **Shia beliefs** and guided the people. The little **Mohammed Baqir** was a constant companion of his father and at that tender age learnt the art of dealing with the people.

MULLA MOHAMMED TAQI 'S INVITATION FOR VIRTUE- AN INCIDENT

Allama Majlisi is himself on record saying that a friend came to complain that a neighbor was having carousals of drinking and merry making with a group of persons the whole night. **Mulla Mohammed Taqi**

Majlisi asked the complainant to invite that person and his group for a dinner that night. He said that he too would join the party. The person went and met the leader of the group who accepted the invitation. The man expressed surprise why he was joining their group? The host didn't say anything further, went home and started preparations for the party.

In the evening **Mulla Mohammed Taqi Majlisi** arrived ahead of the guests and took his seat. When the guests came in, saw the **Mulla**, they were surprised. The chief of the group was taken aback seeing the spiritual person there. He wanted to make effort to send him out as soon as possible. Therefore he told to **Mulla Taqi**, "Tell me! Your habits are good or what we do is good?!" **Mulla Mohammed Taqi** replied in a very soft tone, "It will be good if everyone of us talks about his personal habits! Then we shall arrive at a decision whose habits are better!" The chief was surprised at the soft approach of **Mulla Taqi** because he was expecting a terse rebuff from him. He just said, "It will be nice!" After a few moments of silence he added, "One of our habits is that when we eat someone's salt, we never betray the person nor do we cheat him!" Making good use of the opportunity **Mulla Mohammed Taqi** said, "What you have said now I don't accept!" The chief reiterated, "This is one of the cardinal principles of our group!" **Mulla Taqi** stared at him with his spiritual eyes, kept quiet for a while, and said, "You have been eating **Allah's** salt all your life!" These words of **Mulla Taqi** were like throwing cold water on the group's pride and rebellious nature. Their heads were bent down in remorse. Quiet descended on the entire gathering. One person after the other went out quietly. The host saw all the proceedings and he experienced a shiver in his spine! He went near **Mulla Taqi** and said, "What happened isn't good!" **Mulla Taqi** asked him to be patient and see what happens next. After a while **Mulla Taqi** too returned home. Early morning, the next day, someone knocked at the door of **Mulla Taqi's** home. When he opened the door he found the chief of the group in front of him. The person greeted him and said that what the **Mulla** told him in the evening made him think! He said that he went home, took a bath of cleanliness, expressed repentance for his past sins! He said that he was now with the **Mulla** to take instructions on the norms of the **Faith**. **Mulla Mohammed Taqi** smiled, welcomed him and suitably entertained him!

ALLAMA MAJLISI'S CHILDHOOD.

The call of the **Muezzin** from the minaret of the Mosque used to wake up the child early in the morning! He experienced an environment that had the fragrance of virtue and righteousness. He cultivated the habit of reading and held the pen with his delicate fingers at a very early age. He used to do some doodling with words as if at that tender age he was restless to do something great!

Allama Majlisi started taking lessons from his father at the early age of 4 years. At that age he had a clear understanding of **Allah**. He knew about the **Heaven** and the **Hell**. He started offering **Namaz e Shab (The Late Night Prayers)** and went to the congregation for the morning prayers to the mosque! He started advising the children of his age group on the norms of the **Faith** that he learnt during his lessons. His efforts had the full support of his two elder siblings, **Mulla Aziz** and **Mulla Abd Allah**. He had, at his home, the erudite company of his sister's spouse, **Mulla Swaleh Mazandarani** and his sister **Amina Begum** who was herself an erudite scholar! But the burden of imparting good education and upbringing to the brilliant child rested on the shoulders of his learned father.

Allama Majlisi's father, **Mulla Mohammed Taqi Majlisi** was the first person who started the noble task of propagating the traditions of the **Ahl al Bayt (a.s)** soon after the establishment of the **Safavid Dynasty** in **Iran**. He was collecting and compiling the traditions of the **Infallibles (a.s)**. In such an environment **Mohammed Baqir** felt and continued with the urge to pursue this noble task! The time passed and the vicissitudes of time didn't deter him from his determination. Very soon his name was well known in the scholastic circles. Having voluminous tomes in his hand he would go from one mentor to another in his search for knowledge. He got the blessings of the mentors who were themselves the ardent lovers of the **Ahl al Bayt (a.s)**.

Within a short time he acquired a very high level of learning and his face radiated brilliance and erudition in early youth. Whoever saw him predicted a bright future for him. His erudition was of such a high caliber that at the tender age of 14 years he was awarded an **Ijaza (certificate of Proficiency)** by the great philosopher **Mulla Sadra**. Then he received instruction from the great scholars **Allama Hassan Ali**

Shustari, Amr Mohammed Momin Astarabadi, Mirza e Jazairi, Sheik Hur al Amili, Mulla Mohsin Astarabadi, Mulla Mohsin Faiz Kashani and Mulla Saleh Mazandarani. The thirst for knowledge had made him restless. Wherever he found an erudite **Mujtahid** he would wholeheartedly become his disciple. He benefited from the instructions of more than **21** mentors. He was thus preparing himself to make a mark as a scholar of high caliber!

LEARNING AND TEACHING

In a very short time he acquired learning in grammar, oratory, principles of **Fiqh** and other related disciplines. His thirst for knowledge was proverbial. In very early youth he was in the first echelon of the teachers in the **Seminary (Hauza e Ilmia)**. Going to the pulpit, he would give his talks in a very pleasant style with effective examples and precepts. The students used to feel as if the teacher has experience of long years of teaching! His **Ijtehad** brought seekers of knowledge to the **Hauza e Ilmia Isfahan**. **Isfahan**, those days, was the center of **Shia** learning. The students who came to **Isfahan** desired to attach themselves to his class. **Mohammed Baqir** used to lead the prayer in the congregation at the **Madrasa e Abd Allah**. After his father passed away, **Mohammed Baqir** started leading the prayers at the **Masjid e Jameh** and also started giving lessons to the students at the same place. The number of his disciples used to touch a thousand many a time. **Sayed Nemat Alla Jazairi** too had come to **Hauza e Ilmia Isfahan**, along with his friends, in search of knowledge. He said that although **Mohammed Baqir** was a youth those days, he had acquired such learning in different disciplines that no eminent scholar of the time had achieved his level of learning. His talks at the **Masjid Jameh Isfahan** used to be in such eloquent style that he, **Al Jazairi**, the matter studied by him with difficulty in the night, used to become crystal clear with the explanations given by **Mohammed Baqir**.

His hospitality and manners were so exemplary that many senior persons used to visit his classes to impress on the young students about his caliber of learning and instruction. **Sheik Mohammed Fazil**, who himself conducted classes, used to attend lessons with **Allama Majlisi** and give a practical demonstration of humility to the students. **Allama**

Majlisi was so humble in his attitude that he used to tell him that he derived more benefit from the company of **Mohammed Fazil** than he could derive by attending his lessons!

Allama Majlisi had a keen sense of philosophy and his attitude in imparting lessons was that he discussed the beliefs of different schools of thought and negated their beliefs with strong proofs and arguments. His example was like a brilliant lamp on the pulpit and his students a group of glow worms! During one of the sessions, after praising the **Prophet (s.a)** **Allama Majlisi** discussed about the **Firqa e Dahria (the Atheist Sect)**. He gave some arguments in support of the sect. There was a loud protest from the students saying that what he said was an endorsement of the veracity of the sect! The students got up and wanted to walk out of the class in protest. Everyone was in rapt attention to hear the reaction of the **Allama**. He said in a very quiet, affectionate tone, "Please be calm and listen to the refutation of the arguments that I enumerated in support of the sect! You may decide your course of action thereafter." The students however were adamant. They left the class. **Allama Majlisi** was taken aback and called off the class!

This incident put the **Allama** under the shadow of worry and sadness. He was searching some light to come out of the gloom. He thought that he ventured into philosophical thoughts without quenching his thirst for the love of the **Ahl al Bayt (a.s)**. The result was that he was forced out of the precincts of the mosque. This experiment he had done during his youth instead of narrating the traditions of the **Prophet (s.a)** and other **Infallibles (a.s)**. He was warned about such things by his own father and **Mulla Mohsin Faiz Kashani**. But this personal experience opened his eyes.

From that day **Allama Majlisi** adopted the way of his mentor, **Mulla Mohsin faiz Kashani**. Instead of indulging in discussion of philosophy and logic he addressed his energies towards the traditions of the **Ahl al Bayt (a.s)**. He took steps to include the **Kutub e Arba (The Four Books)** in his curriculum for teaching. He wrote commentary on "**Usool e Kaafi**" and since his father has done one on "**Man laa Yahdar al Faqih**", he didn't attempt a commentary on the book. For writing a commentary on "**Istebsaar**" he deputed one of his disciples for the work. **Allama** created the interest for studying the traditions and to preserve the four great books for the posterity he encouraged his students to

study them and fully copy the four books. As an incentive he offered awards for them. The students, therefore, were very enthusiastically studying and writing the four books. The **Allama** used to write an **Ijaza (Certificate)** at the end of each copy written by his disciples. The spiritual people considered it a great honor to possess a copy with **Allama's** certification. This practice resulted in people giving greater care in preserving the copies of the books for the posterity.

Allama thought that instruction in **Kutub e Arba** and other valuable books viz: **Irshad e Mufeed, Qawaed Allama, Sahifa e Sajjadia** was very important. He knew that reading these books and understanding them was the best way of conserving those treasures for the posterity. He knew that thousands of books on **Shia** learning had been consigned to the flames by the enemies and thousands of small booklets on the sayings of the **Ahl al Bayt (a.s)** were lying in the nooks and corners of **Arabia** with the lovers of the **Ahl al Bayt(a .s)**. On the other hand there was the animosity that the **Sunnis** had for the followers of the **Ahl al Bayt (a.s)** that they were making all the efforts to destroy their invaluable literature. There was also the fear of the two strong **Sunni Realms** that were making skirmishes to destroy the **Shia Safavid Dynasty** of **Iran**. There was also the likelihood of the **Sufi Cult** gaining ascendancy in the **Iranian** court that would encourage **Tahreef (Tampering)** of the texts of the traditions of the **Infallibles (a.s)**. Disinterest of the students in the study of the traditions too was an important negative factor. The **Allama** used to think that the widely scattered pearls of the wisdom of the **Infallibles (a.s)** must be put together. Thus came about his monumental work—“**Bahar al Anwaar—The Oceans of Light**” This is not only a great text book for the students of **Shia Faith** and history but it is of great benefit to other seekers of knowledge as well..

THE ALLAMA WRITES IN THE PREFACE OF THE BOOK “BIHAR AL ANWAAR”

“In the beginning I read the well known books and then started the search for the books that had gone out of circulation because of the vicissitude of the times. Whenever I got any information about a book of Hadit, I tried to acquire it at any cost! I searched in the East and searched in the West for such books. Thus I collected lot of very valuable books.

For this important task my brothers in Faith gave me help and support. We reached every city, every hamlet and with Allah's Grace we gathered very useful information. Then I busied myself in the compilation and collation of the information. The next step was getting the copies made. During the compilation and collation of the text the need for putting the matter into suitable chapters was felt. This too was accomplished to make the books interesting for the readers.... But in the year 1070 H I pulled away my hand from this task because there was a feeling that the work was neither gaining popular acceptance nor the persons in authority had taken kindly to the work... I had a feeling that, perhaps, after me the work might become obsolete or the destructive forces might destroy it. Therefore I sought Allah's help and compiled the book "Bahar al Anwaar". In this voluminous book you will find 1,300 chapters of 48 books with thousands of Hadits. The style of this compilation is new and unique. Therefore, my brothers in Faith! Those who have the love and adulation for the Imams (a.s) in their hearts! Come forward and receive my book with open arms! Don't be like those who merely talk but their hearts will be devoid of thoughts!"

The '**Mothers of the Books (Ummahaat al Kutub)**' were destroyed by the enemies of the **Ahl al Bayt (a.s)**. The **Allama** desired to collect and compile a large number of the traditions of the **Infallibles (a.s)**. Paucity of time and spate of activity didn't give sufficient time to him to verify the authenticity of the collection.. He further writes in the preface to **Bahar al Anwaar**:

"If death gives me respite, and Allah's help is there, I wish to write a full commentary on "Bahar al Anwaar" based on such aims and meanings that haven't been covered in the writings of the Ulema. I wish to use my pen for the benefit of the people of wisdom and knowledge."

Allama Majlisi has researched the traditions contained in **Kaafi**" in his book **"Mirat al Uqool"**. It is an analysis of the authenticity of the traditions quoted by **Mohammed Yaqub Kulaini**. Perusing **Mirat al Uqool** one feels that certainly **Majlisi** was an **Allama** and researching the traditions was the subject of great interest for him. But one can say that if he had put such keen research behind **"Bahar al Anwaar"** it would certainly have taken him much more time to accomplish the voluminous work!

The hospitality and thoughtfulness of **Allama Majlisi** was of such a genere that he tried to be of help even in insignificant matters and when someone gave him some help, he would thank the person profulsely. **Allama Majlisi** writes in the 25th Volume of "**Bahar al Anwaar**:"

"Recently a disciple of mine has searched a few books and has informed me about them". We have to give it a thought that the great person gives such importance to the little help from a disciple and even mentions about it in his important publication! This was the reason that **Allama Majlisi** has mentioned the names of all those who helped him compile the great work!

Most of his life **Allama Majlisi** was a sickly person.. He suffered from conjunctivitis of the eyes and other ailments of the body. These did affect his work but he wasn't defeated by the afflictions. He kept working with a smile. His pleasant demeanor kept his disciples in good humor. While receiving books from his disciples he would detect crumbs of bread between the pages and would jovially tell to the next borrower, "Son! Do you have a place for eating the bread?!!" The disciple would be surprised at the remark and **Allama** would continue, "If you wish I shall give you a cloth to keep the bread while you eat and don't keep it on the book! You must take good care of the book. Don't leave it in the sun or use it to swat insects!" He always had a word of advice for his disciples. He behaved very politely with the common persons. **Allama** behaved affectionately with his disciples and they were proud of his company.

Among the **Allama's** most diligent disciples was **Sayed Nemat Allah Jazairi**. Very early he attracted the attention of his mentor. **Allama** was so fond of him that he took him home as a boarder. He stayed with him for four years. **Allama** instructed him so well that the **Sayed** developed into a **Mujtahid** of high caliber. When **Mirza Taqi Daulatabadi** started a **Madrasa** in **Hamala**, the **Sayed** was appointed as a tutor there. **Sayed Nemat Allah Jazairi** had learned so well under the tutelage of the **Allama** that people started saying that he was a mirror image of his mentor. He used to deal with different topics in such a style that it appeared as if **Allama Majlisi** was delivering the talk! Like **Allama Majlisi** He too was a person of mild manners. He always stressed on the facts and the truth—whether it was according to the **Usoolis** or the **Akhbaris**! Over a period of time the mentor-disciple relationship

turned into that of good friends! Wherever the **Allama** traveled he took the **Sayed** along. Once the **Allama** was a guest at the place of an admirer and the **Sayed** too was with him. The host had arranged fried chicken for the guest. The plate was kept in front of the **Allama**. Since the **Sayed's** hand wasn't reaching the plate, he pulled it closer to himself. The **Allama** said jovially, "**Syedna!** You deem transferring the dead yourself as **Haram (taboo)!**" The **Sayed** came up with the repartee, "Very right! But shifting them towards holy places isn't taboo!"

Sayed Jazairi says that the **Allama** had selected him as his disciple and gave him accommodation at his own home. **Allama** had a keen sense of humor but whenever he approached him the disciple always had a sense of awe and respect.

The **Jumma Mosque** of **Isfahan** was full to the capacity and people of different nationalities were seated there with rapt attention to listen to the sermon of **Allama Majlisi**. The gathering chanted salutation to the **Prophet (s.a)** and his **Progeny (a.s)** and the **Allama** ascended the step of the pulpit. He started by praising **Allah, the Prophet (s.a) and the Ahl al Bayt (a.s)**. But this day his talk was rather of a different genre. He started talking about the beliefs of the **Shias**, one after the other. Then he addressed the gathering saying, "These are my beliefs! I wish you endorse and bear witness to what you have heard!" Then he ordered a shroud to be brought. When the gathering saw the cloth, they started crying. The entire mosque was under a pall of gloom. His disciples and his admirers saw the shroud in his live hands. Those days the **Allama** was holding the positions of **Sheik al Islami, Mulla Bashi and Imamat of the Juma Prayers**. On the shroud 40 **Momins** had to place their signatures. . .

In the **Shia World** **Allama Majlisi** is remembered with the title of "**Bab al Aa-imma**". Once, while giving a talk to his disciples, **Sheik Mohammed Hassan Isfahani**, the author of "**Jawahar al Kalam**" said, "last night I saw a dream that I was at a meeting where many past and present **Ulema** were present. I took permission from the janitor and took my seat in the group. In the crowd I saw **Allama Majlisi** seated in front of all the **Ulema**. I was surprised and asked the janitor the reason for giving him the pride of place. The janitor said that in the view of the **Imams (a.s)**, **Allama Majlisi** is "**Bab al Aa-imma**" because he will be in front and lead those who go for the **Ziarat** of the **Imams (a.s)**."

The **Momineen** who have completed **26** fasts of **Ramadan** start looking forward to the **Idd al Fitr**. But during the **Ramadan** of **1111 H** the condition of **Allama Majlisi** was different. He had already spent **74 Ramadanans** and there was a different glow in his eyes. It wasn't the thought of sighting the moon for the **Idd**! It was the thought of going to the presence of his friend! Ever since he fell ill, his routine was that he would stir from his bed and go to the prayer mat. He would break his fast and again retire to the bed. Perhaps, for a true **Momin** there is no better place than the death bed. A bed that takes him away from hypocrisy, dust and din, pride and pomp of the world...

THE LAST DAY OF ALLAMA MAJLISI

The morning of **27 Ramadan, 1111 H** the city of **Isfahan** was under a pall of gloom as if it was getting ready to get some sad tiding and the people come out in their sack-cloth.. People were having their rest and sleep after having their pre-fasting meals. One person experiences a dream in his sleep, goes to a friend on waking up and relates his dream to him. He says that he dreamed that **Allama Majlisi** had passed away and rushed to the house of the **Allama**. There he found that he was alive and sleeping. At that moment the **Prophet (s.a)** and **Hazrat Ameer (a.s)** entered the room. The **Prophet (s.a)** took hold of his right hand and **Hazrat Ameer (a.s)** held the left and said, "Come! Let us go!" The friend of the person was awe struck hearing this. He said that he had seen the same dream last night. Both the friends rushed to the house of the **Allama**. They had a prayer on their lips that they wanted to see him alive. .They reached the threshold of the great **Allama's** house. They were thinking whether to seek permission to enter or not! They were still thinking about it when sounds of wailings and cries emanated from the house!

Shrine of Allama Majlisi in Isfahan-Iran which includes his father & son

These articles are adaptations of lectures delivered by Maulana Sadiq Hasan in Karachi, Pakistan, during the 1980s on the lives of the great scholars of Islam. The Urdu lectures can be accessed at <http://hussainiat.com>. For previous articles in this series, please look under Archives

<http://islamicinsights.com/religion/history/allama-majlisi.html>

The scholar ascended the pulpit, and eventually the crowd in the mosque became quiet. He began with his usual praise of the Ahlul Bayt (peace be upon them), but soon there was a change in his tone. He began talking about the various beliefs of the Shia faith, and to the shock of many people, a funeral shroud was brought in. As tears started rolling down people's faces, the scholar held it up and said, "These are my beliefs. I wish for each of you to place your signature on my shroud as witnesses that I subscribe to and adhere to these beliefs!"

One of the most prolific scholars in the history of Shi'ism, he was born Muhammad Baqir Majlisi in Isfahan in 1037 AH. His father, Mullah Muhammad Taqi Majlisi, was himself a prominent scholar, and it is under his tutelage that Allama Majlisi acquired much of his education, starting at a tender age of four. As time progressed, he also studied under Mullah Sadra, Mullah Faiz Kashani, and Allama Hassan Ali Shustari. In all, he received permission to perform *Ijtihad* (derivation of Islamic law) from 21 different teachers.

The Safavid dynasty was in power in Iran, and many Safavid rulers had appointed Shia scholars as overseers of the law. Upon the demise of Mullah Faiz Kashani, Allama Majlisi was eventually appointed as Shaikh al-Islam by Shah Suleiman. It is during this time that Shi'ism was publicly preached and practiced in Iran, and Shia festivals and commemorations like Ghadir and Ashura became part of the culture.

Several hundred years ago, Shaikh Kulayni, Shaikh as-Saduq, and Shaikh Tusi had compiled four different collections of narrations they had found fairly authentic. In Allama Majlisi's period, Mullah Faiz Kashani and Shaikh Hurr Ameli had also compiled collections which contained rearrangements of these four books as well as other narrations. Yet Allama Majlisi knew that there still existed dozens of booklets and notebooks belonging to students of the Infallibles (peace be upon them) that contained invaluable narrations. So he took it upon himself to compile a collection of *every single narration* that was attributed to an Infallible. After several years of struggle, he produced the renowned *Bihar al-Anwar al-Jami'atul Darar Aimmatul At'har* ("Sea of Lights of the Collection of the Pearls of the Pure Infallibles"), his 110-volume magnum opus that contains narrations of the Infallibles on every topic imaginable, ranging from articles of belief and issues of jurisprudence to recommendations on personal hygiene and matters of everyday routine. However, it must be kept in mind that Allama's goal was to collect every single narration available, not sift through and find the reliable ones, so only a trained scholar can determine which ones are authentic.

In addition to *Bihar al-Anwar*, he also wrote several other noteworthy books, including *Miratul Uqool* ("Mirror of Intellects") and *Malazul Akhyar* ("Shelter of the Pious"). His three-volume *Hayatul Qulub* (a historic account starting with Prophet Adam and culminating with a discussion regarding the Infallibles) and *Ainul Hayat* (a discourse on ethics and morals) have been translated in English. (Available at www.Ansariyan.org) A well-rounded scholar, he also wrote a treatise on engineering.

In addition to dozens of volumes of books, Allama Majlisi also produced over a hundred jurists, among them his own daughter. An extremely pious man, the Allama had a keen sense of humor. During the compilation of *Bihar al-Anwar*, one of his students once brought in a book in which the Allama found a few crumbs of bread. He jovially remarked to his student, "Young man, if you wish, I will give you a cloth on which to keep your bread while you eat it! Oh my students, I wish that you are more considerate about these books. I hope you don't eat on them or leave them in the sun or use them to swat flies!"

On the 27th of Ramadhan, 1111 AH, Allama Majlisi departed this world. He was buried in his native Isfahan, where he had spent his entire 77 years in remarkable service to Islam and Shi'ism.

From Wikipedia

http://en.wikipedia.org/wiki/Allamah_al-Majlisi

Muhammad Baqir Majlesi, (1616 a.d. – 1698 a.d.) (In Persian ?????; variations: Majlesi, Majlessi, Majlisi, Madjlessi) known as Allamah Majlesi or Majlesi-ye Thani (Majlesi the Second), was a renowned and very powerful Iranian Twelver Shi'a cleric, during the Safavid era. He has been described as "one of the most powerful and influential Shi'a ulema of all time," whose "policies and actions reoriented Twelver Shia'ism in the direction that it was to develop from his day on." [1]

He is buried next to his father in a family mausoleum located in the Jamé Mosque of Isfahan.

Early life and education

Born in Isfahan in 1616, his father, Molla Mohammad Taqi Majlesi (Majlesi-ye Awwal—Majlesi the First, b. 1594 a.d.-d. 1659 a.d.), was a cleric of Islamic jurisprudence. The genealogy of his family is traced back to Abu Noaym Ahámád b. Abdallah Esfahani (d. 1038 a.d.), the author, inter alia, of a History of Isfahan, entitled *Zikr-i akhbar-i Isfahan*. [2]

By the age of 14, he gained certification of "riwāyat" from Mulla Sadra to teach. He is said to have completed studies under 21 masters (ustadh). He is reported to have trained 181 students to become masters himself.

Influence and beliefs

In 1678, the Safavid King, Suleiman I of Persia, appointed Majlesi as "Sheikh ul-Islam" (Chief Religious Leader of the land) in Isfahan, the capital of the Persian Empire (Iran). In this influential position he was given a free hand by the Sultan to encourage and to punish as he saw fit. "The three inter-related areas in which Majlisi exerted his efforts were": the suppression of Sufism, mystical philosophies, philosophic views known as Falsafah that were contrary to Islam and "the suppression of Sunnism and other religious groups." [3]

According to scholar Moojan Momem, Majlisi's era marked a breaking point, as he successfully undercut the influence of Sufism and philosophic rationalism in Shiism. "Up to the time of Majlisi, Shiism and Sufism were closely linked and indeed Sufism had been a vehicle for pro-Shii sentiment among the Sunnis. Even the most eminent members of the Shii ulama in the preceding centuries had come under the influence of Sufiism." After the death of Majlisi, "this process continued among the succeeding generations of ulama" so that Sufism became "divorced from Shiism and ceased to influence the main stream of Shii development. Philosophy was also down-graded and ceased to be an important part of studies at the religious colleges." [4]

Legalism

He also reestablished clerical authority under his leadership, "and renewed the impetus for conversion from Sunnism to Shi'ism." [5] Majlesi is "credited with propagating numerous Shi'a rituals that Iranians regularly practice", such as mourning ceremonies for the fallen imams, particularly the martyrdom of Husayn ibn Ali at Kerbala, and pilgrimages to shrines of imams and their families. [6]

Majlesi "fervently upheld the concepts of `enjoining the good` and `prohibiting evil`, [7] and in so doing endeavoured to provide fatwa (judgements) for "all the of the hypothetical situations a true believer could or might face." [8] In one "exposition of virtues of proper behavior" he gave directions on everything from how to "wear clothes to sexual intercourse and association with females, clipping fingernails, sleeping, waking, urination and defecation, enemas, sneezing, entering and

leaving a domicile, and treatments and cures for many illnesses and diseases." [9]

More controversially, Majlesi defined "science" very narrowly as "knowledge of the clear, secure ayat[verses of the Quran]; of the religious duties and obligations which God has fixed in his Justice; and of the Prophetic Traditions (Hadith), which are valid until the day of Resurrection." Beyond this, he warned, the seeking of knowledge is "a waste of one's life," and worse would "generally lead to apostasy and heresy, in which case the likelihood of salvation is remote." [10]. He opposed the school of mystical philosophy developed by Mir Damad and Mulla Sadra, who argued that the Quran was always open to reinterpretation, and valued insights that came from intuition and ecstasy rather than reason. [11]

Majlis is also controversial for his close relationship with Indian Mughal ruler Aurangzeb Alamgir who was known commonly for his anti-Shia inclinations. Aurangzeb is said to have referred to Majlisi as "the real leader of all true Muslims of Persia". [citation needed] Majlisi visited India on nine occasions between 1660 and 1695 and was awarded the respect of a government emissary thereby offending the Shah of Iran. The Shah made a futile effort of winning over Majlisi against Aurangzeb by giving him a high level post in his court but failed to win his support for his wars against the later. [citation needed]

Bibliography

Allameh Majlesi was a very prolific writer. He wrote more than 100 books, both in Arabic and Persian. Some of his more famous works are:

- Oceans of Light (Arabic: Bihar ul Anwar) in 110 volumes.
- Reality of Certainty (Arabic: Haqq-ul-Yaqeen) [12].
- The Mirror of Intellects (Arabic: Mir'at ul-Oqool), a 26 volume commentary.
- The Shelter of the Upright People (Arabic: Malaazul-Akhyaar) a 16 volume commentary.
- Provisions for the Hereafter (Arabic: Zaad-ul-Ma'ad).
- A Gift for the Pilgrims (Arabic: Tuhfatul-Za'er)
- Essence of Life (Arabic: Aynul-Hayaat)
- Hilyat ul-muttaqeen
- Al-Fara'edh al-Tarifah

Chapter 23

SHAYKH HURR AMELI - 1033-1014 AH

Born : Rajab 8th, 1033 A.H

Died : twenty-first day of Ramadan, 1104 A.H

Interred: Mashad Muqaddas, Iran

BIRTH AND FAMILY BACKGROUND:

Sheikh Horr Ameli is accounted a great narrator of Hadiths and an outstanding Islamic Jurisprudent who has compiled precious works; he is titled as "Sheikh of Islam" and "Leader of Shiah". His full name is Muhammad son of Hasan son of Ali son of Muhammad son of Hussein.

He was born on Rajab 8th, 1033 A.H. in a village in the "Jabal Amel" region in Lebanon.

The people of Jabal Amel had initially converted to Shiism through guidance of the great Islamic luminary, Abuzar Ghifarie, an outstanding disciple of the Holy Prophet of Islam (s.a). Since then, the Muslims of Jabal Amel have constantly been deeply committed and devoted Shiite followers of the Ahl-ul-Bayt i.e. the Infallible Household of the Holy Prophet (s.a.).

Sheikh Horr Ameli was given his first name "Muhammad" by his father Sheikh Hasan, as a sign of Horr family's allegiance to the Ahl-ul-Bayt (a.s.).

THE FAMILY-TITLE:

Sheikh Horr Ameli is a descendant of "Horr son of Yazid Riyahi", who joined the forces of Imam Hussein (a.s.) in the event of Ashura in the land of Karbala in 61 A.H. and was martyred as a devoted disciple of the Holy Imam.

Horr son of Yazid Riyahi earned Imam Hussein's invocative blessing: "You are given the auspicious name of Horr [noble freeman]; and you will remain Horr in this world and in the Hereafter, too."

The family of Horr is a family of noble origin, among whom there are

numerous Islamic scholars and Jurisprudents.

The father of Sheikh Horr was an upright, trustworthy, and highly learned scholar on Jurisprudence as well as a literary figure, well versed in Arabic language. He passed away in the year 1062 A.H. while on a journey towards the holy city of Mashhad, where he was buried.

His paternal uncle, Sheikh Muhammad son of Ali son of Muhammad Horr Ameli, the author of the valuable book entitled "Al-Rahleh", was a competent writer of explanations/marginal commentaries and useful compilations. He was a renowned poet as well.

His cousin, Hasan son of Muhammad son of Ali was a learned literary personality.

Sheikh Horr Ameli's grandfather, Sheikh Ali son of Muhammad, too, was a renowned scholar in Intellectual Sciences.

Sheikh Horr Ameli's great grandfather, Sheikh Muhammad son of Hussein Horr Ameli was a prominent figure of his time and reputed for his knowledge of Islamic precepts and tenets.

Sheikh Horr Ameli was brought up in such a distinguished family that produced Ulema and Jurisprudents with distinctive originality of intellectual endeavors.

SHEIKH HORR AMELI'S PERSONALITY:

He is considered to be one of the most distinguished Ulema of the eleventh century A.H. who has left legacy of valuable writings, and his exemplary personality is held in great esteem by the Shiite Ulema. He enriched Shiite knowledge with authentic sayings and narrations of the Ahl-ul-Bayt (a.s.), and his works are commendable indeed.

In Shiah sect, he is taken into account as one of the most credible links in the chain of narrators; that is, narrations quoted by him mark the authenticity of a Hadith or Narration with regard to its connection with the Ahl-ul-Bayt (a.s.) or the Holy Prophet (s.a.).

TRIBUTES PAID BY SHIITE ULEMA:

Sayyed Ali Khan Madani, the writer of commentary on Imam Sajjad's collection of supplications entitled "Sahifah al-Sajjadiyah", has paid tributes to Sheikh Horr Ameli as follows: "Sheikh Muhammad son of Hasan son of Ali son of Muhammad, Horr Ameli, was an eminent savant of high intellectual standing, whose personality could hardly be described through string of words. His valuable writings have become widespread and have brought forth vivifying showers on the parched lands all over the world. His pearl-like ideas have brightened the sky of history,

sparkling as they are between lines of words ...”

The author of “Maqābis al-Anwar” prayed for the soul of Sheikh Horr Ameli: “May Allah in His Infinite Sanctity bless the highly learned litterateur and Jurisprudent, who was a thorough collector and compiler of the enlightening traditions and narrations, Sheikh Muhammad son of Hasan Horr Ameli...”

Allameh Amini in his valuable book “al-Ghadir” eulogizes Sheikh Horr Ameli: “He was a pearl in the crown of his time and a bright star on the forehead of excellence. Anytime one seeks to know more about the Sheikh, he is likely to find him competent in every field of knowledge. Words are not enough to praise him. Indeed, he is the very personification of knowledge and literature, and the epitome of excellence and perfect virtues. His writings, which have made him immortal, include the subject matters for promotion of virtues in the society, collection of Islamic decrees, wise sayings, eulogizing excellences, and sayings of the Ahl-ul-Bayt (a.s.) on affirmation of Imamate...”

Muhaddis Qommi praises the Sheikh by saying: “Muhammad son of Hasan son of Ali, the Sheikh of Narrators, is to be accounted as one of the most excellent and skillful learned men of the world, a very alert Shiite Jurisprudent, a devout narrator of Hadiths, a trustworthy personage deserving of high esteem, a source of greatness and excellence, and a writer of much useful books.”

HIS PILGRIMAGES AND TRAVELS:

Sheikh Horr Ameli lived in his ancestral “Jabal Amel” region up until he was forty years old. During this period, he performed Hajj twice. In the year 1073 A.H. he went on a pilgrimage to Iraq to visit the holy shrines of the Infallible Imams (AS) there. Then he decided to go on a pilgrimage to the holy city of Mashhad to visit the holy shrine of Imam Reza (AS), where he settled down for the rest of his life.

Furthermore, in the years 1087 and 1088 A.H. again he performed Hajj and pilgrimages to the shrines of the Infallible Imams (AS) in Iraq. Before returning to Mashhad and residing there till the time of his death, he visited Isfahan where he called on the local Ulema, especially Allameh Majlesi (R.A.). Sheikh Horr Ameli gave the Late Allameh an authorization for narrating Hadiths of the Ahl-ul-Bayt (a.s.), and, at the same time, he himself received the Allameh Majlesi’s authorization to quote Hadiths.

THE TRAGEDY AT MECCA:

While performing his last Hajj in the year 1088 A.H. he witnessed

massacre of some Iranians by the Ottoman Turks for their alleged sacrilege of the holy Kaaba. The Iranians were forewarned by the Sheikh not to leave the precincts of the Kaaba lest the Turks would kill them on the pretext of sacrilege. It was actually a pretext to kill the Shiite followers of the Ahl-ul-Bayt (A.S). The Sheikh himself was saved from the event by the help of a local nobleman, Sayyed Musa son of Suleiman, and traveled to Iraq via Yemen.

AT THE IRANIAN COURT

As mentioned above, Sheikh Horr, on his return journey to Mashhad, arrived in Isfahan where he was highly respected and welcomed by the local Ulema, particularly the Late Allameh Majlesi. The Ulema there arranged for him to visit the court of Suleiman Shah, the Saffavid King. Here, a story is related about the meeting between Sheikh Horr and Shah Suleiman as follows: when the Sheikh entered the court of the king, he was seated on the side of the audience hall where the king used to sit down with the backrest of a long cushion. When the king entered he was surprised to see his space occupied. The king enquired as to who the person sitting in his usual place was. One of the local Ulema replied that he was Sheikh "Horr" Ameli, a great Arab sage. In order to scorn and humiliate Sheikh Horr, the king made a pun of the word "Horr" with "Kharr" [both of the words are written in the same manner in Persian script with a difference of a single "dot" ("Kharr" in Persian means a "donkey")]; the Shah asked: "How much distance is there between Horr and Kharr?" To Shah's further surprise, Sheikh Horr retorted in Persian language: "As much distance as the space engaged by the long cushion between me (Horr) and you!! [Thus, the Sheikh implied cunningly that he (the Shah) himself was the donkey!]. This episode shows the influence of the Shiite Ulema in the court of the Saffavid kings, and their dignified status that allowed for their daring remarks.

THE SHEIKH'S RETURN TO MASHHAD:

On his return to Mashhad, the Shah of Iran appointed him as the "Qazi al-Quzat" (Chief Justice) and he soon became one of the distinguished Ulema there. He held teaching sessions in the holy city of Mashhad and organized debates. Thus he taught and trained a large number of industrious scholars, especially those who sincerely strived to learn the sciences derived from the Ahl-ul-Bayt (AS). He proved to be a benign teacher. He also wrote valuable books while residing in Mashhad.

HIS POETIC TALENT:

Sheikh Horr Ameli had a remarkable poetic talent. One special feature of his poetry is the lengthiness of the poems.

He has composed many poems on the merits and praise of the Ahl-ul-Bayt (a.s.). The total number of such eulogistic couplets in his complete poetical works is around 20,000.

He has eulogized the Holy Prophet (s.a.) in a poem comprising more than one hundred couplets. He has also composed another poem on the miraculous deeds and moral excellence of the holy Prophet and the Ahl-ul-Bayt (a.s.) consisting of four hundred verses.

Furthermore, the rhyming of his poetry follows a style of his own. For instance, he has composed 29 odes that exalt the Ahl-ul-Bayt (AS); on the other hand, there are 29 letters in Arabic alphabet; and the rhyming of couplets in each ode is allocated to one of the Arabic letters! Also in a lyrical poem, the quatrains are marked by the fourfold repetition of the same word. In another elegy, the first Arabic alphabet (Alif) is avoided in all its couplets!

Among his couplets the two noted below are exemplary:

- 1) "Although I am named free (Horr), I am a slave of the Ahl-ul-Bayt (AS); even if they ennoble and free me, I shall revert to their bondage."
- 2) "If it is sweet and pleasurable to remember friends, for me it is all the more so to extol the Ahl-ul-Bayt (AS)".

HIS TEACHERS:

Sheikh Horr Ameli in his native Jabal Amel regional village named Meshgharah took much benefit from distinguished teachers who taught him the sciences derived from the Ahl-ul-Bayt (AS). His education there was of basic importance for his personality development to the extent of becoming a great scholar and "Mujtahid" (an authorized Islamic Jurisprudent to issue religious decrees) of good repute. His teachers at Meshgharah included the following:

- 1) His father, Hasan son of Ali (d. 1062 A.H.),
 - 2) His paternal uncle, Sheikh Muhammad son of Ali Horr (d. 1081 A.H.)
 - 3) His maternal grandfather, Sheikh Abdul Salam son of Muhammad Horr,
 - 4) His father's maternal uncle, Sheikh Ali son of Mahmud Ameli;
- In the neighboring village called Jaba', too, his teachers included:
- 5) Sheikh Zainuddin, Sahib Ma'alim (the son of Shahid Thani), and
 - 6) Sheikh Hussain Zuhayri;

Other teachers who had contributed to his education are:

- 7) Sayyed Hasan Husseini Ameli,
- 8) Sheikh Abdullah Harfushi,
- 9) Mowla Muhammad Tahir son of Muhammad Hussain Shirazi Najafi Qommi,
- 10) Sayyed Mirza Jazayeri Najafi,
- 11) Sheikh Ali, grandson of Shahid Thani,
- 12) Ostad Mohaqqiq Aqa Hussain Khansari,
- 13) Sayyed Hashem Tobli Bahrani, and
- 14) Mowla Muhammad Kashi.

HIS STUDENTS:

His students included many of Ulema, including:

- 1) Sheikh Mustafa son of Abdul Wahed son of Sayyar Hobezi,
- 2) Sheikh Muhammad Reza, son of Sheikh Mustafa,
- 3) Sheikh Hasan, another son of Sheikh Mustafa,
- 4) Sayyed Muhammad son of Muhammad Baqer Husseini A'raji Mukhtari Na'ini,
- 5) Sayyed Muhammad son of Muhammad Bade' Razavi Mashhadi,
- 6) Mowla Muhammad Fazel son of Muhammad Mahdi Mashhadi,
- 7) Sayyed Muhammad son of Ali son of Mohiyeddin Musawi Ameli,
- 8) Mowla Muhammad Saleh son of Muhammad Baqer Ghazvini, alias Roghani,
- 9) Mowla Muhammad Taqi son of Abdul Wahhab Astarabadi Mashhadi,
- 10) Mowla Muhammad Taqi Dehkharghani Ghazvini and
- 11) Sayyed Muhammad son of Ahmed Husseini Guilani

HIS WRITINGS:

Sheikh Horr Ameli has written or compiled many valuable books. He dedicated his entire life to serving the holy religion of Islam and the Ahl-ul-Bayt's school of thought.

Despite his official engagements as the Sheikh of Islam and his other teaching/training jobs, he has left many works for the posterity. One of the books he authored is entitled "Wasa'el al-Shiah"; from the time of its completion up until now it has always remained the focus of attention and consideration of Shiite Grand Jurisprudents and Scholars. Among his other works the following are notable:

- 1) "Al-Jawahir al-Saniyyah fil-Ahadith al-Qudsiyyah" [The Brilliant Jewel of the Almighty Allah's Statements]: This book was the first of its kind, and no other writer had dealt with its subject matter up to that time.

- 2) "Al-Sahifah al-Thaniyah min Ad'iyyate Ali ibne al-Hussein (a.s.)" [A Second Collection of Imam Sajjad's Supplications]: This book contains supplications not included in the famous book: "Sahifah al-Sajjadiyyah"
- 3) "Tafsil Wasa'el al-Shiah ila Tahsile Masa'el al-Shari'a" [A More Detailed Version of Wasa'el al-Shiah for Learning the Islamic Rules and Decrees]: This book contains all the Hadiths and Narrations pertaining to the Islamic decrees, precepts, and laws, which are available in the texts of the four authentic reference books of Shiah [known as Kutub-e Arba'ah] and other outstanding sources of Shiah Jurisprudence, totaling 180 titles. It gives references to the Traditions and the relevant books in a concise and nice manner. It treats each topic under one chapter as far as possible;
- 4) "Hidayatul Ummah ila Ahkam al-A'immah (A.S.)" [Leading the Muslim Community to the Teachings of the Holy Imams A.S.]: This book, in three short volumes, contains selections from "Wasa'el al-Shiah". It is an abridged version that omits references and repetitions;
- 5) "Man la Yahzarahul-Imam" [For Those Who Do Not Have Access to Imam]: It is an index of "Wasa'el al-Shiah", topics of its chapters, number of Hadiths in each chapter, and the subject matter of each Hadith, all in one volume;
- 6) "Al-Fawa'id al-Tussiyyah" (in one volume): It gives a hundred useful excerpts of merit on various subjects;
- 7) "Ithbat al-Hodat bil-Nosoos wal-Mu'jizat" [Demonstration of the Infallible Leaders Through Recorded Texts and Miracles], in two volumes that contain twenty thousand Hadiths and seventy thousand documents quoted from 439 Shiite and Sunnite books in an elegant manner of preparation that avoids repetition, concerning miracles performed by the Holy Prophet of Islam (SA) and the Infallible Imams (AS);
- 8) "Amal al-Amel": This book contains names of the Ulema who belonged to Jabal Amel region and other recent ones;
- 9) "Al-Eiqaz min al-Hij'ah bil-Borhan Ala al-Raj'ah" [Awakening of the People Through Cogent Reasoning On the Concept of Raj'at or "Return to Life"]: This is a treatise on "Raj'at", which contains 600 Hadiths and 64 verses of the Holy Koran. It gives numerous reasons and sayings of the ancients and contemporaries, by way of clarifying doubts with regard to the subject matter;
- 10) "Risalah fi al-Radd alal Sufiyyah" [A Monograph on Refutation of Sufism]. It deals with a thousand Hadiths on refutation of Sufis;
- 11) "Tawator al-Koran";
- 12) "Bidayatul-Hidayah" [The Starting Point of Guidance]: It focuses on the religious obligations [Wajibat] and prohibitions [Muharramaat]

according to the documented religious texts, covering the entire range of Shiite Jurisprudential issues and topics from A to Z. In this book, Sheikh Horr believes that there are 1535 cases of obligations and 1448 instances of prohibitions;

13) "Al-Fosul al-Muhimmah fi Usul al-A'immah (AS)" [Significant Subject Matters as Prescribed by the Infallible Imams A.S.]: This work contains the overall Islamic Principles, the Principles of Jurisprudence and the Secondary Rules, and also the Principles of Medical Science;

14) "Al-Arabiyyatul-Alawiyyah wa al-Lughatul-Marwiyyah".

15) "Complete Poetical Works" [known as DIVAN], which consists of twenty thousand couplets and four other poetical works on different subjects;

16) "Divan al-Imam Zainul Abedin (AS)";

17) "Tahrir Wasa'el al-Shiah wa Tahbir Masa'el al-Shari'a", which includes a commentary on his "Wasa'el al-Shiah"

18) "Al-Akhlaque" [Ethics or Moral Principles];

19) "Maqtal al-Imam Hussein (AS)" [The Detailed Story of Imam Hussein's (a.s.) Martyrdom]; and

20) Some "Hashiyah" (Marginal Writings) on "Kutub Arba'ah" and other significant books.

DEATH OF SHEIKH HARR AMELI:

A brother of Sheikh Horr Ameli in his book entitled "Al-Dorr al-Masluk," gives an account of the demise of the Sheikh, as follows:

"On the twenty-first day of Ramadan, 1104 A.H., the death of a symbol of human excellence occurred: setting of a sun of knowledge and wisdom and a bright moon of science, practice, and devoutness: the Sheikh of Islam and Muslims, a worthy successor of Shiite Jurisprudents and Narrators, a reliable spokesman to guide the Muslim community towards a salutary life conforming to Islamic teachings, a man who truthfully recounted the Islamic Traditions and depicted the divine miracles in his book entitled "Wasa'el al-Shiah", a preacher and a prayer-leader, a poet and a man of letters, a real servant of the Almighty God, Sheikh Abu Ja'far Muhammad son of Hasan, Horr Ameli.

His soul has returned to the Merciful Creator, in the vicinity of the Holy Shrine of the Eighth Imam, His Holiness Ali son of Mussa al-Reza (A.S.). He was my elder brother. I offered the burial prayer at his body near the pulpit in the big mosque. We buried him in the verandah of a chamber at the courtyard of the Holy Shrine, near the "Mirza Ja'far School".

At the time of his death, his age was seventy-two. May his soul rest in peace!"

Chapter 24

AHMED NARAQI - 1185 AH

Chapter 25

MULLA MOHAMMED NARAQI - 1128-1209 AH

Chapter 26

ALLAMAH SAYED MAHDI BAHRUL ULOOM(r.a.) - 1155-1212 AH

He was born in Karbala on Thursday in the month of Shawwaal in 1155 A H

He expired in 1212 A.H. he was buried next to the shrine of Shaikh Tusi (r.a.).

source <http://almuntazar.com/>

Imam-e-Zamana (a.s.) and Allamah Sayed Mahdi Bahrul Uloom(r.a.)

Allah has always been more merciful to His servants. After their creation, they were not left on their own; rather He sent several guides for their guidance. Even today, despite the occultation of Hazrat Imam-e-Zamana (a.t.f.s.), He has ensured that the course of guidance is not disrupted. He has made a provision to the effect that some select persons are associated with the Holy Imam (a.s.) who then provide the essential guidance to the people at large. It will not be an exaggeration to state that these select personalities can easily be regarded as Hazrat Salman (r.a.) and Hazrat Abuzar (r.a.) of the modern world. In this period it is through these chosen men that Allah has conveyed the knowledge of the Holy Imams (a.s.) to the people.

Birth and early life

He was named Mahdi and his father was Sayed Murtuza Tabatabai Burujardi (r.a.). His lineage can be traced to Ibrahim (who was known as Tabataba), a descendant of Hasan Mussanna who was from the progeny of Hazrat Imam Hasan Mujtaba (a.s.).

(Aa'yaanush Shia by Sayed Mohsin Ameen, Vol. 48, pg. 164)

Allamah Sayed Bahrul Uloom was born in Karbala on Thursday in the month of Shawwaal in 1155 A H. Shaikh Abbas Qummi (r.a.) in his book 'Fawaed Razawiyah' writes that the night when Allamah Bahrul Uloom was born, his father saw Imam Reza (a.s.) in his dream. Imam Reza (a.s.) gave a big candle to his student Mohammad bin Ismail bin Bazee'a and instructed him to light it and go on the terrace. Allamah's father says that when Mohammad bin Ismail lit the candle, the flame got connected to the divine light of the skies and the whole world got illuminated.

Allamah received his training and education from his father and other veteran scholars and jurists of the era. The formative four years were spent in learning Arabic grammar Sarf-Nahv, literature, logic, fiqh and Usool. Subsequently, Allamah attended the discourses of Ayatullah Waheed Bahbahaani (r.a.) and Shaikh Yusuf Bahrani (r.a.). In the next five years, Allamah managed to make the grade for Ijtehaad.

Books and Compilations

Allamah has written innumerable books which are replete with the gems of knowledge and wisdom. We mention some of them here:

1. Masabih fi sharhe-Mafatih- The book was on the subject of Fiqh
2. Ad durratu Najafiyah - The book is based on Taharat and Namaaz and a thousand poems/verses and their explanations.
3. Mishkatul Hidayah - Under the instructions of Allamah, the exegesis to the book was compiled by Shaikh Jaafar Kashiful Ghita (r.a.).
4. Al Fawaedul Usuliyah
5. Hashiyah Ala Taharatish Sharaae' of al-Muhaqqiq Al Hilli
6. Al Fawaedul Rejaaliyah
7. Resalah fil Feraq wal Milal
8. Tohfatul Keraam fi Tarikhe Makkah wal Baitil Haraam
9. Sharh Babil Haqiqah wal Majaaz
10. Qawaedul Ahkaam ash shakuk
11. Ad durrul Bahiyyah nazm baa'az al masael al usuliyah
12. Deewan (which has over 1000 couplets)

(Foqaha-e-Naader Shia, pg. 1295 by Abdur Rahim Aqiqi Bakshaishi pub. by Kitab Khanae Ayatullah Mar'ashi)

The title of 'Bahrul Uloom' was a gift of Imam-e-Zamana (a.t.f.s.)

Allamah Sayed Bahrul Uloom was a Shia scholar of prominent repute. Allamah's contribution and service to the religion is accepted by all. Shi-ism became synonymous with his eminent personality and spread

wherever he went. All these evident and hidden excellencies were undoubtedly due to the benign endowment of Imam-e-Zamana (a.t.f.s.) on him.

Mirza Abul Qasim Qummi (r.a.) writes that he used to accompany Allamah to the lectures of Agha Baqir Bahbahaani (r.a.). They both used to intensively debate and discuss the discourses of Aghae Bahbahaani. At the time, Allamah used to be benefited by Mirza's knowledge and perspective. Then Mirza writes that he had to stay back in Iran and Allamah migrated to Iraq. In the meanwhile, Allamah acquired an enviable esteem among the scholars.

Mirza writes, "I was stunned because I thought that Allamah was not capable of such an indepth knowledge and understanding. How did he manage to achieve this?"

Later, Mirza traveled to Najaf and happened to meet Allamah. Mirza observed that the number of students who attended the lectures of Allamah was easily over 100. During the question and answer sessions, Mirza was further surprised to see Allamah's command over theology and concepts, it was then that he conceded that Allamah truly deserves the title of 'the pillar of knowledge' and 'Bahrul Uloom' (the ocean of knowledge).

Once when Mirza got an opportunity to meet Allamah in private, Mirza got straight to the point and told Allamah in as many words that when they both used to attend the lectures Allamah was not so well versed with the knowledge and he rather learnt lot of concepts from the discussions with Mirza. Then how come he managed to attain such prestigious position despite he being not such a brilliant student, Mirza asked.

Allamah replied to this in an enigmatic manner, "Mirza Abul Qasim the answer to your question is actually a secret. And I will let you in on this secret only on one condition that you will not disclose it to anyone in my lifetime."

When Mirza promised that he would be steadfast in keeping the secret, then Allamah began his narration. "It happened one fine evening in Masjid Kufa when Hazrat Wali Asr (a.t.f.s.) embraced me."

Mirza was taken aback at the revelation. Not able to hold back his curiosity, he asked "How come?"

"One evening I saw my Master Hazrat Wali Asr (a.t.f.s.) busy in prayers in Masjid-e- Kufa. I approached him and saluted him. He replied to my salutations and asked me to come closer. I went closer. He said come further close to me. I went closer to him. I managed to inch nearer to

him. He said come close." Allamah continued, "I went so close to him that he embraced me and hugged me tightly. After that whatever Allah wished it got transferred to my heart."

The eminent scholars and researchers were pleasantly surprised by the divinely blessed knowledge of Bahrul Uloom which was directly bestowed on him by none other than Hazrat Imam-e-Zamana (a.t.f.s.). Allamah stayed in Mashad for seven years. Once he visited the martyred teacher Mirza Mahdi Isfahani (r.a.).

The eminent teacher was left speechless and astonished with Allamah's indepth knowledge and command over the subjects. It was then that he addressed him thus:

"Certainly thou art the ocean of knowledge".

The author of Rauzaatul Jannaat, Ayatullah al Uzma Meer Sayed Mohammad Baqir Khwansaari (r.a.), who is enumerated among the top scholars, writes about Allamah's title of Bahrul Uloom:

"It is sufficient for the prestige of Sayed that none before him or after him will be honored with the title of Bahrul Uloom."

The satisfaction of Hazrat Imam-e-Zamana (a.t.f.s.)

One of the basic responsibilities of the Shias is to earn his satisfaction. Allamah's life was the perfect embodiment of this responsibility. A glance at the life of Allamah shows that the cause of his elevated status was actually his persistent endeavors to please Hazrat Imam-e-Zamana (a.t.f.s.) through various efforts throughout his life which included spending money in the name of Imam-e-Zamana (a.t.f.s.), organizing gatherings for discussions on him, propagate his name, publishing and distribution of the books which were written on Imam-e-Zamana (a.t.f.s.), also helping the Sayeds and other believers. One of the ways of helping Imam-e-Zamana (a.t.f.s.) is providing assistance and pleasant interaction with the believers. As it is mentioned in Majmaul Bahrain:

"Equality of brothers is their participation and partnership in sustenance and livelihood."

Allamah remained involved in almost all the stages of lives of people, whether those were mundane issues or serious matters. So much so that he was invariably helpful to everyone which is a source of delight for Hazrat Imam-e-Zamana (a.t.f.s.). Allamah's generosity was not just limited to his friends and associates, in fact he was also extremely compassionate and magnanimous with the destitute and paupers. Following the example of Imam Zainul Abedin (a.s.), Allamah used to leave home in the dead of night with a heavy bag full of food packets and eatables on

his shoulder. Allamah distributed the food among the needy and starving, with overwhelming grace and affection.

The stint at Mecca

As per the instructions from Hazrat Imam-e-Zamana (a.t.f.s.), Allamah stayed in Mecca for two years. Allamah had chosen to live in dissimulation and imparted lessons to students of all four Sunni schools of jurisprudence. Allamah was so proficient in all four schools of jurisprudence that everyone presumed that he belonged to their creed. In the meanwhile, he fulfilled all his responsibilities assigned to him by Imam-e-Zamana (a.t.f.s.).

According to scholars in these two years, Allamah also stipulated the essential tenets and precepts of Hajj.

The primary reason for being the main executive of Imam-e-Zamana's (a.t.f.s.) assignments and significant tasks was the spiritual purity of Allamah.

Allamah Sayed Mohsin Ameen (r.a.) writes:

"During Allamah's stint at Mecca, he managed to manifest numerous signs (which had remained concealed until then). It is due to this reason that the pilgrims could easily perform the Hajj as per the directives of the Ahle Bait (a.s.), which otherwise was not possible.

These signs have survived even after the death of Allamah and they immensely benefit the people. For instance Allamah promulgated the limit for Mawaqeeat and Ehraam as also rituals for Muzdalifa. These spots were until then undiscovered, which were made public by Allamah.

*(Imam-e-Zamana (a.t.f.s.) and Allamah Sayed Mahdi Bahrul Uloom (r.a.),
pg. 106 by Sayed Jaafar Rafi'ee)*

Thus those Hajj rituals and obligations which we perform today were actually facilitated by Allamah. This also clearly indicates that in the era of the major Occultation, Imam (a.s.) guides us in the similar manner as other Imams (a.s.) had done during their tenure.

Some more anecdotes of meeting with Imam (a.s.)

Meeting in the Cellar

Janab Muhaddise Noori (r.a.) writes that the reliable researcher and scholar, Sayed Ali, the author of Burhaane Qaate was actually the paternal grandson of Allamah's daughter. Sayed Ali has related from Sayed Murtuza, who was the son of Allamah's sister:

"I and Allamah had left together for the Ziarat of Saamarra. Allamah used to sleep alone in his tent, while my tent was adjacent to his, which made it easier for me to spend days and nights in the company of Allamah. Those were the days when people used to gather around Allamah and spend hours with him. At times, the discussions continued until late night.

One night as usual, there was a crowd of people around Allamah. But it seemed that Allamah was weary of the crowd and desired privacy. He stopped talking and the gathering dispersed, I was the only person who remained with him.. Allamah then asked me to leave. Although I left, I remained concerned about Allamah's wellbeing. I could not sleep. After a while, I left my tent surreptitiously and looked at Allamah's tent. I saw the door was closed.. Then I peeped through ventilator, I saw the room was vacant and the lamp was burning. Then I realized that he is not on his bed. I entered his tent but did not find him. Then I stepped out of the tent barefoot and began searching for him discreetly. I reached the sacred portico of the shrine and saw that the doors of Hazrat Imam Askari (a.s.) and Hazrat Imam Naqi's (a.s.) shrines were closed.

I returned and began looking for him in the neighborhood of the shrine. But he was nowhere to be found. I came back to the portico and moved towards the Cellar, where to my relief I found that the doors were open. I began descending the stairs of the cellar quietly. As I entered the Cellar, I heard muffled sounds of conversation, though I could not figure out what the conversation was about.

Even as I descended a few more stairs, when Allamah suddenly raised his voice from the place where he was seated:

"O Sayyed Murtuza what are you doing here? Why did you leave home?"

I was terrified to hear the rebuke of Allamah and stood frozen where I was standing. I thought of returning before giving a reply. On second thoughts, I decided to stay put, as I knew that I could not hide myself when Allamah has already recognized me.

Subsequently, I apologized and came down from the stairs. I saw Allamah was standing alone facing Qibla. There was none else in the Cellar. It was evident that Allamah was in conversation with our Hidden Imam (a.s.)"

(Najmus Saqib, pg. 256; Jannatul Mawa, pg. 228; Darus Salaam of Noori, Vol. 2, pg. 211; Muntahal Aamaal, Vol. 2, pg. 475- 476)

When Allamah kissed the hands of Imam-e-Zamana (a.t.f.s.)

The great scholar Akhund Mulla Zainul Abedin Salmaasi (r.a.) who happened to be with Allamah in Mecca says:

"Despite being away from his city and separate from his family, Allamah was a large hearted man. Due to his unabated generosity and kindness, he had nothing left for himself. Incidentally, I went to him on that day as I had nothing for the expenses. I informed him of the situation. However, Allamah remained unresponsive.

Allamah had a habit of going for a circumambulation (tawaf) of Holy Kaaba every morning after which he went to his private chambers. In the meanwhile, I used to bring the smoking pipe for him and he partook it. Then he used to visit other rooms where students from other sects were waiting for the lessons. Allamah used to teach every group according to the tenets of their own sect.

The day after I sought financial help from Allamah as per the routine, I brought the smoking pipe for him after the tawaf. Suddenly someone knocked at the door. The knock made him extremely restless. Allamah handed the smoking pipe back to me and said you may leave and take this with you. After that Allamah rushed to answer the door.

As the door opened, I saw a dignified man dressed in Arabian attire entered and took seat in Allamah's room. While Allamah sat near the door with utmost reverence and humility. He also indicated to me that I should not bring the smoking pipe near him.

They both sat for a while and conversed. The dignified Arab rose to leave, Allamah too hurriedly stood up with him and opened the door for him. At the door, Allamah kissed the hands of the Arab and helped him mount his horse which was tied outside the door. The Arab departed. Allamah returned and came to me with a note in his hands. He instructed me to give it to the money exchanger near the mount of Safa and tell him that the amount is written in the note.

I carried the note to the money dealer at Safa. The dealer saw the note, kissed it and touched it to his eyes. Turning towards me, he asked me to get four workers. I got four porters. The dealer looked at the men and as per their physical strength filled French Francs (which was the local currency in those days) in the sacks and loaded on their shoulder. Each Franc was equivalent to five Iranian Qiraan (Qiraan was in currency before Riyal). The men carried the sacks to my house.

One day I decided to check out the dealer. As I reached the mountain of Safa, I found that neither the shop existed nor the dealer. Then I enquired from the neighboring shopkeepers about the shop. The shopkeepers told me that such a dealer or an exchange shop was

never there on that spot. I was convinced that it will remain a divine mystery."

(Dar Intezaare Khurshide Vilayat, pg. 147)

The mourning for Imam Husain (a.s.)

A great scholar narrated an incident thus: "In 1333 A H when I was studying in Najaf, I traveled to Karbala on foot along with some scholars. When we reached Tavaraj, which is at a distance of four farsakh from Karbala, one of the scholars told me that on the day of Ashura, groups of people leave this place for Karbala. Often they are accompanied by some scholars, at times even Marjae Taqleed follow them. They all beat their chest with enthusiasm and sincerely mourn Imam Husain (a.s.). On one such Ashura when I was passing through Tavaraj, I happened to spot a Marjae Taqleed who joined the group and with utmost emotions, he was beating his chest hard and was also weeping.

I approached the Marja and inquired, 'Do you have any religious sanction for this action of yours?' The Marja replied: Late Allamah Bahrul Uloom (r.a.) along with some students was passing through Tavaraj for Karbala. When suddenly, the students saw that Bahrul Uloom who despite having such an esteemed position, disregarded his status, unbuttoned his shirt like others and began beating his chest vigorously.

The students tried their best to control Allamah's emotions but they failed in calming him down. Then they all made a protective circle around Allamah.

After the maatam some of Allamah's close friends asked him as to what happened that he plunged himself in uncontrolled mourning.

Allamah replied that, "When I went close to the group of mourners, I spotted Imam-e-Zamana (a.t.f.s.) whose head was uncovered and he was profusely crying and doing Maatam. At this I lost control over myself and joined Imam-e-Zamana (a..t.f.s.) in mourning and maatam on Imam Husain (a.s.)."

The demise

Allamah spent his entire life awaiting Imam-e-Zamana (a.t.f.s.) and searching for him. He expired in 1212 A.H. As per the will of Allamah, Mirza Mahdi Shahrastani led his funeral prayers and he was buried next to the shrine of Shaikh Tusi (r.a.).

It is mentioned in the book Fawaaedur Rejاليyah: "When this great scholar and jurist was being buried, those present heard a call,

"Your grave is among those graves which carries the knowledge of the prophets from Nuh (a.s.) till the end."

Your life was spent in the revival of Islam and with your death, knowledge and honor too died."

from :- <http://islamicinsights.com/religion/history/sayyid-mahdi-bahrul-uloom.html>

Sayyid Jawad Ameli was about to sit down to dinner, when a messenger arrived from his teacher's house and told him to follow him. Sayyid Jawad immediately got up and followed the messenger to his teacher's house, where he saw his teacher sitting with a disapproving look on his face. "Sayyid Jawad!" the teacher said to him. "Have you no fear of Allah?!" Sayyid Jawad was shocked. He tried hard to remember if he had done something recently to incurred his teacher's displeasure. "It is now a week," said the teacher, "and your neighbor and his family are without any wheat or rice." "By God I had no knowledge of this," replied Sayyid Jawad. "That is even worse," his teacher said. "How can seven days pass by, and you know nothing of your neighbor's plight? Indeed, if you had known of this and purposely ignored it, you would not even be a Muslim!" Sayyid Jawad hung his head in shame, but his teacher continued, "Take this food here to your neighbor's house. Eat with him, so he does not feel shame. And place this sum of money under his pillow or carpet for his future expenses. Inform me when this task is done, for unless you do so, I refuse to eat myself!"

A shining beacon of virtue and piety, he was born Sayyid Muhammad Mahdi ibn Sayyid Murtadha Tabatabai in Karbala, Iraq, in 1155 AH. His father was himself a well-known scholar renowned for his piety, and traditions talk about his father having a vision of Imam Ali Ridha (peace be upon him) in his dream giving him a brightly-lit candle, which was supposed to represent the light of knowledge and guidance his son would bring to the world.

He studied in Karbala under his father and several local scholars. In 1186, he traveled to Isfahan, where he studied philosophy under Sayyid Muhammad Mahdi Isfahani, a well-known scholar and philosopher. One day, his teacher was so impressed by his knowledge and intelligence that he remarked, "Truly you are *Bahrul Uloom* (a sea of knowledge)!" After that occasion, he continued to be known by that title.

Upon returning to Karbala, Sayyid Mahdi continued studying under Shaikh Yusuf Bahrani, a well-known Akhbari scholar. However, like many of his colleagues, he was soon influenced by the lectures of Waheed Behbahani, who spoke in favor of *Usuli* methodology and the use of reason and intellect rather than the blatant literalism of the Akhbaris. Along with Muhaqqiq al-Naraqi and Shaikh Ja'far Kashif al-Ghita, Sayyid Mahdi soon renounced his former Akhbari ideas and joined Allama Behbahani in his struggle to reestablish *Usuli* thought.

Upon the demise of his mentor, Sayyid Mahdi was recognized as one of the Religious Authorities in the Shia world. He wrote extensively on matters of Ijtihad and jurisprudence, and his *Fawaid Rijaliya* and *Fawaid Usuliya* are considered extremely important works on jurisprudence. His students included among the top scholars of the time, including Muhaqqiq al-Naraqi and Shaikh Ja'far Kashif al-Ghita, who, despite being his contemporaries, attended his lectures in recognition of his extensive knowledge. In fact, Shaikh Ja'far showed his respect and admiration for Sayyid Mahdi by wiping his shoes with the end of his turban!

In addition to his knowledge, Sayyid Mahdi was well-known for his piety and his high spiritual status. In fact, due to his great devoutness, scholars have placed him in a rank right after the Ahlul Bayt (peace be upon them). He was known to have met the Twelfth Imam (may Allah hasten his reappearance) several times, often spending hours at end discussing complex issues of jurisprudence with him and seeking his advice. Several eyewitnesses testify that whenever he approached the shrine of Amirul Momineen (peace be upon him) in Najaf at the time of Fajr, the shrine doors would miraculously open for him. In the hot summers of Karbala, whenever he walked through the streets, a cloud was seen to always provide shade to him. His students attribute his high spiritual status to his piety, devoutness, and strong adherence to the laws of the Sharia.

In 1212 AH, this fountainhead of wisdom, knowledge, and piety passed away from this world. He was laid to rest in Masjid Tusi in Najaf.

Chapter 27

SHAYKH MURTADA ANSARI - 1214-1281 AH

By Br. Abbas Jaffer

Born in in Dizful, Iran.1214 **Died** in Najaf in 1281

Introduction and Biographical Information

Shaykh Murtada bin Muhammad Amin Ansari was a descendent of the Holy Prophet's (S) noble companion, Jabir bin `Abdullah Ansari. He was born on 18th Dhul Hajj (the day of `Id ul-Ghadir) 1214/1799 in Dizful, Iran. For 20 years, he studied in Iran before leaving for Iraq. After a brief stay there, he returned to Iran. In 1249/1833 he decided to visit the holy shrines of Iraq, but this journey was destined to be final, for here he started his own classes in Najaf which made him world famous.

He studied under Sharif al-`Ulama' Mazandarani in Karbala, Mulla Ahmad Naraqı in Kashan and Shaykh Musa and Shaykh `Ali Kashif al-Ghita in Najaf.[1]

After the death of Shaykh Muhammad Hasan Najafi (author, Jawahir al-Kalam) in 1266/1849, Shaykh Ansari emerged as the undisputed marja` of the Shi'is. He was to become the most distinguished jurist of the Shi'ite world in the nineteenth century.

He died in Najaf in 1281/1864 at the age of 65 years.

Shaykh Ansari's Personal Qualities

Shaykh Ansari was famous for his retentive memory, speedy resolution of intellectual problems and his innovative teaching methods.

Amongst these novel teaching methods was the style known as

mas'ala sazi, which involved constructing hypothetical legal problems and then discussing all the possible ramifications and resolutions of the problem.[2]

His personal character was beyond reproach and he has been described as extremely pious, leading a simple lifestyle. He possessed a fair and just character. His aversion to the accumulation of wealth is demonstrated by his practice of immediately distributing bequests to the needy and the students of religion.[3] At his death he is reported to have left only 70 qaran (GBP £ 3.00 approx) [4]

The Appointment of Shaykh Ansari

At his deathbed, the sole Marja` of the time, Shaykh Muhammad Hasan Najafi, introduced Shaykh Ansari as his successor. The appointment of the 52 year old Shaykh Ansari indicated the absence of any scholar in the holy cities (`Atabat) who could match his competence, knowledge, reputation and influence.

Initially, Shaykh Ansari invited his former classmate from Karbala, Mulla Sa`id Barfurushi Sa`id ul-`Ulama' (d. 1270/1854) to assume the leadership in Najaf on the grounds that he was more knowledgeable in the law. However, the latter declined, arguing that although he had indeed been more knowledgeable during their studies, he had subsequently been mostly engaged in public affairs, while Shaykh Ansari had been teaching and writing, and was therefore, more qualified for the role.[5]

Shaykh Ansari's success in establishing his pre-eminence was due to his personal qualities as well as his background. Coming from Dizful, a region with a mixed Persian-Arabic culture, he could teach in both languages and bridge the ethnic divide between the Arab and Iranian `Ulama'. [6]

His Developments in Usul-al fiqh [7]

While most Mujtahidin mastered one scholarly field, Shaykh Ansari excelled in both usul and fiqh. He introduced major developments in the principles of jurisprudence that remain current to the present day. His most important contribution was in deriving a set of principles to

be used in formulating decisions in cases where there is doubt. In this regard he provided a new scope to the discourse on fiqh. He divided legal decisions into four categories:

Certainty (qat'). This represents cases where clear decisions can be obtained from the Qur'an or reliable Traditions (ahadith).

Valid Conjecture (zann mu'tabar). This represents cases where the probability of correctness can be created by using certain rational principles.

Doubt (shakk). This refers to cases where there is no guidance available from the sources and nothing to indicate the probability of what is the correct answer. It is in relation to the cases that Shaykh Ansari formulated four guiding principles which he called Usul al-'amaliyya[8] (practical principles). His most important work, al-Rasa'il (Fara'id al usul) is taken up explaining those.

Erroneous Conjecture (wahm). This refers to cases where there is a probability of error; such decisions are of no legal standing.

The effect of the developments instituted by Shaykh Ansari was far-reaching.

Previously the Mujtahidin had confined themselves to giving rulings where there was the probability or certainty of being in accordance with the guidance of the Imams (A). However, the rules developed by Shaykh Ansari allowed them to extend their jurisdiction to any matter where there was even a possibility of being in accordance with the guidance of the Imams (A).

This effectively meant that they could issue edicts on virtually any subject. Shaykh Ansari's own strict exercise of caution (ihtiyat) severely restricted this freedom, but some other Mujtahidin allowed themselves a freer hand.

Differing Ideologies and the Political Backdrop to the Period of Leadership of Shaykh Ansari

Towards the end of the lifetime of Shaykh Muhammad Hasan Najafi, the major concerns of the 'Ulama' were the conclusion of the Usuli-Akhbari conflict, the appearance of the Shaykhi and Babi movements and contending with the Qajar and British rule.[9]

The Akhbari School. Although a part of the mainstream Twelver Shi'ism from its earliest days, this school crystallised into a separate

movement following the writings of Mulla Muhammad Amin Astaraabadi (d. 1033/1623).

It achieved its greatest influence during the late and post-Safavid periods but was crushed by the `Usuli Mujtahidin at the end of the Qajar era. Essentially the Akhbari school accepted Qur'an and Sunna in matters of doctrine and law, while rejecting consensus (ijma`) and intellect (`aql). The contribution of Shaykh Ansari in strengthening the `Usuli position is well recognised.

The Shaykhi School. Whereas the Akhbari school differed from the `Usulis principally in matters of furu`, the Shaykhi School, founded by Shaykh Ahmad ibn Zaynu'd-Din al-Ahsa'i (d. 1241/1826), differed principally in usul.

There is evidence that Shaykh Najafi made attempts to marginalize their role, but there is no information about Shaykh Ansari's direct confrontation against them. The Babi movement started when Sayyid `Ali Muhammad Shirazi (d. 1263/1850)

took the title Bab and in time declared that the Shari`a was abrogated and brought a new religious book. Shaykh Ansari reacted by enhancing religious awareness in the smaller towns by setting up religious schools funded by Khums revenue.

Shaykh Ansari largely ignored both Qajar and British influences, and appeared apolitical. Although he reached an agreement in 1852 with the British consul Rawlinson on the distribution of bequest funds in Najaf, he subsequently withdrew from the distribution in 1860, when he suspected that the bequest was a British ploy to buy influence amongst the `Ulama'. [10]

After the Death of Shaykh Ansari

Shaykh Ansari did not introduce a successor to his position although he was well aware of the capability of his students. He may have preferred the practice of choice (tarkhis) in selecting the marja` [11]. After his death no single figure immediately assumed his position. For a period of at least ten years, the Shi'ite leadership was divided between the more capable Mirza Hasan Shirazi (d. 1313/1895) and his seniors Mirza Habibullah Rasti (d. 1312/1894) and Sayyid Husayn Kuhkamara'i (d. 1299/1882), who was popular among the Turkish speaking Shi'is. Only after the death of Sayyid Kuhkamara'i and the withdrawal of Mirza Rashti did Mirza Hasan Shirazi

emerge as the sole supreme source of emulation for a period of twenty-one years.

The Lasting Impact of the Work of Shaykh Ansari

Shaykh Ansari provided the groundwork for the 'Ulama' to issue fat-awa (edicts) on virtually any legal problem by giving a new scope to the application of legal theory, especially that of al-'usul al-'amaliyya - discussed earlier. He also introduced the notion that it was necessary for the community to follow the opinion of a Mujtahid.[12]

This idea was transformed subsequently by Tabataba-i Yazdi (d. 1337/1919) into an initial prerequisite for every Shi'i reaching the age of responsibility (taklif). Eventually, it became a commonly held view that the performance of Islamic duties (such as prayer and fasting) are void without doing the taqlid (emulation) of a marja`.[13]

This has indeed contributed to the authority of the 'Ulama' not only in the juridical but also in the political sense.

Conclusion

Shaykh Ansari was a genius of extra ordinary calibre. In Usul and Fiqh, his originality and analytic mind enabled him to blaze a new path, a path which has been adopted and followed by all the subsequent Fuqaha. His two great works, al-Rasa'il in Usul and al-Makasib in Fiqh are an inalienable part of the curriculum in modern Hawzas.

He established conclusively the dominance of the Usuli position against the neo-Akhbari Traditionism and completed the work started by Muhammad Baqir Vahid al-Bihbihani (d. 1205/1791) in this regard.

Amongst the Shi'i Fuqaha, the figure of Shaykh Murtada Ansari towers high. He certainly is the most famous marja` of the pre-Modern Age, and is rightly known as "Khatimul Fuqaha wal Mujtahidin" - the Seal of the Mujtahidin.[14]

Further Reading

Jaffer, Asgharali M.M., Fiqh and Fuqaha, World Federation of K.S.I.M.C., London, 1990.

Litval, Meir, Shi'i scholars of nineteenth-century Iraq, Cambridge University Press, 1998.

Momen, Moojan., An Introduction to Shi'i Islam, Yale University Press, London, 1985.

Moussavi, Ahmad Kazemi. Religious Authority in Shi'ite Islam, International Institute of Islamic Thought, Kuala Lumpur, 1996.

References

- [1] Asgharali M.M. Jaffer, Fiqh and Fuqaha, p. 38
- [2] Moojan Momen, An Introduction to Shi'i Islam, p. 202
- [3] Sayyid Muhammad Kazim Yazdi, al `Urwa'u'l Wuthqa, p.4
- [4] Moojan Momen, An Introduction to Shi'i Islam, p. 311
- [5] Meir Litval, Shi'i scholars of nineteenth-century Iraq, p. 71
- [6] Meir Litval, Shi'i scholars of nineteenth-century Iraq, p. 71
- [7] Moojan Momen, An Introduction to Shi'i Islam, p. 186,187
- [8] Briefly, the Usul al-`amaliyya consist of al-bara'a: Allowing the maximum possible freedom of action. al-takhyir: freedom of selecting the opinions of other jurists or even other schools of law. al-istishab: the continuation of any state of affairs in existence, or legal decisions already accepted unless the contrary can be proved. al-ihtiyat: prudent caution whenever in doubt.
- [9] Moojan Momen, An Introduction to Shi'i Islam, p. 135
- [10] Meir Litval, Shi'i scholars of nineteenth-century Iraq, p. 71
- [11] Ahmad Kazemi Moussavi, Religious Authority in Shi'ite Islam, p. 204
- [12] Murtada Ansari, Sirat al-Najat, p. 1
- [13] Commentaries by a number of contemporary `ulama' on Yazdi's al-`Urwa, pp 3-4
- [14] Asgharali M.M. Jaffer, Fiqh and Fuqaha, p. 39

More details of his life from <http://www.ostad-mosavi.com/>

What is explained in the description of the **life of His Holiness Sheikh Ansari** is derived from what has been passed on through word of mouth by knowledgeable professors who were his students for many years and carried the Sheikh's inside light. Also we have made use of the book 'Description of the Life of Sheikh Ansari'.

Listen! We are talking of a character, greatness and magnificence whose thoughts on jurisprudence and principles have for over hundred years attracted all Imamieh (those who believe in the Imams) theology schools in Najaf of Iraq and in Qom of Iran and other scientific and theological schools.

Any great scholar who wants to become a Mojtaheed (reach the supreme stage of being qualified for religious guidance) which is the highest degree of science and religion and on the other hand is connected to our master, the son of Imam Hassan Askari, the 12th Imam (may our souls be sacrificed for him), and a great number of the supporters of the Imamieh religion who follow this great person in religious commands should make best use of the scientific capacities of this honourable person in principles and jurisprudence; i.e. enjoy the supreme principles in jurisprudence from his book, Farayed ul-Osool and the supreme basics of scientific jurisprudence from his book, Makaseb.

(Apparently, the completion of the science of principles in the schools of theology and science are considered to be the two volumes of Mulla Muhammad Kazem Khorasani's book, Kefayat ul-Osool, we have no objection as Mulla Muhammad Kazem was one of the prominent students of Sheikh Ansari.)

This great person is no one else but Sheikh Murteza Ansari (May Allah grant him higher degrees). He is the shining sun who has carried the brilliant scientific rays - which he has achieved from the holy presence of Imam Jaffar Sadegh (Peace Be upon Him), the sixth Imam of the Shiites - to the theology schools.

Oh viewer, keep your eyes and thought clean! Mulla Morteza entitled Sheikh Ansari was himself a great scholar in jurisprudence and the science of principles and other sciences in the school of theology of Najaf. He went to Najaf at the time of Sheikh Muhammad Hassan, author of the book Javaher (which is regarding religious commands through reasoning) and the great Mirza Shirazi (He was the great person who announced the ban on using tobacco and caused uproar in Islamic countries).

Sheikh Ansari took abode in Najaf at the beginning of the 13th century Hijri (Moslem era). The first day of his lessons although he had few students, he started teaching in the sanctuary of the Holy Shrine of Imam Ali (PBUH).

To clarify this issue for you, we will have to reveal this secret to you which was received by the heart of a new comer from a prominent jurist: As mentioned, His Holiness Mirza Hassan Shirazi was

considered as one of the greatest Shiite jurists and taught in the school of theology in Najaf and around 400 scholars, scientists, jurists and theologians of that time made use of the lessons he taught. One day while he was teaching, he noticed that a number of clerics had gathered in a corner of the courtyard of the Holy Shrine of Imam Ali (PBUH) and were being taught by a professor, but the number of the students was just a few. Mirza started thinking who this person was.

As Mirza was busy preaching, he announced that he had to leave his students for a few minutes.

Mirza somehow, not revealing who he was, joined Sheikh Ansari's class and sat in a corner. He listened for a few minutes to what Sheikh Ansari was teaching. Mirza realized Sheikh Ansari was speaking scientifically.

He got up and returned to the place where he was preaching and announced, at the presence of all his students that he would not teach from the next day. Everyone asked: Why. His Holiness replied: I want to be a student, not a professor!

"I have decided not to confine myself to my own self only. Yes, I am a Mojtaba (qualified for religious guidance), but the person I found over there (he points out with his hand) is more learned and has more perfection than me. I want to be his student. You my students, can decide yourselves whether you want to be with me or not".

(If you pay attention, you will see that this event means surrendering all one's titles in one place to Sheikh Ansari. He bestowed upon that unknown companion whatever title, perfection and supreme scientific position he had, and this is the greatest sacrifice any person can make in the path of Allah.)

Therefore, the next day, Mirza joined Sheikh's class. A few people accompanied him. Soon after joining the class, Mirza brought up some philosophical questions relating to one of the secondary issues in Sheikh's lesson. Sheikh said: Your question is incomplete. Sheikh completed Mirza's question and gave three responses from three aspects to Mirza Shirazi's philosophical questions. Mirza was convinced that Sheikh was one of the most prominent scholars of his time, but saw that his clothes were worn out and very old!

That day's class got over. Mirza got up to clean the dust on Sheikh's shoes with the fold of his turban which was round his neck. He saw that Mirza's shoes had a top part but no bottom!

(This was a sign of Sheikh Ansari's piety and chastity.)

The next day the lessons became more heated and the Sheikh started becoming more and more famous.

But as for the issue of leadership of the schools of theology: Skeikh Muhammad Hassan, author of the book Javaher (which is regarding religious commands through reasoning) before his death, while many scholars who were at the level of religious guidance of people had gathered around his bed and everyone was waiting to see to whom he will assign the leadership of the schools of theology, turned his eyes to Sheikh Murteza Ansari and said: Sheikh Murteza, I ask you to take over the leadership.

However, Sheikh, after some explanations, said: While I was studying with one of my professors, there was a gentleman in my class who read the lessons better than I did. If someone has to lead the schools of theology, it has to be him, not me! (This shows the highest degree of Sheikh Ansari's generous disposition and sanctity.) He continued: His name is Saeed ul-Ulama Mazandarani who lives in Iran.

After Sheikh Muhammad Hassan, the author of the book Javaher insisted that Sheikh Ansari himself and no other person should take over the leadership, Sheikh Ansari wrote a letter to Saeed ul-Ulama Mazandarani.

He wrote in his letter: Oh my professor, my master, supreme jurisprudent, I was asked to lead the schools of theology including mainly the Najaf school of theology which is filled with scholars. But I find you more learned than me since when our professor would throw upon you and us his scientific insight, your understanding was stronger than mine.

But he wrote in response to Sheikh's letter: Oh my master, my lord, my holiness, it is true that when we were studying in the school of theology, I understood better and read the lessons better, but I have come to a spring and you have joined the sea. My spring is this small place and people who do not benefit from knowledge and science, to whom I have not been able to reveal my knowledge well, but you have joined the sea (gone to Najaf), you have entered the sea of knowledge of Imam Ali (PBUH). I am certain that you are more learned and more superior compared to me. Therefore, you deserve more to take over the leadership of the schools of theology. And you deserve more to have the position of leadership for others to follow you in their religious customs.

I request you to take on the leadership of the schools of theology and the 12th Imam will support you.

Second Part of the Life of Shiite Religious Leader, Sheikh Morteza Ansari in the 12th and 13th Centuries AH

As mentioned in the previous article, the Shiites in Iran and neighbouring countries and other Shiites of those days followed Sheikh Ansari (May Allah grant him higher degrees). The scientific magnificence and greatness, i.e. the magnificence of ilm-ul usul (science of

principles) and the greatness of figh (jurisprudence) and other sciences which were necessary, were fully under the control of his holiness. And now that we are in the first decades of the 15th century AH, all Imamieh (Shiite) theology schools in their highest level, i.e. the stages of figh and usul, which a person who is at the level of a religious leader should possess, benefit from his books Makaseb which is regarding figh and Farayed ul-Osool which is about the science of usul. And usul and figh of this great person have been and are still being taught firmly and strongly in the best possible method. And it is necessary for everyone to benefit from the enlightenments of any person who completely acquires these two sciences (figh and usul) and has achieved the highest degrees in figh and usul.

To clarify these issues to some extent, attention should be paid to the beginning of Sheikh Ansari's leadership of the schools of theology:

Before his holiness, Sheikh Ansari the leadership of the schools of theology was undertaken by Skeikh Muhammad Hassan, author of the book Javaher up to the year 1266 AH. In the previous article, we described part of this for you. We will now explain another part of this subject:

Sheikh Muhammad Hassan in the last days of his life ordered a meeting to be held at his bedside. All scientists who had reached the holy level of a Mojtahed (a person who is qualified for religious guidance) were told to be present for the leadership of the schools of theology to be transferred and assigned to the person who was most competent, pious and learned. Everyone was there, but Sheikh Ansari was not present.

The author of the book Javaher took a look around while he was unwell and near the time of his demise and asked: Where is Sheikh Morteza? They replied: We do not know. His holiness said: Search for him and see where he is. After searching they found him in the Holy Shrine of Imam Ali (PBUH) standing towards the Kiblah (facing Mecca) and praying for the healing of the author of the book Javaher. According to some reports, the contents of his prayer were as follows: Oh Allah, if Your Wisdom allows, reduce years from my life and add to professor, Sheikh Muhammad Hassan's life.

After his prayer was over, they told him: Professor has asked for you, rush to him. He rushed as fast as possible to his professor who was dying. He was seated at the bedside of the author of the book Javaher.

The author of the book Javaher took Sheikh Morteza's hand and placed it on his heart and said: Now I can die peacefully.

Oh Viewer! Do you know what this sentence means or don't you?

It is as though words are printed on the heart of this page and you will probably pass by this sentence with hardly noticing it... No, it is not like this. Because this statement reveals that the load of the leadership of the school of theology was so heavy and precious that it had taken away peace and calmness from the author of book Javaher at the time of his death and forced him to take action in this regard.

The author of the book Javaher said: I do not know what will happen to the school of theology after my death. Will the conduct of the school of theology please our master, Imam Mahdi (May our souls be sacrificed for him)?

He continued: God willing this will happen, but I am anxious. I said "Now I can die peacefully". I meant I will transfer all the precious load which was placed on my shoulders to you (Sheikh Morteza) as I find you worthy from all aspects in this area. Then he told those present: He is your leader from now onwards.

He then turned to Sheikh and said: There is no requirement for you to be so cautious. Because the holy religion of Islam is the true religion and is simple. In other words, hardship should be removed from this religion.

(It should be stated that the above statement was made by the author of the book Javaher because of Sheikh Morteza's extreme caution since if you recall (Please refer to the previous article on Sheikh Ansari), Sheikh Ansari before accepting the leadership of the schools of theology following the insistence of the author of the book Javaher and Mirza Shirazi, wrote a letter to Saeed ul-Ulama asking him to undertake the position of leadership.)

After Sheikh Ansari was convinced that he was scientifically competent for the position of leadership of the schools of theology, he decided to undertake this important position. He first decided to visit Imam Ali (PBUH) and said: Oh my God, I request you in the presence of this precious Imam; Imam Ali (PBUH), to protect me from sinning and going astray during my leadership of the schools of theology.

And this was how his leadership started.

After the demise of the author of the book Javaher, Sheikh Ansari undertook the leadership of Najaf School of Theology for 15 years from 1266 to 1281 AH. During this period he underwent monetary hardship in his personal life.

It is said one day one of his young daughters had fever. The girl's mother sent Sheikh's secretary whose name was Mulla Rahmatollah to Sheikh asking for a few dirhams to buy a pomegranate and give the juice to her daughter for her fever to reduce (this method was popular at that time).

Sheikh did not pay the amount and once again the request was made. He did not pay this time either since the money he kept was from the share of Imam (PBUH) and he was very cautious about personal use of the money.

The request for a few dirhams was made three times. The third time he sent a message to his wife which was full of anger saying: Instead of having her drink pomegranate juice wash her feet with water so that her fever reduces.

How was Sheikh cautious? We will state a few examples.

Spiritual Insights Shining from the World of Science and Shiism in a Stage of the Life of Sheikh Ansari

It should be said that there are sparkles of piety, honesty and scientific disposition evident in the life of Sheikh Ansari which attracted the world to him. This pious disposition of Shiite scientists should illuminate the world and persist until the day of resurrection.

Some instances are mentioned below:

Sheikh's mother came to him one day and explained the hard life Sheikh's brother was leading. She asked him to do something for his brother.

Since his mother's order was important for Sheikh and he had to obey it, he asked his mother to tell his brother to go to him. When his brother came, he gave the key of the room in which the money of the share of the Imam (PBUH) was kept and he told him he could take whatever amount he wanted!

Sheikh's brother entered the room and saw that jewels and gold coins of that time were piled on top of each other in bags. He stretched his hand and took some. Sheikh shouted in his local accent: O brother! Take whatever amount you wish to, but I will not be with you on the day of resurrection!

As Sheikh's words came from his heart and not from his tongue, they had great effect on his brother.

Note: The Holy Prophet (PBUH) said: *Al-moezato idha kharajat min-ul qalbe dakhalat il-ul qalb*: Advice which comes from the heart, will be placed in the heart (will be effective). And words which come out of the tongue will not go further than the ear. Since Sheikh's words came from his heart, they immediately had effect on his brother and he threw the coins out of his hand.

Sheikh's brother threw the coins back in their place. He picked one of them and took a quarter of it which was sufficient for his living expenses. (This proves Sheikh's honesty and piety and observance of other people's rights) Because the money had to get to its real owners not to his brother only because of the blood relation they had.

Another similar event is as follows:

When Sheikh was traveling from the city of Kashan to Najaf and he came to Tehran, he was a clergy's guest in a school of science which was called Sadr School (this school is presently located near the Grand Tehran Bazaar). It was decided that they would prepare some food for the night. Sheikh, through his spiritual insight, found out that his host did not have money to buy bread. His Holiness gave the clergy an amount with which he could buy two loaves of bread. The clergy left and returned with two loaves of bread and some halwa (a sweet dish). Sheikh said: The money I gave you was not enough for the bread and halwa. The clergy replied: I bought the halwa on credit.

Sheikh refused to eat what the clergy had bought!

That night passed and the next day Sheikh started off for Najaf where he attained the high degree of spirituality. This was the period when Sheikh's greatness, magnificence, leadership, management of the school of theology, promotion of science and perfection and teaching and research spread around the world and the Shiite schools of theology.

Wherever there was a school of theology, people would be talking about Sheikh Ansari's knowledge, piety and greatness and there were followers of Sheikh everywhere.

The clergy who hosted Sheikh one night in Sadr School in Tehran decided to go to Najaf to meet Sheikh and this happened.

He found the greatness and magnificence in Sheikh's body, mind, thought and spirit. In particular, he noticed the students who had gathered around Sheikh consisting of researchers, scholars and many clergymen.

All the greatness in Sheikh's management of the school of theology filled his eyes and he found an opportunity to talk to Sheikh privately.

He asked Sheikh: Are you not the same person in whose presence I was in that school in Tehran one night? Sheikh replied: Yes, I am the same person.

He asked: What happened that you have reached this stage? And I have remained as I was and have not reached anywhere in science?

Sheikh said one sentence which was: O' friend! We were both traveling in the path of science, only you dared to eat the Halwa you bought on credit, but I did not dare to eat it.

Since my fear was whether you and I would still be alive until the next day when you were supposed to return that loan and debt! This is the difference between you and me.

(However, this is not a religiously prohibited act and Sheikh is not religiously prohibiting his host from doing it. This is a precaution taken by those who are very close to Allah and are chosen by Him. Any person who wanted (or wants) to reach the highest degree of divine spiritual magnificence followed (and follows) this method in the preliminary steps of his *seir va soluk* (moving forward from one stage of Gnosticism to the next stage) that he should only swallow what he has and what is his right and not what he finds and what is not his right.

O Viewer! Be thoughtful and think about yourself!

Fa-in-ul naqadah basir-un basir: A person who travels in a path should be clear-sighted and well aware as accidents lie in ambush.

The path is long, deep and narrow! You should both get to know yourself and rescue yourself!

The rest is left to you!

Prepared under the supervision of Professor Mosavi

25 May 2008

we present another instance depicting the piety of the honourable Shiite leader, Sheikh Morteza Ansari:

Sheikh Morteza highly respected Mirza Shirazi. The reason for this was that Mirza Shirazi had presented to Sheikh Ansari his own leadership like a small table cloth with his two hands. Consequently, in return for his greatness, a firm nest had been built in Sheikh Ansari's heart.

After presenting this table cloth of leadership, Mirza Shirazi showed up at Sheikh Ansari's classes and for some time was considered as one of the most prominent students of Sheikh!

It reached a place where Mirza, with all his greatness, magnificence and scientific and gnostic wealth, asked Sheikh Morteza to take the

money for the bread which went down into his stomach, and that of his family members, from Sheikh. In other words, the bare necessary food which they ate would be with the permission of Sheikh Morteza.

Sheikh Morteza asked: Why do you not make use of your own wealth?

Mirza replied: You are my master. I have accepted you as a foundation.

“Since I have accepted you, I want the food which goes down into my stomach to be only under your order so that my flesh and blood are composed through your order! Obviously the flesh and blood formed in my body through your order will manifest itself in the form of spiritual and divine effects.”

(This was the main conclusion and cause of Mirza Shirazi’s statements)

Thereafter, whatever food Mirza wanted to prepare, he would ask for his professor’s permission and would say: Al-abdo va ma fi yadehi kanali-maulahe: whatever a servant has; his body, his spirit and his wealth belongs to his master, and you are indeed my master![1]

As mentioned, since Mirza was favoured a lot by Sheikh Ansari, one day Sheikh’s mother, who lived under a great deal of hardship and poverty, went to Mirza in order to have her problem with her son, Sheikh Morteza Ansari, solved through Mirza. What was her problem?

Sheikh’s mother monthly received a small amount of money from her son which was from the Imam’s share fund. This money was for her to manage her daily life and was half of her monthly expenses. For example, if her daily expenses were two dirhams, she earned one dirham through stitching a quilt and took one dirham from her son (Please note that her expenses were for a loaf of bread and a small amount of food and cheap clothing).

Many years passed in this way and her eyes could not see well anymore and her hand did not have the strength to move the needle in and out of quilts or mattresses. She did not know what to do.

She thought if she went directly to her son, since Sheikh was extremely pious, he would not give anything extra to her. Therefore, she decided to go to Mirza’s house. Sheikh’s mother walked to Mirza Shirazi’s house with full dignity (she was well-known for her dignity).[2] <http://www.ostad-mosavi.com/english/paper/SheikhAnsari4_29_7_2008.htm#ftn2>

When Mirza Shirazi’s family realized that Sheikh’s mother had arrived at one of Mirza’s houses, people who were passing by were stopped so

that she would not feel upset with their passing by or with their bad or impolite attitude which would be against her chastity and dignity.

Agha (Sheikh's mother) herself would call the person's name and say I have some work with you! Any person whom she would call had to go, not everyone!

These are sparkles of the dignity of Sheikh's mother. The words she used were mature, dignified, concise and meaningful ...

She called Mirza in this manner! As soon as the voice of Sheikh's mother rose, Mirza with all his greatness got up like a slave hurrying towards his master!

Mirza came to Sheikh's mother, but she was looking at the ground and Mirza did not dare to ask her why she was looking at the ground.

After a while, Sheikh's mother looked towards Mirza and stood up as a sign of respect to Mirza and then she sat and explained her situation for Mirza, and Mirza was all ears!

Her situation was as follows: I could not discuss this with my son. I want you to act as a mediator and ask my son to come here so that I can talk to him in your presence. (Here too, the greatness and dignity of Sheikh's mother is evident)

At that moment, Mirza himself rushed towards Sheikh Ansari (He did not send his servant but rather went himself). Sheikh's class had got over and he was going to return home.

O Reader and O Viewer await the conversation between mother and son which is at the highest level of piety and righteousness and if you are eager to understand the meaning of piety in the religion of the Holy Prophet of Islam and the Innocent Imams and to understand the fundamentals of the Holy Quran, please await the next article on the life of the Honourable Shiite Leader, Sheikh Morteza Ansari.

[1] Please note that these statements are made by Mirza Mohammad Hassan Shirazi (known as 'the Great Mirza') through whose order tons of tobacco were set on fire and destroyed in Iran and hubble-bubbles belonging to the aristocratic families including the Qajar dynasty were broken down.

The Great Mirza on 19 Zihaja 1308 AH one year after the tobacco contract with the British company Talbot said in his first order: On this day the use of tobacco in any form constitutes war with Imam Zaman. This order was issued by the great Mirza which caused many businesses to collapse all at once through the order of their religious leader because their main business was tobacco. For instance a merchant from Isfahan

set on fire 12,000 bags of tobacco. In fact he set on fire all his life through this action. And many businesses were ceased. This manifests the greatness and penetration of the religious leadership in Shiism.

[2] It is known that whenever Sheikh's mother passed by an area, she would walk with extreme dignity. Her dignity was such that it was as though angels close to God accompanied her! She walked with absolutely full dignity and whoever saw her from far, did not dare to near her boundary. It was such that people wanted to say salaam to her (greet

her) or ask her a question, but her dignity was so radiant that they did not have the power and did not dare to enter her boundary. A woman's greatness has been defined like this in Islam. A woman should acquire such dignity for herself and should not be overly free and without dignity and fly or leap aimlessly from one place to another. Rather, she has to choose the dignity of the lion. The effect of this dignity will be the calm and peace of the lady's husband and her family. The world should be aware of this! This is the greatness of a woman's piety and dignity! This is the position of a woman! This is the value and true price of a woman! A woman's value is not in games in which her chastity is ruined. That is a woman's misery not her civilization.

Where does dignity come from? 1. From piety, 2. from telling the truth (not telling lies), 3. from eating halal (lawful) food, and 4. From perfection and gnosticism. Sheikh's mother possessed all the above.

Chapter 28

KASHIF AL GHITA - 1214-1373 AH

The valiant commander of **Hazrat Ali (a.s)**'s army, **Malik e Ashtar**, had recited a dirge in one of the battles challenging the enemy troops saying that he had a lion's heart and wanted his match to come forward to fight with him! But none of the enemy's men had the courage to accept his challenge. **Malik e Ashtar** and his progeny played a major role in the history of **Islam**.

There is a village, **Janajia**, in the neighborhood of **Hilla City**, which was called as **Qanaqia** in the olden days. The entire population of the village belongs to the family of **Malik e Ashtar**. One person from that village reached **Najaf e Ashraf** to open a new chapter in the history of **Islam** and **Iraq**.

Khizr bin Yahya bade adieus to his place of birth and migrated to **Najaf e Ashraf**. **Khizr's** sons, who were the progeny of **Malik e Ashtar**, became the residents of **Najaf e Ashraf**. Even to this day the family is known as **Al e Ali (a.s)** in **Najaf** and **Hilla**. After migrating to **Najaf**, the first son born to **Khizr** was **Jafar**. In early youth he joined the **Hauza e Ilmia** there and very soon acquired proficiency in different disciplines of learning. He was a disciple of the eminent scholar, **Bahr al Uloom**, and was accepted as one of the leading young intellectuals of the Seminary. When he started giving lessons, he soon had tens of disciples and some of his earlier mentors too considered him with respect! It is such a nice thing that a mentor kisses the hand of his disciple in recognition of his erudition!

In course of time **Jafar** became the **Marja e Taqleed** for the people of **Najaf e Ashraf** and wrote a book in the name and title of "**Kashif al Ghita an Mubhaat al Shariah al Ghara**" The book attained such popularity that "**Kashif al Ghita**" became the title of his progeny. **Jafar** had

rendered easy many intricate aspects of the **Fiqh** in his book. He was a disciple of the great **Shia intellectual Ayatullah Waheed Behbahani**. He had emulated his mentor to challenge the **Akhbari** school of thought.. If someone reads the book “**kashif al Ghita**” he could become a **Mujtahid**. **Ayatullah Sheik Jafar Kashif al Ghita** was so erudent in the field of **Fiqh** that he said that he was capable of summarizing all the books on the subject. His strong memory and analytical prowess was proverbial. He used to be awake late in the nights, offer **Namaz e Shab** and spend time communing with **Allah**. He exhorted people to offer prayers in congregation, helping the feeble and aged and implicitly following the dictates of **Amr bil Maroof nahi an il Munkar**. He himself followed these norms strictly. Between two obligatory prayers he would go round the mosque collecting funds for the needy. If any calamity hit the people of the town, he would always be in the front to give a helping hand. During the period when the **Wahabis** were making skirmishes on the **Holy** cities, he traveled to many cities in **Iran** and propagated the word of the **Ahl al Bayt (a.s)**. When **Russia** attacked **Iran** in **1215 H** and annexed the Northern territory, **Kashif al Ghita** issued an edict for **Jihad** along with **Ayatullah Mirza e Qummi**, **Ayatullah Mulla Naraqi** and **Ayatullah Sayed Ali Tabatabai**. They wrote a letter to the king of **Iran**, **Fath Ali Shah**, to defend his realm. He himself wrote to the king, “While the **Imam e Zamana (a.s)** is in hiding, the responsibility of appointing the commanders for the battles is with the **Mujtahids**. Therefore I entrust to you the task of protecting the territory from the enemies and I permit the **Muslims** to rise to the help of **Fath Ali**.”

On Wednesday, 22 or 27 Rajab 1228 H **Sheik Jafar Kashif al Ghita** passed away and his eldest son was the seniormost intellectual of **Iraq** at that time. The leadership of the people of **Iraq** was in the hands of the **Kashif al Ghita** family and many of their ladies too were erudite scholars. The grand children of **Kashif al Ghita** too took the name of the family forward in learning and erudition. **Ayatullah Ali Kashif al Ghita** traveled to some **Islamic** countries, like **Iran** and **Turkey** and propagated the word of the **Ahl al Bayt (a.s)** there. He traveled in **Iran** for 7 years for his missionary work.

AYATULLAH MOHAMMED HUSSAIN KASHIF AL GITHA

Name : Sheik Mohammed Hussain Kashif al Ghita ibn e Sh. Ali Kashif al Githa

Born : 1214 H (1872 A.D.)

At : Najaf e Ashraf, Iraq

Died : 1373 H
Iraq

At :Karand Village, near Qanqeen,

It was the year **1214 H/1872 A.D.** In a narrow lane of the **Amara** neighborhood of **Najaf e Ashraf** there was unusual movement of women in an old fashioned house. From the small ventilators of the room constructed with bricks the rays of sunlight were passing through around the time of **Asr** prayer. **Sheik Ali Kashif al Ghita** was seated at a corner in the courtyard. He was in deep thoughts. It was his ancestral house and his father and grand father too were born there. The door of the room opened, a woman emerged from there and before she could utter a word, the cries of the newborn baby were heard from the room! **Sheik Ali** looked towards the room and the newborn announced his arrival to the doting father! He was still to know if the child was a son or a daughter! In a moment the woman came near him and gave him the good tiding of a son. **Sheik Ali** looked towards the sky and thanked **Allah**. **Sheik Ali** stood up and walked with soft feet towards the room. He opened the door and his greeting and his shadows reached inside before he entered! His spouse gently acknowledged his greeting. He picked up the baby. He talked with his wife for a while and then gently recited the following words in the right ear of the baby:

Allaho Akbar, Allahl Akbar, Allaho Akbar, Allaho Akbar.

Ashadu an laa ilaha il Allah

Ashadu anna Muhammedan Rasool Allah

After the **Adaan** the **Sheik** recited the **Iqama** in the left ear of the baby. Thus the **Islamic** upbringing commences from the time a baby is born! Even prior to the birth of a baby there are certain regimen prescribed for the parents. They must consume **Halal (liegitimate)** food and keep away from disturbing thoughts. **Sheik Ali** selected the name of **Mohammed Hussain** for his newborn son. With his innocent looks **Mohammed Hussain** was the focus of attention of all the inmates of the house. He slowly started crawling and walking. **Mohammed Hussain** had a younger sibling, **Ahmed**, who was born one year after him. The two kids used to play around in the lanes of **Najaf e Ashraf**. During **1300 H** people were celebrating the **Thirteenth Hundredth Anniversary** of the migration of

the **Prophet (s.a)** to **Madina Munawwara**, when these two kids were busy in their childish play from morning to the evening! When **Mohammed Hussain** was six years of age, his formal **Islamic** education commenced. Whenever the father stood up to offer his prayers, the innocent kids used to stand behind him emulating his movements. They used to be with the father when he went for the **majlis** gatherings. They used to be in tow with the parents on their visits to the **Mausoleum of Imam Ali (a.s)**. The parents used to lift them up to touch the railing of the sarcophagus. On emerging out of the mausoleum the kids would play with the pigeons. At the age of 10 years **Mohammed Hussain** started attending classes at the **Hauza e Ilmia Najaf**.

The **Hauza e Ilmia Najaf e Ashraf** was shedding its radiance for over a thousand years when **Mohammed Hussain Kashif al Ghita** entered its portals. It used to be the wish of every student to get an opportunity to become an alumnus of this center of learning. The students reached there braving all the hardships of travel from many countries in the World. It was doubly felicitous for them that they were having the opportunity of the **Ziarat** of the mausolia of **Amir al Momineen (a.s)** and **Imam Hussain (a.s)**. **Mohammed Hussain** commenced his studies at the **Hauza** with the **Arabic Grammer**. The **Arabic Grammer**, **Eloquence**, **Oration** and **Rhetoric** are included in the initial lessons of the curriculum of the **Hauza**. In a very short while **Mohammed Hussain** acquired proficiency in **Grammer**, **Eloquence** and **Mathematics**. Then he busied himself in the study of **Fiqh** and the **Principles of Fiqh**. **Logic** too is a part of the initial curriculum at the **Hauza**. The discipline of **Fiqh** is deducing the tenets of **Islam** through the study of the Verses of the **Holy Quran** and the traditions of the **Prophet (s.a)**. **Mohammed Hussain's** was a restless spirit. He was only 15 years of age but was deeply engrossed in his studies. He somehow had a feeling that he was in search of something that he had lost.

Mohammed Hussain started research into the history of his family. He thought, perhaps, he would get an answer to his search through this research. Therefore, at the age of 15 he penned the history of his family with the title of "**Kitab al Abaqaat al Ambaria fi Tabaqat al Jaafari-ah**". He sent a copy of the book to his uncle who was residing at **Isfahan**. One manuscript of the book, in four volumes, is in the library at **Astana e Rizvia Mashad** and another at the library of **Majlis e Shura**

Islami. Everyone was surprised with his erudition at such a tender age. Most of his contemporaries had squandered their time in aimless gallivanting. But **Mohammed Hussain** strived from his very early childhood to study the biographies of the great **Ulema**. His thirst for knowledge was unquenchable. His quest continued but he wasn't able to gauge what he was in search of!

"Shias were a small group of people but are now non-existent!"

This isn't the statement of any ignoramus who spends his life of a rustic in the jungles! This was uttered by **Georgy Zaidan (Died 1914 A.D.)** the author of **Lughat al Arabia (The Arabic Dictionary)**. He was the author of many books and had penned the **History of Arabic Literature** in four volumes! Such a person had stooped so low to utter the canard!

Three close friends resolved to refute this canard and clarify the facts about **Shi'ism** and the civilization of this large group of **Muslims**. It is a pity that lot of people are oblivious of the service of thousands of erudite **Shia** writers. The more pitiable thing is that they don't take notice of the large **Shia** population in **Iraq, Iran** and other countries. Do we have to believe that a scholar of the status of **Georgy Zaidan** hadn't the opportunity of perusing the **Shii** writings spread over the thousand years of human History! No just person would accept the contention of **Georgy Zaidan!**

Kashif al Ghita Mohammed Hussain, along with his friends, **Ayatollah Sayed Hassan Sadr (Died 1354H)** and **Ayatollah Sheik Aqa Buzurg Tehrani (Died 1389 H)** determined to pen fitting replies to the contention of **Georgy Zaidan**.

It was decided by the three that **Hassan** would conduct research on the contribution of the **Shias** in various **Islamic Disciplines**. After years of intensive research he penned his book **"Taasees al Shia lil Uloom al Islam"**.

Sheik Aqa Buzurg Tehrani traveled far and wide to refer to books in the libraries and compiled a bibliography of **over 50,000** books written by eminent **Shia** authors. It was a befitting reply to the statement

of **Georgy Zaidan** that there was no trace of **Shias** or any of their effects in the world!

Allama Kashif al Ghita took upon himself the task of writing a reply to the book of **Georgy Zaidan** "**Tareeq Aadaab al Lughat**". He wrote a voluminous critique of the book and even pointed out the errors of diction in the author's work.

Kashif al Ghita married in **Lebanon**. Now he started getting concerned about the expenses of his family. Therefore he moved to **Egypt**. **Egypt** is the heart of the **Arab Nation** and the **University of Al Azhr** the heart beat of the great nation! **Azhr** is the highest center of **Sunni Islamic learning**. The vice chancellor and the professors of the University were aware of the erudition of **Kashif al Ghita**. They welcomed him wholeheartedly. **Sayed Jamal al Din Asadabadi** and **Ayatullah Sayed Abd al Hussain Sharf al Din** had already taught at **Al Azhr** some years ago. Thus the people at the University had the experience of hearing the talks of eminent **Shia** scholars. **Kashif al Ghita** first attended a few lectures of the **Sunni** professors. The students were much impressed with the erudition and gentle manners of **Kashif al Ghita**. They expressed their wish to hear talks from him on the subjects of **Fiqh** and the discipline of **Balagha (Eloquence)**. He therefore acceded to their wish and started delivering a series of lectures. **Kashif al Ghita** made the best use of his time. He engrossed the students, the teachers, the writers and the poets as was done by **Sayed Jamal al din Asadabadi** some years ago. **Sayed Jamal al Din's** theme used to be the stratagem of the imperialists to create dissensions among the people in the **Islamic** countries. His talks, replete with emotions, oftentimes made the audiences cry! **Kashif al Ghita** took upon himself the responsibility of carrying forward his message.

In 1332 H (1914 A.D.) the **First World War** started. **Britain** had occupied many **Iraqi** cities. The **Ottoman** regime suffered defeat after defeat. **Kashif al Ghita** was in **Lebanon** those days. He got the sad news of the occupation of his dear mother-land and immediately started his journey to **Iraq**. He reached **Kuwait** and learned that the enemy troops were surrounded by the **Iraqi** troops and the youths of the Nation. **Kashif al Ghita** joined the ranks of the defenders of the country and committed himself wholeheartedly to the task.

The **Shia Marjas** had given an edict for **Jihad** against the aggressors. Many **Mujtahids** from the **Hauza e Ilmia Najaf** were actively involved in the fight. Many of **Kashif al Ghita's** contemporaries attained martyrdom. The **world War** had involved many countries in the conflict and millions of human beings lost their lives. Several cities in the world were destroyed and the entire populations annihilated.

The family of **Kashif al Ghita** had managed the **Madrasa e Motamad** for well over a century. The school was very near the residence of **Kashif al Ghita**. **Masjid e Toosi** and the mausoleum of the **Kashif al Ghita** family too were located in the **Ammara** neighborhood of **Najaf e Ashraf**. The building of the school was in acute disrepair. **Kashif al Ghita** engaged all his energies in the renovation of the school building. The library of the school had one of the largest collections of books. There were several rare manuscripts in the library. **Kashif al Ghita** visited the **Madrasa** every day and looked after the progress of the alumni. He also held discussions about the world affairs during these visits. He also attended to his correspondence during his visits to the school. Till his last days this was the routine of **Kashif al Ghita**. Many disciples of **Kashif al Ghita** attended his talks at the **Haram of Ali (a.s)** and the **Mausoleum of Meerzai Shirazi**. **Mohammed Jawad Mughnia**, a renowned writer and scholar was one of his disciples. **Ayatullah Mohsin Hakim, Ayatullah Sayed Razi Shirazi, Ayatullah Sayed Murtada Hami** and **Zafuli** too were his eminent disciples. **Madrasa e Motamad**, also known as **Madrasa Kashif al Ghita**, used to meet the expenses of the students there. He represented to the government of the day and got special grants sanctioned for the purpose.

It would be of interest to quote an incident from the life of **Kashif al Ghita** here. One day, after the lesson he said to his students, "I have a daughter who has reached the age of consent. If I find a morally upright and religious young person, I shall give her in marriage to him." Hearing this, one of the students got up and sat down. According to the custom of that time, this meant that he was offering himself as a match for the daughter of the eminent cleric. **Kashif al Ghita** asked the boy to follow him home and adjourned the class. The student went behind him. The cleric knew that the boy was morally upright and a good student in the group. He knew that the boy was a good practitioner of the moral values of Islam. But neither did he have any wealth nor property. **Kashif al Ghita** told his daughter that there was a proposal for her from a boy who

was morally and religiously upright but had no worldly wealth. Would she be interested in marrying the boy? She told her father that all the authority vested in him. The contract of marriage was immediately drawn; the young couple was tied in wedlock. **Kashif al Ghita** vacated one room at his house and settled the couple there. When he got up for the night prayer, he knocked at the door of the young couple and said, "I have placed a container of water at the door of such and such a room. Go and offer prayers" The couple performed the **Ghusl** and offered **Salah al Layl**. **Kashif al Ghita's** son-in-law, **Sheik Mohammed Taqi**, reached such a high state of learning that he could write a commentary on "**Ma-alim**". Even now his commentary is recognized as very authoritative.

A group of **Palestinian Muslim** intellectuals decided to call a conference of **Muslim** scholars. Till that time **Palestine** wasn't occupied by the **Israelis**. **Shia** and **Sunni** scholars from **Asia** and **Africa** reached **Palestine** for the conference. Representatives from most of the sects, **Hanafi**, **Shafae**, **Maliki**, **Hanbali**, **Wahabi**, **Nasibi**, **Khawarij**, **Ismailis**, **Zaidias**, were in attendance. The aim of the conference was to deliberate the future prospects of the **Muslims** and the **Islamic** states. The **Mufti of Bayt al Muqaddas** invited **Kashif al Ghita** to participate in the conference. In his lecture at the conference **Kashif al Ghita** said that what the world **Muslims** needed was unity among their ranks. He exhorted them to shun internecine rivalries that always gave a big advantage to the Imperialist forces. They stoked rivalries between Muslims for their selfish motives. He said that the **Jews** were united and the **Muslims** were divided into interest groups. He said that if a **Jew** in **Iraq** had any problems, the other **Jews** wouldn't remain silent spectators. To the contrary, the **Muslims** wouldn't bother about the problems of their **Muslim** brothers! He appealed to the **Shias** and **Sunnis** to unite

Kashif al Ghita wrote several important books. "**Al Firdous al Aala**" is one of his most important works. This book encompasses **Tahreek e Hussaini (The Hussaini Movement)**, philosophical discussions, commentary on the verses of the **Holy Quran**, supplications and prayers for different occasions. This book was published in **Najaf e Ashraf** in the year 1371 H. **Kashif al Ghita's** disciple, **Shaheed Qazi Tabatabai**, published another edition at **Qum** in 1402 H with the permission of the author. **Imran Ali Zahid** published a **Persian** translation of

the book with the title of “**Bahisht e Bareen**” from **Tabriz**. The second volume of the book came out under the title of “**Jannat al Maawa**” This volume is a collection of miscellaneous writings of **Kashif al Ghita**. The other important book written by **Kashif al Ghita** is “**Daerat al mu-aarif al Ulia**” In this book he discussed about the **Prophet (s.a)** and the **Ahl al Bayt (a.s)**

Kashif al Ghita was an octogenarian and was keeping indifferent health at that advanced age. It was suggested to him to move to a more salubrious place to recuperate his health and energy. He therefore moved to a village, **Karand**, half way between **Mansha** and **Qanqeen** on 15 **Zilqidda**. **Kashif al Ghita** had traveled to the place earlier too for a change. He was familiar with the place and the people there. **Taqi Mashadi Karandi** was briskly walking along with his son on the streets of **Karand**. He had heard that **Kashif al Ghita** had arrived and he was eager with happiness to meet him as soon as he could. He barged into the room of **Kashif al Ghita** and greeted him. The very first look at the face of the worthy gave him an idea of the condition of the health of the guest. He uttered a word of encouragement saying that with **Allah's** help he would be restored to good health. At that moment **Hussain Karbalai**, the helper at the mosque, came into the room and made enquiries about the health of the guest. Many persons from the small village arrived in no time on hearing of his arrival. The **Ustad Shaaban's** son, **Mehdi**, was sitting at the extreme corner of the room. When the **Aqa** had visited **Karand** seven years ago, he was 10 years of age. He had now grown into a youth. That time he used to be with the **Aqa** wherever he went. He remembered the hardship that **Kashif al Ghita** went through during the construction of the mosque at **Karand**. Two days went by and some improvement was noticed in the health of the guest. On the third day, after the morning prayers, the condition of **Kashif al Ghita** suddenly deteriorated. As the sun was rising, he had breathed his last! The people of **Karand** carried his bier and took his mortal remains to the mosque!

Source Urdu Lectures of Moulana Sadiq Hassan Book

<http://islamicinsights.com/religion/history/shaikh-ja-far-kashif-al-ghita.html> Written by Arsalan Rizvi

The poor man became angry very quickly. "What do you mean you already distributed all the money?" he shouted at the Shaikh. "I am sorry," responded the Shaikh quietly, "but you came too late, and I have

already distributed all the Khums money." The crowd in the mosque looked on to see how the man would react. And to their horror, he suddenly spat at the Shaikh's beard! A few people ran forward to grab him, but the Shaikh at once held up his hand. With great composure, he wiped the spit from his beard and turned to the crowd. "This poor Sayyid is in need of assistance," he said, "if this Shaikh's beard is worth something to you, you will help alleviate this man's need." The Shaikh held out his cloak and walked around the congregation, and each person dropped a few coins in it. By the time he returned to the poor man, it was filled with money. The Shaikh emptied all the money in front of the poor man, who began sobbing uncontrollably in regret at the great scholar's patience and forgiving nature

He was born Ja'far ibn Khidr ibn Yahya al-Maliki al-Janaji in Najaf in 1156 AH. His father was a descendant of Malik al-Ashtar, the famous companion of Imam Ali (peace be upon him), and had migrated from southern Iraq to the holy city of Najaf. Shaikh Ja'far received his early education from his father. He also studied under Shaikh Yusuf Bahrani, a famous Akhbari, but upon the arrival of Allama Waheed Behbahani in Iraq, Shaikh Ja'far renounced his previous Akhbari ideas and accepted the Usuli school of thought. Upon the demise of Sayyid Mahdi Bahrul Uloom in 1212 AH, Shaikh Ja'far was recognized as the Supreme Religious Authority of the Shia world.

In the previous century, the center of Shia learning had shifted from Najaf to Karbala. Shaikh Ja'far began teaching in Najaf, and as a result, the city of Amirul Momineen once again acquired its former glory. He trained several prominent scholars and jurists, including Shaikh al-Jawahari, Sayyid Jawad Ameli, and Mullah Ahmad Naraqi. All three of his sons, Shaikh Musa, Shaikh Ali, and Shaikh Hasan, also became prominent jurists. He was a noted theologian, linguist, and poet. However, his greatest contribution to Shia academia came in the form of his magnum opus on jurisprudence, *Kashif al-Ghita an Khufiyat Mubhimat Shari'at al-Ghara*. In fact, because of this book, he (and other scholars of his family) came to be referred as "Kashif al-Ghita".

In the time of Shaikh Ja'far, the Wahhabi movement was gaining momentum in the Arabian peninsula as a result of an unholy alliance that came into existence between Muhammad ibn Abdul Wahhab, an obscure radical preacher, and Muhammad ibn Saud, a tribal chieftain. The movement considered many Shia practices to be heretical, and on the day of Ghadir in 1215 AH, a group of Wahhabi militants led by Saud ibn Abdul Aziz launched a surprise raid on Karbala, looting the shrines and

massacring over five thousand innocent civilians. When Shaikh Ja'far found out, he organized a small militia of civilians and seminary students to defend the holy shrines. When the Wahhabis tried to raid Karbala again five years later, the 64-year-old scholar personally led the charge against the enemy onslaught and caused it to retreat. In addition, he was the first scholar to write a theological challenge to the warped beliefs of the Wahhabi movement, entitled *Minhaj ar-Rishad*.

A true scholar, Shaikh Ja'far was renowned for his piety and humbleness. Between the two congregational prayers, he would walk around the mosque and collect funds for the needy. His family members narrate how he would often stay up all night in prayer and remembrance of God. He traveled all over Iraq and Iran, preaching the message of the Ahlul Bayt (peace be upon them) to the masses.

In 1228 AH, Shaikh Ja'far Kashif al-Ghita passed away from this world. Amidst an outpour of grief by the people of Najaf, he was laid to rest near the shrine of Amirul Momineen. After him, his descendants continued his legacy of religious scholarship and propagation, and many of them went on to become prominent scholars, preachers, and jurisprudents.

Chapter 29

MOHADDIS NOORI - 1254 H 1320 H

Name : Mirza hussain Noori ibn e Mohammed Taqi Noori Tabrisi

Title : Mohaddis Noori

Born : 18 Shawwal 1254 H at the town of Noor in Mazandaran, Iran

Died : 27 Jamadi al Thani 1320 H at Najaf e Ashraf, Iraq

Allama Mirza Mohammed Taqi Noori Tabrisi was a leading cleric and Marja e Taqleed of Mazandaran. His father, the grand father of Mohaddis Noori, Ali Mohammed Mazandarani was a functionary of the Iranian government of the time. He very much wanted to put his son in his place as his successor. But the son wasn't interested in the position. From his very childhood he was of an independent nature. He had no interest in power and pelf.

Mohaddis Noori was the fifth of five brothers and the last of the Al e Noor. They were the followers of Khamis al e Aba. Allama Noori possessed a pure heart full of love and affection for others. He had two sisters who had played a very important part in the history of the time. One of them was the spouse of Fath Allah Noori and the mother of Sheik Moosa Noori. The other sister was the wife of Mulla Abbas Noori who was an eminent scholar. She was the mother of Martyr Ayatullah Sheik Fadl Allah Noori. He remained steadfast under the hangman's noose. People asked him to hoist the Union Jack on his roof for a few hours to earn reprieve from the capital punishment. Sheik Shaheed said loudly, "It is impossible! An honorable death is a thousand times better for a Muslim than taking refuge under the banner of a stranger!"

Eighteen days prior to that day, the people of Yaloo, a hamlet of the city of Noor, had celebrated the Idd al Fitr. And now, on 18 Shawwal 1254 H there is a new arrival in the Noor Family. This was like a gift on the occasion of the Idd for the people of the town! Everyone had a smile

writ large on his face within such a short time of the **Idd**. The visitors ask them why everyone seemed so happy. They reply that certainly it was the occasion for them to be happy that the illustrious **Noori Family** was blessed with another son. They said that at the house of their **Marja e Tqleed, Sheik Taqi Noori**, there was celebration in connection with the new arrival. They further said that his house is the people's house and everyone had to celebrate the occasion with happiness! People were greeting one another and expressing hopes that the new-born will become as eminent and erudite as his father and elder siblings! But none knew the heights this new arrival to scale in his illustrious life. After one week of his birth the babe was given the name of **Mohammed**. The **Noori's** started calling him **Mohammed Hussain**. This was their tribute to the greatest **Martyr Imam Hussain (A.S)**. It was their inspiration that the child would achieve greatness with the felicity of the name given to him!

Noori kept progressing with determination and perseverance. He went marching forward in search of a **Khizr**— a guide, a leader! He was still a lad of 14 or 15 years when, with great enthusiasm, he attached himself as a disciple with **Maula Mohammed Ali Mehlati**. He applied himself wholeheartedly to acquiring knowledge from his mentor. He had read the tradition of **Hazrat Amir al Momineen (a.s)** in his childhood that procrastination, and waste of time, can only cause wistfulness.

In his search for learning **Muhaddis Noori** first traveled to **Tehran** to draw inspiration and instruction from his father-in-law, **Sheik Abd al Rahim Barojardi**. But his thirst for learning didn't let him remain for long at **Tehran**. In 1273 H he moved to **Iraq** with his father-in-law. After spending four years in the **Hauza e Ilmia Najaf** he returned to **Tehran**. In 1278 H he again shifted to **Iraq** with his mentor, **Ayatullah Sheik Abd al Hussain Tehrani**, popularly known as **sheilk al Iraqain**. They spent some time together in **Karbala** and then moved to **Kazimain**. At this resting place of the two **Imams—Imam Moosa Kazim (a.s)** and **Imam Mohammed Taqi (a.s)**—he busied himself in pursuing his studies. In 1280 H he traveled to **Madina Munawwara** to participate in a seminar which was attended by **Muslims** from all over the world.

After visiting the **Prophet (s.a)'s** Mausoleum in **Madina Munawwara**, **Muhaddis Noori** traveled to **Iraq** a third time and started his lessons under the tutelage of **Ayatullah Sheik Murtada Ansari**. But it is a pity that he couldn't draw the benefit of the tutelage of the **Sheik** for long that he demised very soon in 1281 H. **Muhaddis Noori** returned to **Iran** after

three years in **1284 H** with the aim of studying at close quarter the predicament of his countrymen at the hands of the tyrannical **Qachar** functionaries. His purpose was to carry a report on the subject with him on his return to **Najaf e Ashraf**, which was the focal point of the **Shias** those days. In **1286 H** he returned a fourth time to **Iraq** after paying homage at the Mausoleum of **Imam Reza (a.s)** in **Mashad e Muqaddas**. The very same year **Ustad Sheik al Arifain** demised which saddened **Muhaddis Noori**.

Ayatullah Noori was so much saddened with the demise of his mentor that he planned to travel to **Makka Mukarrama** to overcome his grief. He performed the **Haj** and traveled to **Najaf e Ashraf**. He had a thought of circumambulating the mausoleum of **Amir al Momineen (a.s)** as the pigeons fly around the **Holy Kaaba**. Now he had decided to settle down permanently in **Najaf e ashraf**. At this point he became a disciple of **Meerza e Buzurg** that proved a turning point in his career.

The intellectual and spiritual journey of **Muhaddis Noori** was continuing. He traveled for the **Haj** a third time in **1297 H** and made a visit to **Iran**. He performed the **Haj** another time and returned to **Iraq** to spend the rest of his life in **Samarra, Najaf** and **Karbala**.

Despite his intensive traveling and active association with the champion of the "**Anti Tobacco Movement**", **Mohaddis Noori** has left behind sizeable literary works. His book "**Mustadrak al Wasail**" would have required uninterrupted effort by any other person to accomplish. But he did it despite his other activities. **Aqai Buzurg Tehrani** is on record saying that if any one studied the effects left behind by **Muhaddis Noori** keeping in mind his other multifarious activities, he would realize that certainly **Rooh al Quds** had provided support to his efforts! Here he quotes a very interesting incident from **Muhaddis Noori's** book "**Najm al Saqib**" that reads, "I was afflicted by an ailment at the age of **10** years and all the inmates of my house had surrounded the sick-bed. They were all crying that I might not live to see the sunrise in the morning! My condition was such that none could say if I was in delirium or fully awake. I sought the intercession of the **Imams (a.s)**. I felt that I had greeted and shook hands with the **Prophet (s.a)** and the **Imams (a.s)**. I conversed with **Imam Jafar e Sadiq (a.s)**. He offered a prayer for me. Then I greeted the **Imam e Zamana (a.s)**. I cried and said that I wouldn't survive from the ailment and that my wish would remain unfulfilled. **The Imam (a.s)** said, 'Don't worry! You won't die of this ailment! **Allah** will give you recovery and you will have a long life thereafter!' **The Imam (a.s)** then gave me a goblet out of which I drank the content a little. .

Instantaneously the ailment had left my body. Everyone around me was surprised. Time kept passing by but I didn't mention about the circumstances of my recovery from the ailment to anyone."

Another landmark work of **Muhaddis Noori** is his book "**Mustadrak al Wasail Mustanbat al Masail**". In this book he has collected 123,000 traditions of the **Infallibles (a.s)** and two-thirds of the traditions are on **Ahkaam (Tenets)**. The rest of the book covers knowledge and methods of the study of **Hadit**. This section is famous as "**Khatima Mustadrak**". This very valuable book was written by **Muhaddis Noori** on the lines of **Sheik Hur al Amili's "Wasail al Shia"** and he had also placed the traditions in appropriate chapters that **Hur al Amili** hadn't done or had missed including certain traditions in his work.

The great critic of books, **Sheik Buzurg Tehrani** writes that one day he was present at the class of the author of "**Kifaya**", **Akhund Khorasani**, when the topic of the discussion was that before research it isn't right to put knowledge into practice. At this point **Akhund** said that a **Faqih** cannot function without studying "**Mustadrak al Wasail**". The later day **Fiqhs** and **Mujtahids** followed this practice. **Ayatullah Sheik al Shariat Isfahani**, who was a high ranking **Marja** of his time, had said that everyone followed **Noori's Mustadrak**. **Mirza Mohhamed Taqi Shirazi** and other **Fiqhs** too thought it binding on them to refer to **Mustadrak**.

Ayatullah Noori wasn't one of those persons who remain engrossed in their books totally unaware of what happens in their environment. He, to the contrary, interacted with the people around him. He kept himself abreast of the happenings in his neighborhood. He was very far sighted and could visualize the future happenings. This was a reflection of his mentor, **Ayatullah Mirza Buzurg Shirazi**. He was literally the right hand for the great **Marja**.

Allama Noori was not the one to rest on his oars writing some books. He was also a leader and guide for his followers. For a long time he was a close associate of **Mirza e Shirazi**. Even after his demise, **Muhaddis Noori** kept his movement alive.

In those days the people of **Isfahan** had formed a company, **Shirkat e Islamia**, in the leadership of **Ayatullah Haj Noor Allah Isfahani Najafi**, to protect the **Muslims** from the exploitation by the foreign business houses. When **Ayatullah Noori** heard of this step to make the people economically independent, he not only appreciated their efforts but

through pamphlets exhorted the people in other areas to emulate the people of **Isfahan** and give a helping hand to them

:**Muhaddis Noori's** other activities never came in the way of his prayers and supplications. **Muhaddis Qummi** and **Aqa Buzurg Tehrani** have written that **Allama Noori** never missed his **Namaz e Shab**. He used to leave his bed many hours before the sunrise. He used to offer his supplications to **Allah** all alone in the darkness of the night!

Muhaddis Noori was a true follower of **Imam Hussain (a.s)**. On return from his last journey he fell ill in **Karbala**. He kept the condition of his health hidden from the other travelers not to inconvenience them. By the time he reached his residence in **Najaf e Ashraf** the ailment had aggravated very much. On the night of **Wednesday, 27 Jamadi al Thani 1320 H** the great soul left the mortal remains to be interred, according to his will, on the right side of the entrance to the Mausoleum of **Hazrat Amir al Momineen (a.s)**. He lived for **66 years** and served the cause of the **Ahl al Bayt (a.s)**

Source Urdu Lectures of Moulana Sadiq Hassan Book

Chapter 30

SHEIKH ABD AL KARIM HAERI - 1274-1355 AH

Name : Sheikh Abd al karim Haeri ibn e

Born : On : 1274 H 1850 AD At : Yazd, Iran

Died : On : 17 Zilqad 1355 H 1936 AD At : Qum, Iran

Age :81 years

DAR AL IBADA YAZD

Dar al Ibada Yazd is a city that has long tradition of history. At some time in the past it was known as the prison of **Sikander Zul Qarnain (Alexander the Great)**. After the advent of **Islam Hazrat Ali (a.s)** named the place as **Dar al Ibada**. The place has acquired fame with this name. When the armies of **Yazd Jard III** were defeated in **25 H**, he fled towards **Yazd** via **Isfahan** to reassemble his armies and encourage his men to confront the **Islamic** forces. He, however, didn't succeed in his plans and the **Islamic** army forced him out of the city. In the same year **Yazd Jard** embraced **Islam**. The people of **Dar al Ibada** abandoned the fire-temples and the **Sasanid** places of worship and went towards the mosques. In the year **35 H** **Muslim bin Ziyad** was appointed the governor of **Yazd** by **Amir al Momineen (a.s)**. He took the people's oath of allegiance for **Hazrat Ali (a.s)** and undertook a series of reforms like establishing schools to provide better education and upbringing for the young inhabitants. From the very beginning the population of the city was attached to **Hazrat Amir al Momineen (a.s)** and his family. Naturally, the city turned into a cradle of **Islamic** thoughts and learning. Therefore, in every century, it produced eminent **Ulema**.

SHEIK ABD AL KARIM HAERI GOES TO SCHOOL

Abd al Karim spent six years in the care of his kind mother. Then arrived the time to go to the **Madrasa**. He was keenly interested in reading and writing from very early days. He sometimes expressed this wish to his father. Although his father was interested in giving good, formal education to his son, he was helpless because there wasn't any school at **Mehr Jard** those days. Most of the children occupied themselves as farm hands, as shepherds or helping the parents in their trade. **Abd al Karim** too was in a similar situation. This went on till a relative of the family, **Mohammed jafar**, arrived there. He was himself a scholar and was dressed in the apparel of an **Alim**. At the first sight he fathomed the intelligence and worth of the child. He expressed his interest in becoming the guardian of the child. With the consent of the parents he took **Abd al Karim** to **Ardkan**. The place, those days, was called a miniature **Greece**. Although the **Fiqhs** and scholars from there had migrated to **Qum**, it still retained the status of a center of education. The instruction in elementary education and the **Holy Quran** was quite good in the place **Abd al Karim** spent some years commuting between **Mehr Jard** and **Ardkan** to pursue his education. He used to stay in his guardian's home and visit his parents on the week-ends. These were difficult years for the youth. But when he reached the status of a **Marja**, he used to give credit to **Mohammed Jafar**, his guardian during the early years, for his achievements! He talked of his days at **Ardkan** with nostalgia.

Early years of great persons are generally replete with troubles and hardships.. The youth of **Abd al Karim** too was having its own share of hardships. Since his early childhood was spent with indigent parents, he had the courage to face and confront any amount of hardship. In early youth he lost his father. With a view to provide company, and help, to his mother **Abd al Karim** returned to **Mehr Jard**. For a long time he curbed his desire to pursue higher learning. After a few years he expressed his thoughts and desire for education to his mother. The mother was an ardent lover of the **Ahl al Bayt (a.s)**. She very willingly agreed to send her son to the **Hauza e Ilmia** at **Yazd**.

THE DESIRE FOR A VISION

Before the advent of **Islam**, the four holy places in **Arabia**—**Najaf**, **Karbala**, **Kazimain** and **Samarra**—were desolate stretches of desert. **Karbala** was inhabited after the martyrdom of **Imam Hussain**

(a.s) in 61 H. The place was constantly attacked and plundered by the enemies of the **Ahl al Bayt (a.s)**. But when **Sheik Abd al Karim** was receiving instruction with his eminent mentors in **Karbala**, there was comparative peace and tranquility. Like other students he too visited the **Mausoleum** of the **Imam (a.s)** to busy himself in the studies away from the din and noise of the town. In the beginning he became the disciple of the great scholar, **Ayat Allah Fazil Ardkani**. With his diligence and intelligence he won the heart of his mentor. **Fazil Ardkani** was the chief of the **Hauza e Ilmia Karbala**. With his recommendation **Abd al Karim** got admittance to the famous **Madrasa Hassan Khan** where he pursued his studies. **Ayat Allah Ardkani** took keen interest in the education of the brilliant disciple. Very soon he became an important member of the faculty of the **Hauza e Ilmia Karbala**. He spent two years under **Fazil Ardkani**. Then the mentor planned to send his disciple to **Hauza e Ilmia Samarra**. He wrote a letter to **Marja Mirzai Bozurg Shirazi** praising the character and the scholastic capabilities of **Abd al Karim**. With his blessing **Fazil Ardkani** sent **Abd al Karim** to **Samarra**.

Mirza Shirazi, after the demise of his mentor, **Sheik Murtada Ansari**, was the **Marja** of the world **Shia** community of the time. He was among the big scholarly personalities of those days. He had the capability of fathoming the intricate problems of the **Fiqh**. The proof of his capability is in the fact that **Sheik Ansari**, after writing his book "**Faraid al Usool**" entrusted the task of reviewing and revising it to **Mirza Shirazi**. The period of **Sheik Ansari** was of comparative peace. But when **Mirza Shirazi** assumed the responsibility as the **Marja** there was a state of turmoil in the **Arab** states.. On the one hand the **European** marauders were bent on looting the **Arab** resources and on the other there were pronounced rifts in the **Muslim** populace. Among the other mentors of **Sheik Abd al Karim** there was **Ayatullah Mohammed Taqi Shirazi** who was also called as **Mirzai II**. He is known for the famous edict that he issued in 1338 H calling the people to chase away the **English** forces.

Sheik Abd al Karim records about the spiritual status of **Ayatullah Taqi Shirazi**. There was an acute outbreak of bubonic plague in **Samarra** and tens of persons were dying every day. **Mohammed Taqi Shirazi** exhorted the people, at a meeting, to recite the **Ziyarat e Ashura**. He instructed them the full text of the **Ziarat**. He asked them to recite it for ten days and the **Sawab (Reward)** to be sent for the mother of

the **Imam e Zamana, Lady Nargis Khatoon**. The people started reciting the **Ziarat** and from the very next day the deaths due to the plague stopped!

SHAHEED FADL ALLAH NOORI

Abd al Karim gained lot of advantage from **Sheik Fadl Allah Noori**. **Sheik Shaheed** was born in the hamlet, **Noor**, of **Mazandaran** in **1258 H**. He had his early education with his father and in his youth he went to **Najaf e Ashraf** for further studies. He had a keen eye for scholastic details and was an adept at explaining intricate matters to his disciples. He always confronted the forces of colonialism. He also exhorted his disciples to oppose imperialism. Because of his philosophy of opposition to colonialism he returned to **Iran** and because of his awareness of the political scene he assumed the leadership of the movement. He exposed the conspiracy of the colonialists. Because of the traitorous behavior of some members of the movement he was arrested. He was produced in the military court of **Bairam Khan Armani** and was sent to the gallows in great hurry! On the day of the birth of **Hazrat Ali (a.s)**, **Rajab 13** he was hanged to death. The mausoleum of **Shaheed Fadl Allah Noori** in the complex of **Masooma e Qum** is visited by the admirers of the **Shaheed** even to this day.

Halqa e Khooban, previously **Sultanabad**, in **Iraq** is a city inhabited by the **Shias of Iran**. In the **13th Century H** this city was re-established with new habitations. When **Ayatullah Sheik Abd al Karim Haeri** entered this city, there wasn't any sign of a **Houza e Ilmia** or a library. The religious schools were all devoid of students. **Ayatullah Haeri** didn't talk about teaching and debates. He was only leading the congregations at the **Masjid e Buzurg Aga Zia** and talked about the norms of **Shariah** after the prayers. But very soon his sweet style of communication attracted large gatherings. The congregations started giving an impression that they were thirsty for knowledge. The attendance swelled so much that **Abd al Kareem** moved his classes from the **Masjid Aga Zia** to **Madrasa Ilmia Sipahdar**. This city too was inhabited much after the advent of **Islam** like **Karbala** and **Najaf**. It is said that it was established by the **Ashari Arabs**. They were the followers of **Hazrat Ali (a.s)** and at loggerheads with the **Ommayad caliphs**. Because of the persecution by the rulers of the time, these people moved into the jungles

in 83 H and after a peripatetic existence for a long time they settled down on the banks of a river. The area was called the region of **Qum**. These people first lived in tents. Slowly they started constructing their houses. The **Imams (a.s)** had praised this city and spoke about its felicity. Although the city was non-existent during the times of **Hazrat Amir al Momineen (a.s)**, he had praised the people of the region and offered prayers for their welfare. **Imam Jafar e Sadiq (a.s)** too counted **Qum** along with **Makka** and **Madina**. Although **Imam Moosa Kazim (a.s)** wasn't born till then, he talked that **Masooma e Qum**, **Imam Moosa Kazim (a.s)**'s daughter, would be interred in **Qum**. .

FATIMA MASOOMA: During the 2nd century H **Imam Moosa Kazim (a.s)** was martyred while incarcerated by **Haroon al Rashid**. The spiritual leadership was passed on to his son **Imam Ali bin Moosa ar Reza (a.s)**. In 200 H **Mamoon Abbasi** forced him to migrate to **Khorasan** from **Madina Munawwara**, the seat of the realm those days. In the interim his sister, **Fatima Masooma**, couldn't bear separation from the brother and started on a journey to peacefully live with him away from the atmosphere of **Khorasan**. When her retinue reached **Iran** facing much hardship on the way, she fell seriously ill in the city of **Sawa** and had no strength to travel further. Her companions gave her the best of medical attention. But there wasn't any improvement in her health. In the same condition her retinue changed its route and proceeded towards the city of **Qom**. After some time they reached the ramparts of **Qom**. Those days **Qom** was a small town. Most of the inhabitants were **Shias** from **Ashari** and **Al e Saood** tribes. It was quite some time since they had left the **Arab** lands and settled down in **Qom**. When they heard of the arrival of the scions of **Imam Moosa Kazim (a.s)** they rushed towards the gate of the town and received the **Banu e Buzurgwar** with due respect and took her to the home of **Moosa bin Khazraj Ashari**. The people of **Qom** celebrated this event. They considered it a blessing from **Allah** that the **Imam (a.s)**'s daughter was in their midst. **Masooma e Qom** spent 17 days on the sick bed in **Qom**. Then she left for her eternal rest at the age of 22 years.

THE IMAMS (A.S) 'S ATTENTION ON QOM: The city of **Qom** has a bright history particularly because of the **Hauza e Ilmia** there and also that it has been the habitation of many men of religion. The first persons who took up the idea of starting the **Hauza** were from the **Ashari** tribe who were noted as the friends of the **Imams (a.s)**. Then the presence

of **Sheik Kulaini** and **Sheik Sadooq** and the arrival of the **Alawi Shias** increased the importance of the city. The oppressive **Abbasids** forced the **Shias** to settle down in the cities of **Iran—Qom and Kashan**. They constructed **Mosques** and **Madrasas** in these cities to continue propagation of the word of the **Infallibles (a.s)**. The **Imams (a.s)** gave particular attention to **Qom** and its inhabitants. It was the time when eminent persons like **Mulla Sadr al Deen Shirazi** and **Faiz Kashani** attracted more and more students to the **Hauza**. With the help from the **Safavid Monarchs Faiz Kashani** established more schools. The important among them are **Madrasa e Faiziya**, **Madrasa Mehdi Quli** and **Madrasa Mominiya**.

MIRZA E QUMMI: The great researcher **Mirza Abul Qasim Qummi** was one of the eminent scholars of the **Shia School** who completed his education from the **Holy Places**. He was one of the prominent disciples of **Aghai Waheed Behbahani**. After returning to **Iran** his respect among the noted scholars enhanced. Nearly after **100** years of the period of **Ayatallah Faiz Kashani**, **Mirzai Qummi** was associated with the **Hauza e Ilmia Qum**. It was the time when the **Islamic Learning** was under a cloud. The **Safavid Dynasty** had collapsed and the rule went into the hands of the **Qachars**. They didn't give any attention to the spread of learning in the realm. There was a spate of famines, poverty and misrule in the country. In such conditions **Mirzai Qummi** took charge of the **Hauza e Ilmia Qum** and with his erudition and capable handling he managed the seminary. During his tenure in **Qum** he concentrated on the advancement of and reconstruction of the **Madrasas** and imparted learning to his capable disciples. He wrote very valuable books on **Fiqh** and the fundamental principles of the **Faith**. His book "**Qawaneen al Usool**" created a revolution in the discipline of **Ilm al Usool e Fiqh**. He revived the propagation of the **Islamic Learning** from the city of **Qum**.

TROUBLED CIRCUMSTANCES: Prior to settling down in **Qum**, **Ayatullah Haeri** made a visit there in **1332 H** enroute to **Mashad e Muqaddas** for **Ziarat**. He had spent a few days in the environs of the mausoleum of **Masooma e Qum** and had also made a study of the **Madrasas** in **Qum**. He had also been to **Madrasa e Faizia** which used to be buzzing with the sounds made by the students, and was then quiet because it had very thin attendance. He noticed that the bookshelves in the school were taking dust. It seemed as if there ever were any intellectuals in this great city nor the erudite scholars like **Faiz**

Kashani and Sadr al Deen Shirazi ever delivered talks on the **Islamic Learning!** **Sheik Haeri** saw that the prominent **Madrasa Dar al Shifa** had turned into an inn for the beggars and the people visiting **Qum** for **Ziarat**. He also saw that some of the class rooms were being used by traders as ware house for their goods. The worst was the predicament of the students who were helpless for want of capable mentors. These students were spending their time in doing almost nothing or making unguided, superficial debates amongst themselves. It is said that **Sheik Haeri** went away from **Qum** in great disappointment. He was on record saying that he wished improvement in the affairs of the **Hauza e Ilmia Qum**.

AYATULLAH HAERI COMES TO QUM : In 1300 H (Shamsi-Solar) or 1340 H (Lunar), when the winter season was drawing to a close, **Ayatullah Haeri** accompanied by **Ayatullah Murtada Haeri**, his elder son, and **Ayatullah Mohammed Taqi Khwansari** arrived at **Qum** from **Iraq** on the invitation of the people. When they arrived at **Qum** it was the festival for commemoration of the **Prophet (s.a)'s Annunciation (Mab-as)** and the entire city was illuminated. The entire populace welcomed **Ayatullah Haeri** with great joy. As soon as the news of his arrival spread in the city, the people started moving to the gate of the city to extend their warm welcome to him. **Ayatullah Haeri** entered the city and took part in the **Jashan (Festivity)** at various centers in the city. Incidentally, the **Idd e Mubas**, **Idd e Naoroz** and **Neem e Shaban** coming in quick succession, there was a big gathering of people in **Qum** from **Tehran** and other places in **Iran**. The clerics and other persons who had the opportunity of seeing **Ayatullah Haeri** in **Samarra** and **Najaf** went to the pulpit in various places and talked about the achievements and felicity of the great **Marja**. They exhorted the people of **Qum** to give all their attention and care to him.

ESTABLISHING HAUZA E ILMIA QUM: **Imam Jafar e Sadiq (a.s)** had told to his companions in **2nd Century H** about **Qum** and had predicted that the city would become a center for the **Islamic** learning in time to come.. He also said that soon the city of **Koofa** would be devoid of **Momins** and learning and erudition too would depart from there. This happy tiding was being communicated to people through the **Imams (a.s)**.

THE HISTORY CREATING MEETING: In the beginning of the spring season of the year 1301 H, after a couple of months of his arrival at **Qum**, a meeting was arranged at the residence of **Ayatullah Haeri** sponsored by the scholars, traders and others from **Tehran**. In this meeting the senior **Fiqhs** from **Qum** — **Ayatullah Ba Faqi**, **Ayatullah Kabir**, **Ayatullah Faiz** — too participated. The meeting deliberated for several hours the topic of establishing a **Hauza e Ilmia** at **Qum**. Ultimately it was decided that the matter would be entrusted to the care of **Ayatullah Haeri**. All the clerics insisted on **Ayatullah Haeri** to accept to undertake the project and the traders offered donations for the purpose. In the beginning **Ayatullah Haeri** was of opinion that the senior residents of **Qum** themselves must take up the task. But when the other **Ulema** and others insisted, he accepted the responsibility. But he said that he would do the **Istekhara** whether he should stay at **Qum** and also whether he should write to the teachers in **Iraq** to call them to **Qum**. Generally **Ayatullah Haeri** didn't do his **Istakhara** through the pages of the **Holy Quran**. But this time he did the **Istekhara** through the **Holy Book** and the **Verse** that came in his view was very appropriate for the situation and he decided to stay in **Qum**. He started the work on the establishment of the **Hauza** and asked his deputies from **Iraq** to join him.

THE REBELLION OF RAZA KHAN

Raza Khan rebelled in the year 1299 H and took the reins of the country in his hands. He was an ignorant person of excitable nature. In his early days he was doing the job of arranging steeds and camels for the officers. Because of his angry, cruel nature, the colonialists befriended him to use him against the freedom fighters. With the backing of the ruling classes he destroyed the movement for freedom. He handed over **Meerza Kuchak**, the leader of the movement, to the colonialists and thus became the ruler of **Iran**.

THE BEGINNING OF THE USE OF WESTERN APPAREL

The first step of **Raza Khan** towards change was the adoption of the **Western** apparel to change the cultural identity of **Iran**. In 1328 **Solar** or 1308 **Lunar** compulsory use of the western apparel became a law

in **Iran**. **Raza Khan** presented this as a progressive reform! It didn't take much time when people started feeling that they were forced to abandon the ways of their forbears. The showcases of the shops were full of **Western** apparels of all designs. The **Pahlavi** cap became a sign of honor and dignity. The **Western** manufactures flooded the markets. The youth started indulging in the nefarious habit of drinking the spirits. They started frequenting the gambling dens.

CONFRONTATION WITH SPIRITUALISM

Aqai Meerzai Shirazi, the **Marja** of the time, had to declare the use of tobacco as an **Haram (Taboo)** act to counter the infamous **Talbot Agreement** for import of tobacco. Thus the scheme of the colonialists was negated. The **Iranian** populace, at the same time, proved its propensity for the spiritual life. The colonialists considered the movement as a grave danger for their interests. They joined hands with **Raza Khan**. They thus started confronting the movement. The newspapers that had the support of the colonialists raised their heads like the mushrooms. They started publishing canards and concocted stories against the **Ulema**. Thus people were moving away from the spiritual movement of the **Ulema**. Because of such stratagem the foreigners were gaining foothold in the country. The imperialists thought that the biggest hurdle in their way was the **Hauza e Ilmia**. They reached **Tabriz**, **Shiraz**, **Mashad** and **Isfahan** and either arrested or deported the eminent **Ulema** making some excuse or other. The result of this conspiracy was that the centres of the **Hauza e Ilmia** became ineffective. The **Hauza** at **Qum**, that started functioning only a few years ago, became the center of political activity. Thus it was a thorn in the system of the establishment.

THE ENLIGHTENED LEADER

The main aim of the agents of imperialists was to dominate and control the **Hauza e Ilmia**. This was the greatest challenge for **Ayatullah Haeri** who was the founder and the controller of the great institution. He remained alert to the challenge all the time. Since he was aware of the faithlessness of **Raza Khan**, he was facing his adventurous nature with courage and carefulness. As was expected, **Raza**

Khan attacked **Qum** making a false claim that his family was ridiculed at the **Hauza**. There is a custom in **Qum**, since the past, that on the **Solar New Year Day (March 21)** large numbers of people visit the holy places deeming it a good augury. When the **New Year** came in **1306 H** it coincided with **27th Ramadan**. People marched towards **Qum** in large numbers to celebrate the occasion and be present in the mausoleum of the **Masooma e Qum** at the time of the sunrise! It was such a large crowd of people that there wasn't any empty space in the complex. Among the visitors were also the members of the **Pahalvi Family**. The king's spouse, mother of **Raza Shah**, too was there. She was seated in the **Aaeena Khana (the Mirror Pavilion)**, on the upper floor of the complex, dressed in **Western** apparel not observing the mandatory **Hijab (the Veil)**. People from all corners started protesting against her from all corners of the mausoleum. They felt that she was showing disrespect to the **Masooma** by coming there in a shameless fashion. But none had courage to confront the royal entourage and tell them about their behavior face to face. At that time **Sayed Nazim Waez**, who was delivering a sermon in the mosque in the neighborhood of the Mausoleum exhorted the people that **Amr bil Maroof Nahi an il Munkar** required them to protest against the behavior of the royal entourage. When **Haji Mohammed Taqi Bafaqi** heard this, he sent word to the royal family that if they were Muslims, it wasn't right for them to come to the Mausoleum in undesirable apparel. He said that if they weren't Muslims, they had no right to be there. When this message had no effect on the **Pahlavi Family**, **Haji Mohammed Taqi** went personally and requested them to cover their faces and heads with scarves or leave the place. At that time there was a loud commotion and the **Pahlavi Family** went to the residence of the keeper of the complex. They telephoned to **Raza Shah** and informed him of the happenings. As soon as he got the message, he started for **Qum** and asked a contingent of men in arms to follow him. He went straight to the main enclosure of the Mausoleum and ill-treated some students of the **Hauza** who were there. He kicked some persons who were near the sarcophagus and hit them with his stick. **Haji Mohammed Taqi** was arrested and sent to jail in **Tehran**. After five months of incarceration **Ayatullah Sheik Abd al Karim Haeri** made a formal appeal for his release.

IDARA WAAZ WA KHITABAT: Establishing the institution of **Idara Waaz wa Khitabat** (the institution of controlling the contents of sermons and speeches) in emulation of the practice started by **Ata**

Turk was a direct confrontation with the spiritual norms. When this retrograde step was taken in **Turkey**, the place of the religious entities was taken over by paid representatives who toed the line of the rulers. They commanded no respect in the populace. When **Raza Khan** traveled to **Turkey** and observed at close quarters the changes enforced in the religious norms, he decided to adopt the so called reforms in **Iran**. He enforced wearing of **Western** apparel on the people and also started the **Idara Waaz wa Khitabat**. According to the law enforced in **1313 H**, no person was authorized to wear the **Amama (Religious head-gear)** without written permission from the concerned Ministry and the person must have a certificate from the department to the effect.

When **Raza Khan** ordered firing on innocent crowds at **Masjid Gawhar Shad** and martyred thousands of persons protesting against the indecent dress of women, **Ayatullah Haeri** decided that it was his duty to protect the **Hauza e Ilmia Qum**.

KASHF E HIJAB

One of the most tragic events of the times of **Ayatullah Haeri** was the opposition of the institution of **Hijab**. Three servants of imperialism had promoted the nefarious movement—**Aman Allah Khan** in **Afghanistan**, **Kamal Ata Turk** in **Turkey** and **Raza Khan** in **Iran**. **Aman Allah Khan** traveled to **Europe** in **1306 H** and on his return he halted in **Iran** with his wife moving around without the veil. **Raza Khan** welcomed him with warmth. But when he reached **Afghanistan**, the people were furious on him. He couldn't succeed with his plan of acting against the norms of the Faith. **Kamal Ata Turk**, on attaining power did everything against the Religion. He strictly enforced the ban on observation of **Hijab** by women. He stopped the use of **Arabic** for the **Adaan** to call the believers to prayers. He changed the **Arabic** alphabet for the writing of the **Turkish** language to the **Latin** alphabet. He also enforced the **Gregorian Calender** in place of the **Solar Calender**. He shifted the official holiday from **Friday** to **Sunday**. He closed down all the religious seminaries, numbering **479**, that were having **18,000** students on their rolls. The result was that **Turkey**, that was once the center for **Islamic learning and culture**, turned into a satellite of the **West**. When the movements against the

Faith in **Turkey** were at their peak, **Raza Khan** traveled to that country on **12 Khurdad 1313 H** and studied **Ata Turk's** activities for a full month. He attended many conventions in **Turkey** and profusely praised the reforms there. On returning to **Iran** he started emulating the so called reforms enforced in **Turkey**. He handed over the control of the religious institutions to the **Ministry of Trusts and Learning**. He enforced wearing of the **Western** apparel on the people that was a travesty of the **Iranian** culture. He banned the wearing of the **Amama** that was the head-gear of the great **Iranians** of the past viz: **Bu Ali Sina, Abu Raihan Beruni, Khwarizmi, Saadi, Hafiz** and hundreds of eminent **Iranians**. He said that the **Amama** was the sign of the backwardness of the **Iranians**.

AYATULLAH HAERI SENDS A TELEGRAM TO RAZA KHAN

Although **Ayatullah Haeri** was a person of indomitable patience, he was very unhappy over the misadventure of **Raza Khan** with regard to the **Hauza e Ilmia** and the interference with the practice of **Hijab** by the females, he abstained from leading the congregational prayers and handed over the duty to **Ayatullah Sayed Sadr ud Deen**. He also stopped giving lessons to his disciples. When a meeting of the people of **Tehran** was arranged at his place, he encouraged them to act against the irreligious acts of the establishment. When the people wanted to know from him their duty with regard to the banning of the women's **Hijab**, his eyes went blood-shot and pointing towards the veins on his neck he said, "This is a problem of the **Faith!** One should even lay down his life to uphold the **Hijab** of the womenfolk!" Then he sent a telegram to **Raza Khan** strongly protesting against his gross contravention of the requirement of the **Shariah**. **Raza Khan** was a grossly inhuman person. He put the person who carried the message to him and sent a very terse and insulting reply to the telegram.

HIS CONTRIBUTION FOR THE DEVELOPMENT OF THE HAUZA

Ayatullah Haeri trained hundreds of bright disciples at the **Hauza**. He established four Madrasas Viz: **Mominia, Mehdiya, Shahabia** and **Madrasa Ayatullah Mar-ashi**. An affluent **Momin** of **Qum**, **Sayed Mohammed Fatmi**, had lost his heir and

successor and had therefore left his entire estate at the disposal of **Ayatullah Haeri**. He used the funds for the establishment of **Bimaristan Fatmi**. With the support of another **Momin, Saham ud Dowla, Ayatullah Haeri** took up the expansion of the hospital.

EDUCATION & TRAINING OF THE DISCIPLES

Often **Ayatulla Haeri** used to visit the **Madrasas** to assess and gauge the progress of the bright disciples. He also used to enquire about the financial needs of the students and arranged funds to help them. Many a time it happened that he visited the groceries in the vicinity of the **Mausoleum** and took provisions on loan to be distributed to the needy students. He used to conduct tests for the students at the **Hauza e Ilmia** and gave gifts to those who excelled in these tests.

HIS PIETY

Of all the traits of **Ayatullah Haeri**, his piety was the most prominent. His piety and simplicity was exemplary throughout his life. He always humbly expressed his gratefulness to **Allah** and whatever little he earned was distributed to the needy. Once a person presented an expensive cloak to his son.. When he heard about this, **Ayatullah Haeri** told to him, "This cloak is too expensive for you. Sell it, buy three less expensive cloaks, use one and gift two to some needy persons!"

Imam Qumaini says about the piety of his mentor, **Ayatullah Haeri** in these words: "My revered mentor and **Faqih, Haj Sheik Abd al Karim Haeri**, who held the position of the **Marja** of the **Shias** from 1340 to 1355 **H** endowed radiance to the community. We had witnessed his exemplary humility and character. He always took his food with his servants from the same spread and he preferred to sit on the bare floor!"

AYATULLAH HAERI PASSES AWAY

In his last days, to prop his sickly body and his sad heart and to preserve the fruits of his hard work of many years, he selected a panel of three senior clerics—**Ayatullah Sayed Mohammed Koh Kamri, Ayatullah Sayed Mohammed Taqi Khonsari** and **Ayatullah Sayed Sadr ud**

Deen Sadr— to function as his successors and handed over the **Hauza e Ilmia Qum** to them. In the same year, **on 17 Zilkhad 1355H** he passed away plunging the people of **Qum** and the **Shia** the world over into deep sorrow. Since the oppressive regime was scared of huge public gatherings, they allowed only two hours for a memorial meeting! After two hours the agents of the establishment forced the people to disburse!

Source Urdu Lectures of Moulana Sadiq Hassan Book

Source iranziarat.com :-

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

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 Yusuf [12:93]

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.

Chapter 31

SHEIKH ABBAS IBNE MUHAMMAD REZA ABUL QASIM QUMMI - 1290-1359 AH

Born: Qom 1290AH

Died: 23 zilahjj 1359

Buried: Imam Alis

shrine Najaf

Shaykh Abbas-e-Qummi (R.A.): The Great Historian and Researcher

The seal of traditionalists (Khaatamul Mohaddeseen) the great historian and researcher Sheikh Abbas Ibne Muhammad Reza Abul Qasim Qummi (r.a.) was born in the city of Qum after 1290 AH. After finishing his elementary education in Qum, he went to Najaf in 1316 A.H. to pursue higher religious subjects, apart from completion of basics like Muqaddamaat and principles of jurisprudence. In Najaf, he got the opportunity to attend the lectures of great scholars and remained under the tutelage of the esteemed teacher Mirza Husain Noori (r.a.) till the latter expired in 1320 A.H.

Al-Haaj Sheikh Abbas Qummi (r.a.) was the embodiment of abstinence and piety. He was second to none in the training of oneself, being aware of the religious laws, trying to follow the infallible Ahle Bait (a.s.) in worship, obedience, caution in speech, and keeping every aspect of oneself away from the prohibitions. He used to give lectures regarding advice and admonitions, the remembrance of Ahle Bait (a.s.) and conveying the traditions of the Holy Ahle Bait (a.s.). During these lectures tears would flow from his eyes to the extent that they would moisten his beard.

The esteemed author of 'al-Zareeah', Sheikh Aqa Buzurg Tehrani (r.a.) says regarding Haaj Sheikh Abbas Qummi (r.a.): 'I have found him to be a role model, possessing great knowledge. He bore a quality that made everyone who came to know him, like him. His behavior was excellent

and his demeanor very humble. His personality was noble and honorable and had the rare combination of knowledge and piety and strict abstinence. I stayed with him for a good period and was therefore close to him.'

Sheikh Abbas Qummi was always involved in teaching and training, and wrote extensively with such interest that nothing could deter him from continuing this good work. He has authored numerous works in Arabic and Persian, some of which are listed hereunder:

1. Safinatul Behar wa Madinatul Hekam wal Aasar
2. Al-Kuna wal Alqaab
3. Al-Fawaaid Al-Razawiyyah fi Taraajame Olamaa Al-Jafariyah
4. Mafaateehul Jinan (which is unparalleled for its popularity in the Shia world)
5. Madinatul Ahbaab fil Maroofeen bil Kuna wal Alqab
6. Muntahal Aamaal fi tarikh al-Nabi wal Aal (this book is translated in Urdu as Ahsanul Maqal)
7. Tatammotul Muntaha fi Waqaae Ayyam al-Khulafa
8. Al-Anwarul Bahiyyah fi Tawaareekh al-Hojajil Ilahiyyah
9. Baytul Ahzan fi Masaeb Sayyidatin Niswan
10. Al-Ghayatul Quswa fi Tarjomate Urwatul Wusqa
11. Kohlul Basar fi Seerate Sayyadil Bashar
12. Manaazelul Aakherah
13. Nafasul Mahmoom
14. Hadiyatuz Zaeereen

Sheikh Abbas Qummi (r.a.) passed away in Najaf on Tuesday the 23rd of Zilhajj 1359 A.H. He was laid to rest in the courtyard of the holy shrine of Ameerul Momeneen (a.s.) in the same chamber as his teacher Mohaddise Noori (r.a.). May Allah shower his mercy on both of them.

Shaykh Abbas-e-Qummi (R.A.)

The writer of the Traditions of Ahlu'l Bayt (AS)

Prepared & Translated by Shaikh Abbas Jaffer

Shaykh Abbas-e Qummi is the author of the indispensable book of du'as, called **Mafatih-al-Jinan**, (Keys to the Heavens). He was an expert in *hadith*, and for this reason, he is famously known as **Muhaddith-e Qummi**. Amongst his many other works, **Manazil-e Akhira** and **Safinatul-Bihar** are well-known.

He was a man of great piety and a sincere lover of the Prophet (SWWS) and his progeny (AS). Such was his faith and conviction, that

one day, when his son was very ill, he took a glass of water, and after mixing the water with his finger, he gave it to his son to drink, saying, "Drink this my son, you will soon be better, because with this hand I have written many *ahadith* (traditions) of the Ahlu'l Bayt (AS)."

One of the senior scholars of Najaf once said to Shaykh Abbas-e-Qummi, "My foot is constantly hurting me - please pray for me." The Shaykh replied, "If I say I will pray for you, it is possible that my prayer may not be answered if I have uttered something sinful in the past. However, I will pass my hand over your foot, because with this hand I have written many *ahadith* of the Ahlu'l Bayt (AS) and Insha'Allah Imam Sadiq (AS) will effect a cure for you." He rubbed his hand over the scholar's foot and the pain left him immediately.

When he began to compile the **Mafatih**, some scholars of Qum advised him to use his vast knowledge to write explanatory notes on some of the complicated books, like **Kifayah** and **Makasib** of Shaykh al-Ansari, instead. "Are you just sitting writing a book of du'as?" they asked. He replied, "I will continue writing the **Mafatih**, and I have dedicated its reward to the soul of Fatima Zahra (AS), and, with her blessings, it will become **Mafatih-al-Jinan** - keys to the gardens of Paradise."

One day he was sitting contemplating in the graveyard of *Wadi-as-Salaam* in Najaf - where many great personalities are buried. He saw that some people had just buried a man. Suddenly, for a brief moment, the veils were lifted from before his eyes and he saw angels descending from the heavens with whips of fire with which they began to strike the dead man. He started to scream and shriek in pain, but none of the mourners heard or saw anything unusual; there was a man sitting near the grave reciting Qur'an and another was distributing dates and fruits, and another was weeping, but none saw what was happening to that man. However, the terrible sight that the Shaykh saw in those brief moments made him ill for one whole week.

Source: "**Karamat wa Hikayate Ashiqane Khuda**" - "**Miracles and Anecdotes of the Close Servants of Allah**", pp 61-64. Translated AJ/231105

ARTICLE FROM <http://islamicinsights.com/religion/history/shaikh-abbas-qummi.html>

After a few hours of negotiations, the scholar and the printer had eventually worked out a deal. As the scholar handed over the manuscript, however, he seemed to be deep in thought. And then, he seemed to completely change his mind. Leaving the printer confused, he picked up the manuscript and left. Over a year later, he returned. The

publisher inquired about his strange behavior. The scholar said, "I had composed a book on the supplications and prayers to be performed for each day of the year. However, I felt it was unfair for me to tell others to do them without having done them myself. So, for the last year, I have gone through the book and performed every act for each day that is recommended. Here it is now for publication." The bewildered printer took the manuscript from the scholar, probably having no idea that it would soon become one of the most widely-read books by Shias around the world!

He was born Shaikh Abbas ibn Muhammad Ridha ibn Abi Qasim al-Qummi in the holy city of Qom in 1294 AH. His mother was a very pious woman, and it is said that she made sure to be in a state of ablution every time she fed the child. He spent his early childhood in the city and began religious education in the seminary of Qom. In 1316 AH, at the age of 22, he traveled to Najaf, where he studied under the greatest scholars of the time, including Akhund Khurasani, Sayyid Muhammad Kadhim Tabatabai, Mirza Hussain Noori, and Shaikh Taqi Shirazi. Upon the request of Shaikh Abdul Karim Hairi, he eventually returned to Qom to assist in managing the affairs of its revitalized seminary.

Shaikh Abbas had extensive knowledge of *Hadith*, and for this reason, he is also famously known as Muhaddith al-Qummi. In fact, when one of the scholars in Najaf asked him to pray on behalf of his hurting foot, Shaikh Abbas replied, "I have committed sins in the past, so it is possible that my prayer will not be answered. However, I have written numerous narrations of the Ahlul Bayt (peace be upon them) with this hand of mine, so I will rub it on your foot, and Insha'Allah you will be cured by the sake of Imam as-Sadiq (peace be upon him)." He rubbed his hand on the other scholar's foot, and the pain vanished immediately!

Because of his vast knowledge, Shaikh Abbas was often asked to write commentaries on the *Kifaya* and *Makasib* of Shaikh Murtadha Ansari. However, his real interest lay in supplication literature. After a long and arduous struggle, Shaikh Abbas compiled a book that contained the text of and detailed instructions on supplications (*Du'as*), salutations (*Ziyaraat*), and prayers for each day of the year. He dedicated it to the soul of Lady Fatima Zahra (peace be upon her), saying that with her blessings, the book would become *Mafatih al-Jinan* (keys of paradise). Today, the book can be found in essentially every single Shia mosque, library, bookstore, school, and household. It has been translated in many other languages since then. The English version is known as either *The*

Prayer's Almanac or Supplications: Call on Me, I Answer You and is available online.

An extremely pious individual, Shaikh Abbas not only compiled a manual of prayers and supplications, he actually lived his life by them. Ayatollah Buzurg Tehrani writes that he found him to be a model of abstinence and piety, completely aware and practicing of all the religious laws, and extremely devout in following the teachings and examples of the Ahlul Bayt. In fact, when he compiled the *Mafatih* and took it to the publisher, he in fact brought it back and acted upon its various recommendations for the entire year before submitting it for publication again, a tremendous example of the concept of "practice what you preach."

In addition to *Mafatih al-Jinan*, he also penned several important books. These include *Safinat al-Bihar*, *Nafs al-Mahmoom*, *Muntah al-A'amal*, and *Manazil al-Akhiriya*. Many of these have been translated into English, including *Nafs al-Mahmoom*, which is an account of the tragedy of Karbala.

In 1359 AH, Shaikh Abbas passed away in the city of Najaf. His funeral prayers were led by Ayatollah Sayyid Abul Hassan Isfahani, and he was laid to rest in the courtyard of Imam Ali's (peace be upon him) shrine.

AYATULLAH AL-UZMA SHAYKH HASANALI ISFAHANI - 1279-1361 AH

Brief Biography

Shaykh Hasanali was born in 1279/1862 into a pious, God-fearing family, who were interested in religious learning. Both his father Akberali, and grandfather Rajabali Miqdadi Isfahani, were eminent scholars and gnostics in their own right.

His father had a unique practice of using exactly half his income for his family's needs, and distributing the other half to the poor amongst the descendents of Lady Fatima Zahra (A).

Under the careful care of his father, Shaykh Hasanali began to receive religious and spiritual training from a very young age. The Shaykh narrates: **"I remember being only 8 years old when my father first took me to visit his own spiritual instructor, the great arif, Haj Muhammad Sadiq (RA).**

It was the time nearing sunset in the month of Ramadhan. Somebody presented a gift of *nabaat* (rock candy) to Haj Muhammad. He returned most of it with thanks, but he had a small piece in his hand which he gave to me and said, "Eat". I ate it immediately. My father informed him that I was fasting.

Haj Muhammad asked me, "Do you not know that eating candy while fasting breaks the fast?" I replied, "I do know." He asked, "Why then did you eat it?" I replied, "I was obeying your command." He placed his blessed hand on my shoulder and said, "Through such obedience, you will achieve the status that you deserve!"

From this moment Shaykh Hasanali began to receive the special attention of Haj Muhammad, who guided him into the secrets of salaah, fasting and other acts of worship. In fact, that great soul always stayed in touch with him and guided him whenever necessary.

Shaykh Hasanali used to say: "Whenever I needed guidance or instruction, I would receive instructions from the soul of this great *arif* in a dream at night. And his guidance would immediately solve my difficulty. I remember clearly that after his death, another teacher was very insistent that I should seek out a living master and guide (for the wayfaring path). That night I saw Haj Muhammad in a dream. He grasped my shoulder and stated, "Whoever drinks from the fountain of life in the manner that I drank from it, shall never die. Where (else) do you wish to go?"

This is also what Amir al-Mo'amineens (A) has mentioned in a narration: - The close servants of Allah never die; they merely transfer from one house to another

The lasting effect of his childhood training by this great teacher was evident in the conduct and habits of Shaykh Hasanali. From the age of 15 till the end of his blessed life, Shaykh Hasanali always fasted the three months of Rajab, Sha'ban and Ramadan, and never slept in the night and only rested after sunrise.

His teachers

Shaykh Hasanali embarked on the study of the Islamic sciences from an early age. He studied *usul*, *fiqh*, Arabic, exegesis, philosophy and logic under the best teachers in Isfahan. He studied *fiqh* and philosophy under Akhund Mulla Muhammad Kashi and *tafsir* under Haj Sayyid Muhammad Fishariki and Haj Sayyid Murtaza Kashmiri.

He himself narrates: "The first time I visited Sayyid Murtaza Kashmiri at his home in the Madresseye Bukharaiyyiha, it happened to be a Friday and there was no one in the courtyard of the Madressa, whom I could ask for directions to his room. Suddenly, from behind a closed door, I heard a voice call out my name. I went to that room, and the great man said, "Come in, I am Kashmiri."

About this great scholar Shaykh Hasanali narrates "Once, in the month of Ramadan, Sayyid Kashmiri was invited out for *iftar*. On his return, he realized that he had not got the key to open his room. After some thought, he said to us (the students who had accompanied him): "It is said that uttering the name of the mother of Musa (A) opens locks, why then should not the name of Fatima Zahra (A) do the same?" Then he placed his hand on the locked door and uttered her blessed name and the lock immediately sprang open in front of us."

After finishing his preliminary studies under these illustrious teachers, Shaykh Hasanali came to Najaf to benefit from the great masters who

lived and taught at the feet of Amir al-Mu'mineen (A). Afterwards, he proceeded to Mashad where he completed his studies with the eminent teachers of his day, such as Haj Muhammad Ali Fadhil, Agha Mir Sayyid Ali Hairi Yazdi, Agha Husein Qummi and Agha Sayyid Abdul Rahman Mudarris.

At the same time he continued with his rigorous personal spiritual practices and exercises. In matters of spiritual instruction, in addition to studying under Haj Muhammad Sadiq, he also benefited from the teaching of Agha Sayyid Ja'far Huseini Qazvini of Isfahan.

He studied the "Qanun" (which is Ibn Sina's most important work, a medical text comprising five volumes) under the medical practitioner, Dr Haj Mirza Ja'far Tabib in Isfahan. Shaykh Hasanali says, "In the mornings I would work at the doctor's surgery, writing prescriptions and treating some of the ill patients, In the afternoons, I would study under him Ibn Sina's Qanun.

Haj Mirza Ja'far's practice was that he would not demand a set fee for his services. Each patient would pay what they could afford, and if they did not have anything, he would not press them to pay. In this manner, despite being a doctor, his income did not exceed 8 or 9 riyals a day.

I remember one day, he came to work and prayed, "O God, I have a guests for dinner tonight, command your angels to make arrangements for my guests." That day, his income was 35 riyals. However, the rest of the days his income did not exceed 9 riyals, and he never complained, or prayed for any more.

In the time I was with him, he treated about 3000 patients, and no one ever needed to return to him more than twice. Only three of his patients died, and in each case, he told me about it beforehand."

His Attitude towards the Study of the Islamic Sciences

Shaykh Hasanali had a masterful command over all the main Islamic sciences. He would say, "After acquiring a thorough understanding *tawhid*, *wilayat* and the *sharia*, which is obligatory, the acquisition of knowledge about all other sciences is recommended and desirable. The prohibition regarding some sciences is not about learning them, but practising them."

His son says, "My late father held classes in *fiqh*, *tafsir*, astronomy and mathematics. However he would not teach philosophy or theology, although he was very competent in these fields. He would say in this regard, "one who seeks this knowledge must first become

completely conversant with the sayings of the Ma'sumin (A) and embark on a process of self-purification, because God has said, –(the Prophet (S) was commanded to purify the people before teaching them hikmah - Ayat 3/164).”

His Routine

In 1319, Shaykh Hasanali went for Haj. He travelled by ship to Jeddah, then on foot to Madina. After paying his respects to the Prophet (A), Lady Fatima (A) and the Imams (A), he put on Ihram at Masjid-er Shajarah and proceeded to Makka on foot for the Haj.

He lived for some years in Najaf and Isfahan, but in the year 1329/1911 he moved permanently to Mashad.

His son reports: “My father was ever ready to help people with their difficulties and questions, night or day. I said to him, “O Father, assign a specific time of the day for the people to approach you with their needs.” He replied, “In the eyes of God there is no morning or evening. (*Laysa 'inda rabbina sabaahun wala masa'a*). It does not befit a person who has dedicated himself to serve God's creatures to only attend to their needs at appointed times.”

His son described Shaykh Hasanali's daily routine thus:

1. At the beginning of the night, after completing his obligatory prayers, my father would busy himself in replying the queries and letters that he had received.
2. Thereafter he would engage in study for some time.
3. From midnight to sunrise, he would be occupied in prayers and worship.
4. After sunrise, he would take some rest.
5. Then, until midday, he would meet with people and prepare and dispense medicines for the ill.
6. Finally, in the afternoon, he would proceed to the Madressa, where he held his classes.
7. In the evenings he would make himself available to answer questions and help the needy with their problems.

This remained his normal routine through the years, whatever the season and whatever his situation. He would only rest for a while after sunrise or briefly in the early afternoon.

When he was in Isfahan, every year he would retire for forty days to the Zafra Mountains, where he would engage in constant contemplation, self purification and worship.

His Attitude towards Life

He was very insistent that prayers should be prayed exactly on time, and would counsel us to remain awake a part of the night and engage in supererogatory worship.

He would tell us to stay up all Thursday night and fast on the Ayam al-Baydh (the “white” days – 13th, 14th and 15th nights when the moon is full).

He would encourage us to serve the people, especially the descendants of the Prophet (S), and to visit the graves of the Imams (A) and the saints, especially on Friday.

Whenever Shaykh Hasanali would give someone medicine or pray for them he would say, “We are no more than a pretext (*bahane*) for your cure – this whole world is just a manifestation of effects of the Ultimate Cause - your cure actually comes from Allah. According to *ahadith* from Imam Sadiq (A), God only manifests His affair through a system of causes and effects that He has decreed (*asbab*), That is why one must seek out a doctor – who is the instrument of God’s healing - when one is ill.”

Then he said, “When Musa (A) fell ill, he asked God to cure Him. God revealed to him to consult a doctor. Musa (A) was surprised. Then God revealed, “O Musa, I have created a system through which My grace and blessings are dispersed in the world. I have placed healing in certain substances, and doctors have discovered and studied some of these substances and their effects. Therefore, do not ask Me to bypass the system that I have created; go to a doctor.”

Shaykh Hasanali’s son reports that his father advised him thus:

1... .. And We enjoined those who had been given the book before you, and you also, to observe *taqwa* (God-wariness) [4/121]

O Son! If I have achieved anything, it is only through adopting *taqwa*; if this factor is absent, no amount of effort and striving will have any effect. All your hard work and study will bring you nothing but loss, and eventually result in pushing you farther away from God. Imam Ali bin Husain *(A) has cautioned, (If a man does not act on his knowledge, it only serves to increase his *kufir* and increase his separation from God.)

2. Know my son that heedlessness towards acts what are disliked by God (*makruh*) and performing them often eventually leads to the fall of a person’s station in front of Allah. In contrast, extra care

towards that which is not obligatory, but liked by God (*mustahab*), greatly enhances one's station and proximity to Allah.

3. Know that if I have reached any level in my spiritual wayfaring towards God, it is because I stayed awake at nights, kept away from the *makruh* acts, and hastened towards the *mustahab*. The other important aspect of my conduct was that I always respectfully helped and served the *saadat* – the noble progeny of the Prophet (S).

Advice to his son

Firstly: Always pray your daily prayers exactly on time.

Second: Work as hard as you can to help and meet the needs of the people. Do not be hesitant to take on what appears to be a difficult task, because when a man takes one step on the path of God, then God's help always follows.

[His son asked, "But father, sometimes efforts to alleviate the difficulties of others results in blame and disgrace." He replied, "What could be better than suffering humiliation while serving God."]

Third: Respect and look after the needs of the descendants of the Prophet (S) and spend whatever you have to make their lives more comfortable. Never ignore the plight of the poor and destitute. In this manner, even if you have less, at least you are not accountable.

Fourth: Do not be negligent about observing the *tahajjud* and night prayers, and make *taqwa* the pivot of all your actions.

Fifth: Study the religion to a level that you become free of the need to follow another scholar (*taqlid*).

[His son states, "It occurred to me that in that case, I would have to distance myself from social activity in order to have some spare time for self improvement, purification and study." However, as this thought passed my mind, my father stared at me and said, "Do not fall prey to useless thoughts – **your progress and responsibility will only be realised by helping and serving God's creatures.**"

After saying all this, he said, "When Sunday morning comes, my affair will come to an end. If possible, give me the funeral bath (*ghusl*) and shroud (*kafan*) yourself, and then arrange for my burial."

He also asked his friend Marhum Sayyid Murtaza Ru'ayn to keep some time free on the coming Sunday so that "after I have passed away, you can sit next to my head and recite the Qur'an for an hour."

Just as he had predicted, Shaykh Hasanali passed away on Sunday, 17 Sha'ban 1361 AH. News of the death of this great scholar spread quickly and thousands of mourners attended his funeral. His body was laid to rest in the old

courtyard of the shrine of Imam Ridha (A), at the same spot which he had indicated in his lifetime.

Chapter 33

SAYYID ALI QADHI TABATABAI (R.A.) - 1285-1366 AH

Ayatullah Sayyid Mirza Ali Tabatabai, famously known as **Qadhi** (1282 - 1366 AH) (1866-1947)

Marhum Qadhi was a scholar of the highest calibre in Najaf in the last century. He taught **akhlaq**, **aqaid** and **'irfan**, and was also well versed in **falsafah** and **fiqh**. Many great scholars of the previous generation were his students. He had a special status and piety, which enabled him to perform many miraculous acts.

Brief Biography

Ayatullah Sayyid Mirza Ali Tabatabai, famously known as **Qadhi** (1282 - 1366 AH) was born in Tabriz in Iran. He completed his basic *hawza* studies in his hometown, and then at the age of 28, migrated to Najaf to learn from the great masters who taught him in the shadow of the *haram* of Imam Ali (A.S.).

In time, Sayyid Qadhi excelled in **fiqh**, **usul**, **hadith**, **tafsir** and **akhlaq** and distinguished himself as one of the most sought-after instructors in Najaf, especially in the fields of **akhlaq** and **'irfan**. He wrote several books, including a partially completed *tafsir* of the Qur'an, which is a commentary up to verse 91 of Surah al-An'am. Several of the top ranking *'ulama* and *maraje* of the last generation were his students, including: **Grand Ayatullah Behjat** (may Allah prolong his life), **Grand Ayatullah Zanjani** (may Allah prolong his life), **Grand Ayatullah Khui** (R.A.), **Grand Ayatullah Najafi Mar'ashi** (R.A.), **Grand Ayatullah Hadi Milani** (R.A.), **Allamah Tabatabai** (R.A.), **Shahide Mehrab Ayatullah Dasteghayb** (R.A.), **Sayyid Hashim Haddad** (R.A.) and many others.

His Extraordinary Abilities

Marhum Qadhi was a man of exceptional abilities - many times his illustrious students would describe their memories of the wondrous acts they witnessed in his blessed presence. The contemporary scholar and student of Ayatullah Khui, **Ustad Fatimi Niya**, relates the following incident:

In the days when Ayatullah Qadhi was in Najaf, Ayatullah Khui came to him and requested, *"I would like you to instruct me in some matters."* He (Ayt. Khui) probably meant **'irfan** and **Divine gnosis** and **Spiritual Exercises**. Agha Qadhi gave him some special spiritual instructions which Ayatullah Khui faithfully followed.

Then one night in the blessed Month of Ramadhan, Ayt. Khui visited his illustrious teacher, Ayt. Qadhi, who showed him (Ayt. Khui) a vision of his future. Suddenly, Ayt. Khui saw a man who resembled himself, appear in front of him; the man slowly began to age until his beard turned white. He saw the man teaching students of *hawza* at the highest level in the Masjid-e Hindi in Najaf. He saw him beginning to issue edicts (*fatawa*) and then saw that his treatise of fiqh (*risalaye amaliyyah*) was printed. After a long time he heard the loudspeakers in the mosque of Kufa announce, "The grand Ayatullah al-Khui has passed away". [1] When the vision was over, Ayt. Qadhi turned to Ayt. Khui and said, **"This was your life, from now till your death. You have a good future; now you may go."**

Ayatullah Nasiri Dawlat Abadi [2] relates that his teacher, Marhum Ayatullah Shaykh Abbas Quchani narrated the following incident to him:

In Najaf al-Ashraf, we used to have special sittings with Marhum Qadhi. Usually the participants would inform each other about the gatherings and we all used to know one another. In one such gathering, I suddenly saw a young Sayyid enter the room. Marhum Qadhi interrupted his discussion with us and showed great respect to the young Sayyid who had just entered and then said to him, **"Agha Sayyid Ruhullah! Do not hesitate to stand firm against the tyrant rulers and unjust governments. You must resist them, you must oppose their ignorance!"**

This was a time when there was not even a whisper about any revolution in Iran. Marhum Quchani used to say, **"We were all very surprised that day at this conversation, but after many years, when the Islamic revolution happened, we understood what Marhum Qadhi had been referring to on that day and why he had shown such great respect to Ayatullah Khumayni."**

Ayatullah Khumayni would often remember this great scholar. He once said, "When it came to (understanding) the deep and lofty meanings of *tawhid*, Qadhi was a mountain."

Source: "**Karamaat-e Ma'nawi**" - "**Spiritual Miracles**" p9 &10. Translated AJ/071205.

Part 2

A great Scholar and 'Arif Teacher of Ayt. Khui, Ayt. Behjast, Al-lamah Tabatabai and many other Ulema

Marhum Qadhi was a scholar of the highest calibre in Najaf in the last century. He taught **akhlaq, aqaaid and 'irfan**, and was also well versed in **falsafah and fiqh**. Many great scholars of the previous generation were his students. He had a special status and piety, which enabled him to perform many miraculous acts, some of which his students have described. *One of the teachers at the Hawza in Najaf reports:*

"I had heard much about the wondrous abilities of Marhum Qadhi, but I doubted whether the stories were actually true or not, until one day, when I met him outside the mosque of Kufa. I greeted him and we spoke together for a few moments. When we reached the entrance of the mosque of Kufa, (which was facing the open desert), we sat outside facing the *qiblah* in the shade of one of the walls of the mosque, for some rest, before we entering the mosque.

We began a discussion and Marhum Qadhi related some matters about the secrets and signs of Allah swt, the definition of *tawhid*, the importance of pondering deeply on this subject and the fact that this is the true and the only purpose of man's creation. The talk continued until the call for prayers came.

As he spoke, I thought to myself, "Truly, we are all confused and totally unaware of the actual reality of our creation. How shameful will it be if our lives end in this manner? What he says is so true, and if we do not take benefit from it, then woe to us!"

Suddenly, I saw a large snake came out of its lair and began to slide next to the wall of the mosque, coming towards us. There were many snakes in that region, and people would often see them, but they did not usually attack anyone. However, this snake came right next to us, really frightening me. I noticed that immediately Marhum Qadhi pointed at it (the snake) and said, "mut, bi idhnillah" – i.e. "die, by the permission of Allah!" To my utter surprise, I saw that the snake immediately withered away and died. Then without even pausing for a moment, he concluded his comments and then we stood up to attend the prayers.

Marhum Qadhi recited his prayers in the mosque and then retired to a side room where he used to engage in worship. I also performed some *a'mal*, and then decided to return to Najaf. Before I left, a thought passed in my mind, "was the snake truly dead or had this man somehow tricked me, as some magicians do?" I decided to go and examine the snake to see if it was actually dead. I went out and saw that it was exactly in the same place, dead & dried up. I pushed it to check - it did not move. I became ashamed of my doubts and returned to the mosque to continue with prayers, but I could not concentrate.

Marhum Qadhi remained in his room for some time engrossed in his worship, and then came out and left the mosque. I also came out and we met again. As soon as he saw me, he turned to me and with a smile said, "Well sir, you tested me, you tested me!"

Allamah Tabatabai, the author of Tafsir al-Mizan, reports the following, about his teacher:

"My brother (Allamah Mohamed Hasan Ilahi) had sent a question to our teacher, Agha Qadhi through one of his students that, "The carpet of Prophet Sulayman (A.S.) on which he sat with his entire court and travelled from the east to the west; was it a physical thing, manufactured from some components, or was it a miracle of Allah that had nothing to do with any physical object?" Marhum Qadhi replied to the student, "I do not know the answer. However, one of the creatures who was alive at the time of Prophet Sulayman (A.S.), and who participated in these journeys, is still alive. I will go and ask him."

Marhum Qadhi set off for an area, which was mountainous. When he reached a particular mountain, a creature who resembled a human being came out, and they began to talk with one another. The student, who had accompanied Marhum Qadhi, could not understand anything of their conversation, but when Marhum Qadhi returned, he said, "He (the creature from the mountain) says that it was from the miracles of Allah swt, (through wind currents which Hazarat Sulayman (A.S.) was allowed to control) and there was no apparent physical apparatus involved at all."

This was Marhum Qadhi, who not only was able to perform miracles like Prophets, but was also able to communicate with ancient creatures in their own languages. May Allah swt's peace and blessings be on him and on all our Ulema, (Ameen).

Source: **“Karamat wa Hikayate Ashiqane Khuda” - “Miracles and Anecdotes of the Close Servants of Allah”, p40 & “Mehr-e-Tabaan” – “The Radiant Sun”, p373. Translated AJ/301105.**

<http://www.al-islam.org/lessons-lives-ulema/> chapter 4

Chapter 34

SAYYID ABDUL HUSAYN SHARAFUDDEEN- 1290-1377 AH

**Written by Allama Sayyid Muhammad Sadiq as-Sadr
The previous head of the Legal Ja'fari Cassation counsel**

The Islamic world today highly appreciates the personality of the late great mujtahid[1] Sayyid Abdul Husayn Sharafuddeen.

This beloved personality, with its greatness and fame, has filled the sights and hearings when the life has been flourished with the useful existence of this great man.

The time has folded this bright page but its fragrance is still spreading with its abundant knowledge, great effects, benevolent works and august services for the sake of Allah, the religion and the nation.

This great man strove and endeavored as possible as he could along his life inviting the Muslims to unite, to agree with each other and to avoid the bad sectarianism through his eloquent speeches, crowded meetings and valuable eternal books.

The first work of him was before half a century. It was his book "Al-Fusool al-Muhimma fee Ta'leef al-Umma", which he had written in 1327 A.H.

He thought of the solidarity of the umma, in a time when no one thought of it except a very few learned persons of that age. He discussed then in his "al-Fusool al-Muhimma" the obstacles that acted as stumbling blocks in the way of the unity of the umma. He uncovered those obstacles in a clear eloquence and decisive proofs, which did not let any way to suspicion and doubt.

Al-Fusool al-Muhimma was a book of clear scientific facts, which the imam of the knowledge and eloquence had formed in his bright Alawite literary style in order to unite the umma under the banner of monotheism and solidarity. Those discussions were accurate in thinking and

eloquent in expressing that they were as something new for the Islamic studies before that date.

Those studies, in their noble Islamic aim, are to be in every house to guide the straying, to lead the confused and to direct people to the way of Ahlul Bayt,[2] whom Allah has purified from uncleanness and who have been the equivalents of the Book and the leaders of the umma to the truth and to the straight path.

Two years after his book had been published, Sayyid Sharafuddeen traveled to Egypt to invite for the Islamic unity through his speeches and moving sayings. His hopes had been refreshed by the Egyptians discussions and the Azharite "muraja'at",[3] which had happened between him and the allama of Egypt Sheikh Saleem al-Bishri, the head of al-Azhar University. Those friendly meetings had solved many problems and questions.

They both had exchanged their passions to each other and each of them had found in his friend abundant knowledge, magnanimity and determination to invite for unity that had to be among the fair ulama. As a result of those discussions and reviews was the book of "al-Muraja'at" by Sayyid Sharafuddeen that had spread allover the Islamic world in several editions.

A very fine saying was said by Sayyid Sharafuddeen in the beginning of his book al-Muraja'at about these meetings. He said: "How well it is when the ulama meet with pure spirits, pleasing sayings and prophetic morals! Whenever an aalim[4] is in this neat garment, he will be in goodness and blessing and people will be in safe and mercy. No one of people will refrain from telling such an aalim of his real opinion or what there is inside him.

Such was the aalim and imam of Egypt and such were our meetings, which we thanked infinitely.

I complained to him my passion and he complained to me the same thing. It was a lucky hour that inspired to us to think of something, by which Allah might reunite the umma. Among what we had agreed upon was that the two sects; the Shia and the Sunni were Muslims believing in pure Islam. They are equal in what the Prophet (s) has brought and there is no difference between them concerning a basic origin of the religion that may spoil their belief in pure Islam and there is no dispute between them except for the differences between the mujtahids concerning some verdicts due to their different points of views in interpreting those verdicts out of the Qur'an, the Sunna, the consensus and the fourth evidence (reason) and all these differences do not lead to separation (between the

Muslims) nor to serious disputes. There is no any reason for this dispute, whose sparks have scattered since the existence of these two names; Sunni and Shia.”

In such a high Islamic spirit our master Sayyid Sharafuddeen acted throughout his life, whose long years did not add to him save determination and insistence on this path.

It was for this continuous Islamic jihad that we found the different Islamic sects had agreed on loving and appreciating him and on looking at him with admiration and respect.

And now his name is gratified by every tongue and his eternal books are in every house and are read by all people, who compete to have them and to present them to anyone looking forward to the high Islamic culture.

Libraries and presses here and there make reading these books easy and offer them to the readers in the best way that fits their importance. May Allah make the all succeed in the way of goodness and righteousness.

Here we show in summary the biography of this great man, whose life has been filled with glory, lessons and examples, so that to make this bright page as lessons teaching the umma jihad, unity, sincerity, cordiality and devoutness for the sake of the general Islamic welfare, to which Sayyid Sharafuddeen has devoted his long life. We pray Allah to help us in serving Him and achieving His rights.

What we mention here is a drop from an ocean of what we have known about this man. May Allah benefit His people with this man’s knowledge and pen and make the umma walk in his guidance and act according to his sayings, maxims and instructions.

His birth and upbringing

Sayyid Sharafuddeen was born in Kadhimiyya[5] in 1290 A.H. from Alawite parents. His father was the great allama Sayyid Yousuf Sharafuddeen and his mother was Az-Zahra’ the daughter of ayatollah Sayyid Al-Hadi As-Sadr the father of the great religious authority Sayyid al-Hasan as-Sadr (may Allah have mercy upon them all).

The lineage of Sayyid Sharafuddeen[6] from his two parents reaches to Imam Musa al-Kadhim[7] (s). Muhammad al-Awwal (the first) is the son of the great mujtahid Sayyid Ibraheem (surnamed as Sharafuddeen), who is the common grandfather of the two families; aal[8] as-Sadr and aal Sharafuddeen. These two families were together in Baghdad known

at that time as aal al-Husayn al-Qat'iy, from which was the family of the two great scholars Sharif al-Murtadha and Sharif ar-Radhiy.

In his honorable grandfather Sayyid al-Hadi's house, Sayyid Sharafuddeen was born under the care of his grandfather. He was beloved and preferred by his grandfather and by the all.

His uncle (my father) Sayyid Muhammad al-Husayn as-Sadr[9] was his mate and friend. They learned together because they were near in age, aim and thinking.

Beside them (in the school of the house) was his (Sayyid Sharafuddeen's) youngest aunt[10] participating them their learning, studying and discussing. Sayyid Sharafuddeen often mention that with too much pride.

His study

In the eighth year of his old his father Yousuf returned to Aamila[11] after he had finished his studies and got a certificate of absolute ijtihad[12] from the ulama of Iraq . His mother wished to stay near her family (in Iraq) to educate her only son (Sayyid Sharafuddeen) and to prepare for him the suitable sphere beside his grandfather and his uncle but his father did not agree to this wish because of his great love to him (to his son). He promised her that he himself would educate him and then he would send him back to Iraq in the proper time. She accepted this condition. Sayyid Sharafuddeen kept to his father and learned from him what he needed of sciences of the Arabic language, logic, eloquence, Fiqh and Usool.[13] His name shone among his fellow boys and his superiority was known while he was too young yet.

When Sayyid Sharafuddeen became seventeen years old, his father married him to his uncle's daughter (the mother of allama Sayyid Muhammad Ali[14]) and then sent him to Iraq to complete his studies.

In a few years Sayyid Sharafuddeen became very well-known in ijtihad and in accuracy and firmness of evidencing in arguments and deliberations. He became famous in deciding lessons of Fiqh and Usool profoundly, quick-wittedly and quick-derivationally. He solved difficult questions in a shortest way leading to the intended aim.

He wrote many researches on fiqh while he was in holy Najaf in a style like the style of the book Madarikul Ahkam fee Sharh Shara'i'ul Islam, which had been written by his uncle Sayyid Muhammad bin Ali bin al-Husayn,[15] who was known of his great knowledge, his high ability in deriving verdicts and discussing the problems of fiqh in a scientific way showing his accuracy and discernment in dealing with

difficult problems and vague matters. Sayyid Sharafuddeen had learned from other than the ulama of Iraq such as Aakhund Mulla Muhammad Kadhimi al-Khurasani, Sheikh ash-Sharee'a al-Isfahani, Sayyid Kadhimi al-Yazdi and the two great authorities Sayyid Issma'eel as-Sadr[16] and his uncle Sayyid Hasan as-Sadr and their likes of the ulama and leaders of the umma.

He asked his grandfather ayatollah Sayyid al-Hadi[17] too much questions about everything. Sayyid Sharafuddeen said in his book *Bughyatur Raghibeen* about his grandfather: "...as for the sciences of Arabic language, he was unequalled especially in meanings and rhetoric. I always made use of his knowledge about what I could not understand from the problems of (al-Mutawwal) by at-Taftazani. He guided me to them with the light of his eloquence and the brightness of his evidences and then those problems became to me as bright as the sun. How often I referred to him about the difficult matters in logic and sciences of the Arabic language and he pleased me and drove my doubts away. He, though lofty and old, came to argue with me pleasantly, went on debating with me delightfully and forced me to argue with him. I swear by his high morals and his sacredness that I have never asked him about a problem or a question, unless I found the answer ready with him without needing to refer to any book as if he has prepared before and got ready to the answer."

Sayyid Sharafuddeen studied and researched too much and asked too much about the difficult problems whenever he met a great jurisprudent. It showed his care, accuracy and his love to debate and to get use.

When arguing about a subject, he did not like to dispute, to refute or to criticize uselessly but he offered a matter in order to get benefit and to make other get benefit without priding before the others or trying to hurt the feelings of the others when a dispute flared-up.

He was known as abundant in knowledge and firm in evidence. He seldom participated in an argument, unless he was the winner. This had made a prestige for him among all people and a sanctum inside the hearts whenever scientific arguments flared-up.

Whenever he participated in arguments, he respected the others and listened to them carefully and he never made anyone feel that he was proud before him due to his knowledge or position but he treated him as an opponent to a rival even there was a great difference between them in all criteria.

When he became twenty-three years old, he became one of the notable mujtahids. He became well-known in the scientific milieu in a way that seldom a jurisprudent got such a position in these few years of old.

His infinite ijtehad was one of the agreed-upon facts among all of his fellows and those, who had been acquainted with him.

At his age there was no one in holy Najaf from the personalities of Aamila that had equaled him in his virtue, fame and being loved and respected by all people.

His learning was not limited in Najaf, but he often moved between Najaf, Kadhimiyya, Samarra ' and Kerbala'[18] and met with the ulama, mujtahids and brilliant students of those centers. This made his name be mentioned in every scientific forum or any meeting of literature.

Before he left Najaf, he had sent for his brother the great allama Sayyid Shareef in order to take care of him and to instruct him before going back to Aamila. He loved him very much besides that he set great hopes on him because he had found that he was brilliant and too eager to learn more and more.

Sayyid Shareef did not disappoint his brother. He got ready seriously to study and learn. Only a few years passed when the Sayyid began to feel his favors and high position in his emigrant abode.

He went back to Aamila and his absolute ijtehad was confessed by the great mujtahids.

Besides his abundant knowledge, he was a poet from the first class. His poetry was delicate, clear, firm, accurate in meaning, eloquent in wording and wonderful in style.

Sayyid Shareef went back to his father and brother and the all gathered together. The scientific debates were held again between the father and his two sons as if they were between brothers and friends. They reactivated with their debates their old times when once they were in their scientific place of emigration.

Dispute and disagreement about scientific matters might arise between them but their faces always appeared smiling and their hearts were full of indulgence. Some tears might fall down from the father's eyes out of happiness and the two sons wiped them and bowed to kiss the father's hands. The father seemed happy and contented. He began invoking Allah to benefit the umma with them and with their knowledge.

But alas! This happiness did not last long. Sayyid Sharafuddeen lost his father and soon after a short time he was afflicted by the loss of his brother Sayyid Shareef. This great loss took away his patience and

endurance though he was a mountain that could not be shaken by violent storms.

He often recited his brother's emotional poetry and tears fell down. He became distressed with pains and greifs but he turned to Allah thanking Him in any case and resorting to His power. Glory Be to Him.

His return to Mountain Aamil

Sayyid Yousuf Sharafuddeen contacted with the ulama of Iraq, in whom he had trusted, asking them about his son to know their opinion about his knowledge and piety. They replied certifying his son's abundant knowledge, high morals, wide information and unequalled piety that pleased the father's heart, delighted his eyes and comforted his conscience.

The clear answers of the ulama which certified the absolute ijtiḥad of the son made the father ask the son to come back to his country because of the urgent need for his ijtiḥad, knowledge, teaching and reforming.

The son had not save to obey his father's order although he was eager to stay longer or in fact forever in Iraq, the country of his uncles and cousins and the place of his birth, growing up and studying.

He returned to the country and the day of his return was a witnessed day in the history of Aamila. He was received by the ulama, the leaders and the public until the boundaries of the Mountain from the highway of Sham.[19] The people of the villages of Aamila came from everywhere until the city of Soor became overcrowded with the welcomers and the groups that had come to receive Sayyid Sharafuddeen acclaiming with *la ilaha illallah* and *allahu akbar*[20] as if they were like the first Muslims when they had received the Prophet (s) when he arrived at Mecca.

The moon shone to us from Thaniyyatul Wada'

Thanking (Allah) became due as long as a caller would invite for Allah

The coming of Sayyid Sharafuddeen to Soor was a cause for people to hold meetings and an incentive for Sayyid Sharafuddeen to visit his brothers of the great ulama, who recalled-by the return of the Sayyid-their previous days of learning and studying, and so they got ready again to debate and discuss the accurate useful matters.

Those debates showed his great scientific ability, which appeared via his correct opinions through the discussions and exchange of views.

People took a clear and live impression about the scientific personality of Sayyid Sharafuddeen and so his name was mentioned by every tongue.

Sayyid Sharafuddeen found some freedom near his father. The father sometimes went to Shahh00r and sometimes he was seen in Soor. The atmosphere of the meeting was a scientific atmosphere. They discussed the necessary matters together because people were in need to know how to deal with such matters.

At the first when returning to his country Sayyid Sharafuddeen stopped establishing legal verdicts (fatwa) and he just tried to end the disputes of people peacefully regarding the position of his father, who was so cautious in establishing verdicts although he was one of the great mujtahids. People were obliged to go to Shaqra' to ask about their affairs the great religious authority at that time Sayyid Ali al-Ameen,[21] who wrote to Sayyid Yousuf telling him that his son was just and absolute mujtahid and that he had not found his equal among the ulama of Aamila. Then people began to go to Sayyid Sharafuddeen for their affairs regarding his high position. His father himself asked disputers to go to his son whenever it was necessary.

In a few years his name spread everywhere and his fame filled the country and he became a great authority in issuing fatwas and answering different problems.

His travel to Egypt

Sayyid Sharafuddeen had traveled to Egypt twice. The first time was in 1329 A.H. and the second was in 1920 AD. after issuing his fatwa of jihad against the French and being sentenced to death by them.

In the first time he went to visit Egypt with his uncle (my father) Sayyid Muhammad Husayn as-Sadr. My uncle had told us about this visit when mentioning the biography of his uncle in his book Bughyatul Raghibeen. He said: "In 1329 A.H. he liked to tour. He began his tours with visiting the Kaaba to offer the hajj and to be honored by visiting good Medina . He was too eager to offer hajj and to visit the sacred places. Then he refreshed the old times and humored his loving fellows, who celebrated his being among them in an unequalled way. This made my mother so happy and glad that she found in him the delight of her eyes and the joy of her heart.

Then after sometime he sailed from Beirut to Egypt . I was with him to prepare all his affairs. Our travel got great results that served the religion and the belief of the Shia. It might be the best travel with best results and benefits."

Sayyid Sharafuddeen had mentioned what had happened between him and the great professor Sheikh Saleem al-Bishri, the jurisprudent of Egypt and the sheikh of al-Azhar at that time.

As a result of those deliberations the book al-Muraja'at was written by Sayyid Sharafuddeen. It spread in seven editions throughout the Islamic world. It was one of the best works known in the present age in the field of the Islamic studies through its abundant knowledge, profundity of research, clarity of intention, firmness of style and eloquence of thinking and expressing.

The second time he resorted to Egypt after he had been sentenced to death by French authorities, that found his existence in Lebanon dangerous to their benefits and as an obstacle in the way of their imperial efforts and aims.

The ulama, the men of letters and the Islamic learned groups, who had known about him since before, welcomed him so warmly in Egypt .

He invited for Islamic unity and mutual understanding between all the sects. It was he, who had said his eternal word about the two sects; the Shia and the Sunni: "Politics has separated them, so let politics gather them." Allama Sayyid Rasheed Redha had recorded this word in his magazine (al-Manar) at that time regarding highly this Islamic spirit of Sayyid Sharafuddeen.

His national jihad

The jihad of Sayyid Sharafuddeen at the time of the Ottomans was limited to religious jihad because the government in Lebanon was a Muslim government offering religious rituals as they had been established by Islam. But when the French came, they occupied the country, spread corruption, annulled the Islamic laws and controlled people against their own will where no one could be remain silent before such a status.

Sayyid Sharafuddeen began warning people of that oppression and injustice and began holding meeting with those, whom he had trusted and felt their support and national magnanimity inciting to what honorable situations the nation was in need of.

No doubt that the spiritual class was the first to volunteer to undertake this duty where it had the public and absolute religious leadership.

Sayyid Sharafuddeen thought to begin with the ulama first, deliberating about a consolidated plan that should be regarded by the all. He invited them to a congress held in Wadi al-Hajeer. The ulama and leaders of the country had attended the congress. Sayyid Sharafuddeen issued a

fatwa of announcing jihad. The all supported his fatwa and then they went back to their towns preparing their firm plans against the French as possible as the circumstances allowed to.

People began to come to Sayyid Sharafuddeen's house signing protest notes confirming their objection to the French rule and requesting full independence.

The French knew about the matter. They sent Ibnul Hallaj, who was a Christian from Soor, to break into Sayyid Sharafuddeen's house, to assassinate him and to take whatever documents asking for independence he would find.

Sayyid Sharafuddeen knew that, so he gave all the documents he had to his mother. Ibnul Hallaj did not find anything he looked for. When he tried to attack Sayyid Sharafuddeen, Sayyid Sharafuddeen knocked him down to the ground so he went back disappointed and shameful.

People heard of breaking into Sayyid Sharafuddeen's house. They gathered from all the villages of Aamila until the city of Soor became overcrowded with them. Sayyid Sharafuddeen thanked them for their high sentiment and national spirit. He asked them to go back to where they had come from. They came back waiting for his obeyed order.

When the crowd separated and the French knew the intents of Sayyid Sharafuddeen, they sent a great army toward the village of Shahhor, where Sayyid Sharafuddeen had gone to. They burned his house there. Before that, they had occupied his house in Soor and plundered his big library, which had the most valuable printed and manuscript books especially his own manuscripts that had been written by himself, which we referred to previously.

When the army entered Shahhor, Sayyid Sharafuddeen was there but he hastened to leave putting his aba over his turban and Allah blinded the army not to see him. He reached a cave^[22] near the river and hid in it all the day and when he knew that the army had left he returned to Shahhor under the darkness. He spent the night there and then he left towards Sham disguisedly and he reached there peacefully. King Faysal the First welcomed his guest warmly and honored him in a good way.

In Damascus

When Sayyid Sharafuddeen settled down in Damascus, he sent for his family and relatives, who joined him soon. The name of Sayyid Sharafuddeen became so famous and known until he became one of the leaders of intellect and thinking. He made speeches in many occasions that

raised his position among all classes of people. These speeches showed his great knowledge and apposite thinking.

His house in as-Salihiyya quarter in his country was always open for people. People of different classes always went to him.

People of Salihyya found in this man benevolence and kindness as if he was their kind father, who carried out their affairs.

He found them in need for money and knowledge so he aided the poor and taught the children in a school established in a simple house to educate the rising generation.

What drew the attentions was the visits of the high officials to him in his house where no one of them had ever visited any of the ulama before him.

Yousuf al-Adhma (the martyr of Maysaloon) often visited Sayyid Sharafuddeen and admired him and admired his situations too much.

After the French had occupied Sham, Sayyid Sharafuddeen was obliged to leave to Palestine and then to Egypt after he had sent his family and relatives to Mountain Aamil spreading here and there.

In Egypt

Sayyid Sharafuddeen arrived at Egypt disguising in ordinary Arabic uniform with a kaffieh and a headband like the usual uniform of the people in Iraq .

He attended one of the celebrations that was crowded with people. He was still in his formal Arabic uniform when he ascended the minbar and said:

“If I do not stop where the army of death crowds,
then let my feet not take me to the way of highness!”

People began clapping so loudly. He felt that they thought it was him, who had said this verse. He followed up saying:

“May Allah have mercy upon the poet of Ahlul Bayt, Sayyid Haydar al-Hilli when saying:

If I do not stop where the army of death crowds,
then let my feet not take me to the way of highness!”

Then clapping rose again louder than before. Admiration increased from everywhere. He began his speech with his orotund voice and his prophetic manners and Alawite utterance. He pleased the crowds with his high eloquence and bright evidences. He controlled words and meanings however he liked.

This led people to ask and to insist on asking about the great personality of this man, whom they felt his great virtue even though he had disguised behind a kaffieh and a headband.

Whispers and inquiries increased until one of them announced that he (Sayyid Sharafuddeen) was the man of knowledge, patriotism and devotion. He was the brave hero. He was the fighter, who had fought against the imperialists. He was the son of Haydar al-Karrar.[23] He was Sayyid Abdul Husayn Sharafuddeen.

Among the attendants of the celebration there was the famous writer Mey Ziyada. Sayyid Sharafuddeen's playing with his ring on his finger during making his speech drew her attention. She said: "I do not know whether the ring is more obedient to his finger or eloquence is more obedient to his tongue!"

In Palestine

Sayyid Sharafuddeen thought to be nearer to his country, so he left Egypt at the end of 1338 A.H. to a village in Palestine called Alma lying near the boundaries of Mountain Aamil and it was under the rule of the British.

His house there was as his house in Soor. It was always visited by people. It was the abode of guests and the destination of needy people. Meetings were held in it besides deliberations on knowledge, literature, politics and different affairs.

It was a strange chance that Sayyid Sharafuddeen was in Alma fleeing from the rule of the French while Sayyid Muhammad as-Sadr was in Lebanon fleeing from the rule of the British and both of these two leaders had fought against the imperialists and had been sentenced to death.

Sayyid Muhammad as-Sadr found that the nearness of Alma to Mountain Aamil would give him a good opportunity to meet with Sayyid Sharafuddeen at the boundaries of Palestine. He sent his messenger and companion in jihad Mawlood Mukhlis [24] to Sayyid Sharafuddeen informing him of Sayyid Muhammad as-Sadr's wish to visit him but Sayyid Sharafuddeen did not prefer this meeting for fear of the British and he put off this visit until a suitable time when the circumstances would permit that. You will see the details of this event later on inshallah.

His return to his country (Mountain Aamil)

Sayyid as-Sadr chose to live in Lebanon when he had been sentenced to death. The French knew his high position among the leaders and the

public and knew the high position of his father Sayyid al-Hasan as-Sadr and his great religious authority, to which the Shia all over the Islamic world referred to. All that made them respect and regard Sayyid (Muhammad) as-Sadr so highly.

Sayyid Muhammad as-Sadr seized the opportunity and asked them (the French) to pardon Sayyid Sharafuddeen and to let him come back to his country, which was awaiting for him impatiently. Sayyid as-Sadr succeeded in his task.

Here we quote the saying of Sayyid Sharafuddeen in his book *Bughyatur Raghibein* when talking about the history of that period. He said under the title of (as-Sadr in Damascus): "When he found that he could not stand longer against the power of the British, Sayyid as-Sadr retreated from his lair with some ulama and leaders of intellect in Iraq and began roving in the deserts with no provisions save the provision of a faithful soul and a firm determination. Days and nights passed with these men following after the guides of sons of deserts.

When he reached Sham, he had in Damascus a house, which became as a house of a generous leader, who came and went highly respected. Between the celebration of the patriots and the welcome of the French, he kept on his peaceful jihad and his leadership turned into an intellectual front, via which he wrote bills and sent telegrams to the League of Nations and to everyone having anything to do with the Iraqi case, which had to be settled in the best way. During that time he had visited Mountain Aamil, which had been still looking forward to meet him and so eager to see him. The people crowded around him getting from his guidance and celebrating to welcome and glorify him. Wonderful celebrations were held in Sayda (Sidon), Soor, Nabatiyya, Bint Jubayl and Shahhor. Speechers and poets did well in praising him and showing his virtues and aspects of his rising. We then were like him. He had fled from Iraq and we had fled from Lebanon for the sake of Allah. He wished to meet with us when we were in Palestine but the caution for my self from the French and for him from the British prevented me from meeting him. He met the French leaders, who respected him, and interceded for me with them and so I could return to my country. The High Commissioner General Gorou regarded him too much. We returned to Lebanon after he had returned to Iraq."

Thus Sayyid Sharafuddeen had recorded that period, which had preceded his return to his country with faithfulness and fidelity. It was not strange to the high morals of that great man.

The returns of the two Sayyids to their countries were celebrated by their peoples splendidly as if they were unequalled events.

Poets competed to show their feelings in live poetry, which was of the best poetry of the present age.

A group of great men of literature, who had not participated in any celebration of literature before, participated in those celebrations, which were full of eternal Arabic literature, just because of their sentiments agitated with sincerity and allegiance that made them announce their sentiments before the public. That was because of the great patriotic sacrifices of these two men that had glorified the fame of their countries in the world of history.

Poetry in the two countries was the same in the aim and feelings towards these two leaders. Poets often congratulated with their poems the great religious authority Sayyid Hasan as-Sadr, who was the father of Sayyid Muhammad as-Sadr and the uncle of Sayyid Sharafuddeen.

When Sayyid Sharafuddeen returned to his country after his jihad, he became the absolute leader for people in their affairs of life and religion as one of the poets had said:

Leadership came to him submissively

It did not fit save him and he did not fit save it.

His delving in traditions

The ulama were interested in studying the prophetic traditions throughout all the ages. They distinguished the true ones from the fabricated ones. They knew the reliable and the unreliable narrators as well with no difference in that between the Shia and the Sunni but the Shia added to the traditions of the Prophet (s) the traditions narrated from Ahlul Bayt (s) because they were from their grandfather's traditions. In fact Ahlul Bayt (s) were as copies of their grandfather Muhammad (s).

Sayyid Sharafuddeen was not limited to the traditions of his imams and their narrators only but also he studied thoroughly the traditions mentioned by our Sunni brothers. Whoever referred to any of his books or works would find this fact clearly.

The ones from among our Sunni brothers, whom he depended on in mentioning traditions, were too many. He mentioned them in his thesis *Thabtul Athbat fee Silsilatur Riwayat*.

I think that what he has written to confirm the principles of his doctrine is nonesuch and unequalled in our present age.

The last of what he had written was his book *an-Nass wel-Ijtihad*, which if you read, you will feel that when he has written it, he was at the

top of intellect and at the utmost skill of expression and description. He delved so deeply into research and argument until he made one feel that his ideas, expressions and patience in researching and inquiring had not known any meaning of weakness or being aged. This is the aspect of the exalted intellectual ulama of the progeny of Ahlul Bayt (s), whose bodies become old whereas their minds still supply the life with power and activity throughout the ages.

His letters

His letters were distinguished by eloquence, honest aims and variety of subjects such as knowledge, literature, guidance, sociology, jurisprudence, history, sermons and maxims.

Sometimes he sent to his sons in their institute in Holy Najaf[25] letters full of paternal and educational guidance and all what a student of religious studies needed of sermons, maxims and instructions to light his way and sometimes he sent letters to his followers in their countries of emigration, in which he sent to them paternal recommendations to unite on one aim and to be like a compact structure. His scientific institute (Ja'fari College) was the seed of these liberal emigrants.

Sometimes he sent letters to the kings, leaders, politicians and officials. He advised them as a responsible alim who had to advise the officials to act with justice among the people, to help wronged people and to take lessons from the past and from the experiences of the others.

His letter to King Husayn after losing his rule was one of the most eloquent letters that had ever been written by the Arabs. It was a long letter having a historical record of what Ahlul Bayt (s) had faced of ordeals and disasters.

The reply of King Husayn was full of sentiments and appreciations. He began his letter with the following verse of one of the poets:

“If the notables of my tribe were pleased with me,
The mean would still be displeased”.

Many of his letters were spread here and there. Some of their copies were collected by his cousin and secretary Sayyid Ali Sharafuddeen, who was trusted and reliable in saving his letters and valuable works. We hope that he may permit to publish them so that the Arabic library may be enriched with bright Alawite literature.

His prose

His prose was too eloquent and bright and firm in style and each part confirmed the other that no writer whatever ability of eloquence he had

could not omit even a word of it or replace it by another one because Sayyid Sharafuddeen thought and thought before he began to express his thoughts. He chose the best after he thought best.

He tried a sentence by his sharp sense before he dictated it to his clerk. His expressions always had a sense of good poetry.

His prose has a special nature that a reader will know whose prose it is before he sees the name of the writer.

His eloquence was clear in all what he had written and his style transmigrated into his accurate scientific meanings to make them brighter and more glamorous. We know no one in our present time that may be compared with him in eloquence, accuracy of meanings and clearance of intent in all what he has written whether scientific or Islamic subjects.

His speeches

His speeches were distinguished by firm expression, accurate description and bright style. He always improvised his speeches and this did not prevent him from concentrating on his concept and showing his meanings in high eloquence.

His speeches were too far from affectation and mannerism. So were his books, works, lectures and daily talks.

Thus was his ordinary life. His pure soul wished goodness to all people whether friend or enemy, near or far. His big heart was full of love and sympathy toward everyone. He was a great example in his Alawite morals and his pure manners throughout his eternal life.

This high Alawite soul had its great effects on his sayings and doings. He rushed into actions to a degree that his likes were rare and rushed into his speeches like a flood until it had been said that no one equalled him among his likes.

Once I traveled to Lebanon in 1350 A.H. and I saw him making a speech in the big Mosque every afternoon of the first ten days of Muharram. The title of his speeches of every day was (Aal[26] Muhammad and who aal Muhammad is). Every day he talked about an hour showing people the greatness of Ahlul Bayt (s) in the Book, the Sunna and among people. He specified the tenth day for Imam Husayn (s). The meeting was in the morning in the house of one of the notables of Soor, who was a close relative of Sayyid Sharafuddeen. He talked about the rising of Imam Husayn (s), its reasons, aims and great results in supporting Islam and confirming the religion. He ended his speech with the martyrdom of Imam Husayn (s). He mixed his speech with crying and made people cry bitterly until they were about to lose their consciousness.

His speech lasted for three continuous hours. If that subject (aali Muhammad) was recorded and published, it would be a great book collecting the virtues of Ahlul Bayt (s) and their biographies that every Muslim had to know.

Sayyid Sharafuddeen had great speeches in Beirut, Damascus, Palestine and Egypt that could not be forgotten. The journalists had recorded many of them at that time. Some of them were published in the newspapers. They were available with his secretary, who had added them to the letters we mentioned previously.

His criticizing poetry

He was too sensitive, accurate in criticizing and understanding poetry and he had memorized too many verses of good poetry. Whenever he talked about a subject he evidenced his subject with chosen verses of poetry to confirm his opinion.

Once he noticed my astonishment about his acute memory of many subjects of literature that might slip away because of his old age and his many public affairs. He said to me: "This is from the age of youth but now I memorize something and after some hours I forget it."

He had a good faculty to compose good poetry. He practiced this during his youth but then he gave it up to the scientific subjects, to which he devoted his mind and pen. He permitted no one to narrate any poetry of his.

It was said that he had a good poem, in which he had elegized the great allama Skeikh Musa Sharara. It affected people too much. Sayyid Sharafuddeen was then in the first stage of his youth.

His sense in recognizing poetic meters was so sharp that he did not mistake any of the meters even they were too near and this was due to his acute sensitivity and not his knowing of metrics. I noticed that from him many times.

His generosity

He was a high example of generosity of morals and hand (giving). His morals were morals of a generous Alawite man. He respected the old, pitied the young, sympathized with the poor and pardoned badly doers.

As for his liberality, he was an example of that throughout his life, which was full of great acts. This aspect was clear in him. It was well-known by his relatives and friends since he had been a student in Holy Najaf, the capital of knowledge and religion. The examples on this matter were many but we mentioned here just a few of them:

1. Once he saw one of the students of the Hawza[27] of Najaf in ragged clothes that did not fit a student of religious studies, who had to have a special dignity. He was in the yard of the shrine of Imam Ali (s). Sayyid Sharafuddeen put off his own cloths and offered them to that student and came back home wrapped in his aba. He was then in the first month of his marriage.

2. One day he entered the house and found that his family had served good food for an occasion. He took all the food to his neighbor preferring his neighbor to himself. Those, who were familiar with him, said that his mother accepted that from him delightfully and always prayed Allah to make him succeed.

3. When he was in Najaf his expenditure came to him from his father and from his grandfather ayatollah Sayyid al-Hadi as-Sadr. It was more than his need and so he always spent the further amount on some of his study-mates.

4. Sheikh Imran Hadeeda an-Najafi said that once he had been in Mecca in the year when Sayyid Sharafuddeen had gone to offer the hajj.[28] He complained to Sayyid Sharafuddeen that he was in need of a jubba. Sayyid Sharafuddeen pointed to his own jubba hanged on the wall and said to him: "Take it with all what it has." There were ten Ottoman liras in its pocket.

5. Sheikh Imran said too: "Sayyid Sharafuddeen had a big tent, in which he used to held religious ceremonies. Many hajjis of ulama and high classes used to attend his meetings. Some merchants of Muscat saw how much money Sayyid Sharafuddeen had spent. They offered to him one hundred Ottoman liras, which Sayyid Sharafuddeen spread at once among the needy and for the public affairs. The next day they offered to him another hundred liras and said to him that they were not of the legal rights and they were as a gift and they insisted on him to spend them on his own affairs. He accepted the liras from them and spent them on the affairs of the meeting itself, which was as a forum that hajjis came to from everywhere.

His dignity

All his life showed that he had a high dignity and a great personality.

I remember two events showing clearly this deep-rooted aspect in his high Alawite soul.

1. Sayyid Sharafuddeen was in Damascus during the reign of King Faysal the First when he had been exiled from his country and had been sentenced to death by the French. Among those, who had been included

by this sentence was the leader of Mountain Aamil Kamil Beg al-As'ad, the sincere patriot.

Because he (the leader of Mountain Aamil) was away from his country, he became in financial straits. He became obliged to send his messenger to Bint Jubayl to borrow from one of the rich people three hundred Ottoman liras in order to pay for some of his needs. The rich man sent to him thirty liras and apologized for not sending the rest. The leader became very angry and sent the money back with the messenger at once.

Sayyid Sharafuddeen heard of this matter. He went to visit the leader and offered to him three hundred liras. He refused to accept them because he knew that Sayyid Sharafuddeen was also in a financial strait. Sayyid Sharafuddeen told him that he had enough money at that time. The leader accepted the amount and thanked him.

When the two leaders returned to their countries and the situation returned normal, Kamil Beg al-As'ad visited Sayyid Sharafuddeen in his house and with him there was the amount of money. He offered it to Sayyid Sharafuddeen gratefully but Sayyid Sharafuddeen refused to take it and told him that they were one self that could not be divided and they had spent the money on their united selves. The leader returned to his country after he had become certain that Sayyid Sharafuddeen would never accept the amount.

The leader Kamil Beg al-As'ad visited Sayyid Sharafuddeen again having with him a document of entailment showing that he had entailed a property to Sayyid Sharafuddeen's elder son Sayyid Muhammad Ali Sharafuddeen, who was then in Holy Najaf. Kamil al-As'ad thought that matter had been concluded firmly and could not be revoked because an entail could not be changed or recanted. Sayyid Sharafuddeen smiled and said: "An entail does not become compulsive except by its conditions and among these conditions are delivering and receiving. Neither delivering by you nor receiving by my son have taken place and so this entailment is not compulsive. And thus the leader came back for the second time after he had become certain that Sayyid Sharafuddeen was serious.

The second event was that one day Sayyid Sharafuddeen with a delegation of some ulama went to visit King Faysal the First in Damascus. When the visit finished and he wanted to go back to Mountain Aamil, the king sent to him with al-Jabiry an amount of five thousand Ottoman liras as a gift. Sayyid Sharafuddeen accepted the gift gratefully and then he gave it back to al-Jabiry to be offered to the Arabic army in Syria as a

gift from him. Then he said: "I wish I was a dirham to put myself in the bursary of the Arabic army to defend Islam and the Arabs".

Professor al-Jabiry often mentioned this event when he mentioned Sayyid Sharafuddeen with honor and glorification. He narrated this event in every occasion.

These two events showed Sayyid Sharafuddeen's liberality and highness of soul at the same time.

His life always gave lessons of knowledge, morals, sincerity and generosity of manners and nature to the umma.

His assist to people of knowledge and pen

He cared too much for the people of study and talented writers and poets and he helped them as possible as he could. In fact many times he burdened himself with more than he could to help them. I remember that I have seen him, during one of my visits to Mountain Aamil, taking much care of an occasion of the coming back of one of the ulama of Mountain Aamil, who had finished his studies and was coming back to his country to begin his task in teaching and guiding people. I saw him (Sayyid Sharafuddeen) visiting a village after a village that neighbored the village of that coming back jurisprudent.

He made speeches before the people of those villages informing them of the high position of an alim and inciting them to take much care of him and to prepare all suitable circumstances for him to step toward a good future.

His encouraging authors and poets, in whom he found the ability to serve the welfare of people, was a famous matter that all people talked about in every occasion.

Once it happened that a famous learned poet had composed a divan, in which he had praised Ahlul Bayt (s), and offered a copy to Sayyid Sharafuddeen, who accepted it from him gratefully and offered to the poet an amount of money that befitted his own position and the poet's position. When the poet wanted to pay the costs of publishing his book, the publisher said to him that Sayyid Sharafuddeen had paid all the amount and that the poet had not had to pay anything.

His works

Sayyid Sharafuddeen in his works reminds us of the age of Alamul Huda Sayyid al-Murtadha. Their aims met together and their intents were the same. They both had the same aspect of insight, accurate thinking, firm evidence, right opinion, getting to conclusion in a shortest way,

deep research, bright style, fidelity in quoting and avoiding all what was far from the scientific facts.

He also looked like him in the high religious authority and he was near to him even in age.

It was no wonder because they were from one lineage and one dynasty. They belonged to the same grandfather Musa Abu Sibha, who was one of Imam Musa al-Kadhim's grandsons.

Sayyid Sharafuddeen followed the same way that had been followed by the teacher's son and the first teacher Sheikh al-Mufeed, his disciple Sayyid al-Murtadha and the graduate of their school, the chief of the sect (the Shia) Sheikh at-Toossi (may Allah have mercy upon them).

This holy scientific trinity had offered to the religion of Islam and to the doctrine of the Shia great services, which history had perpetuated inside the souls of the generation throughout the ages.

Sayyid Sharafuddeen absorbed the souls of all these men inside his Alawite soul so he was from them and they were from him and then all these men together formed this flowing flood of knowledge that came out via this Alawite eloquent tongue and this firm pen that had formed these immortal books in eloquent expression, accurate depiction, deep meaning, clear aim and wonderful style, with which this pen had acted as it liked and as the truth and fact liked. It was this that had led people to regard and appreciate this man during his life and to keep his mention alive after his death.

He will remain alive and immortal in the people's minds throughout the ages as long as his works are recited and his books are read and published.

Here are the titles of his immortal works:

1. **Al-Muraja'at:** it is a sign and a miracle with its high eloquence, irrefutable evidences and honorable aim. It has been published twice during the lifetime of Sayyid Sharafuddeen and six times after his death. It has been translated into Persian, English and Urdu.
2. **Al-Fusool al-Muhimma fee Ta'leef al-Umma:** it is a loud cry in the way of uniting the umma. It has been published twice in Sayda (Sidon-Lebanon) and twice in Najaf (Iraq).
3. **The Answers of Musa Jarullah:** it is as answers on twenty questions offered by Musa Jarullah to the ulama of the Shia in the Islamic countries. These answers show his abundant knowledge and great information that suffice everyone looking for the truth. It has been published in Sayda in 1355 A.H./1936 AD. And another time in Sayda too in 1373/1953.

4. **Al-Kalima al-Gharra' fee Tafdheel az-Zahra':** It has been published in Sayda attached with the second edition Al-Fusool al-Muhimma. It shows the high position of Lady Fatima az-Zahra' [29](s) and why she has been preferred to the all women of the world with irrefutable evidences.

5. **Al-Majalis al-Fakhira fee Ma'atim al-Itra at-Tahira:** it has been published in Sayda and Najaf. It shows the facts of the revolution of Imam Husayn (s) and the favors of this revolution on Islam and the Muslims. Also it has sayings quoted from great foreign personalities, who have discovered the greatness of Islam via Imam Husayn (s) in his eternal revolution against the arrogants and injustice.

6. **Abu Hurayra:** It has been published in Sayda and then in Najaf twice. It is a new gate for understanding the prophetic traditions and interpreting them in the right way. He followed, in this way, the virtuous Egyptian allama Abu Riyya in his nonesuch book Sheikhul Madheera. How this umma is in need to approach to the truth and to be away from bad fanaticism!

7. **An-Nass wel Ijtihad** (this book): it is one of the profoundest Islamic studies in the present age. It has been published for the first time by the Society of Muntada an-Nashr in Najaf during the life of the author. Sayyid Sadruddeen Sharafuddeen (the author's son) has published the second edition in Beirut with additions added by his father after leaving to the better world. It has been published by Darul Nahj Publications.

8. **Falsafatul Meethaq wel Wilaya:** published twice in Sayda. Although it is small in size, it is great in meaning and subject.

9. **Masa'il Fiqhiyya** (juristic questions): juristic subjects with profound research and accurate concepts showing the magnanimity and the abundant knowledge of the author. It has been published during the author's life in Sayda and then in Egypt, Beirut and Kerbala.

10. **Hawla ar-Ru'ya:** a religious thesis discussing the matter of the impossibility of seeing Allah in a scientific way and by convincing evidences. It has been published in Sayda in 1370 A.H.

11. **Ila al-Majma' al-Ilmi** (to the scientific convention): In this book he refutes the fabrications ascribed to the Shia and sends advices to the scientific convention inciting it towards agreement and to avoid disagreement and separation. It has been published in Sayda in 1369 A.H.

12. **Bughyatur Raghibeen** (manuscript): includes biographies of the famous personalities of the family of as-Sadr and Sharafuddeen with biographies of their teachers and students besides photos from those

ages. It is one of the good books that is considered to be at the head of the books of biographies.

13. **Thabtul Athbat fee Silsilatur Riwayat:** In this book he talks about his teachers and the great ulama of the Islamic sects in a wonderful style. It has been published in Sayda twice.

14. **Zaynab al-Kubra** (great Zaynab): a good thesis, in which he has talked about the high position of Lady Zaynab (Imam Ali's daughter) (s) and her eternal situations in Islam. It was a speech he had made in the holy shrine of Lady Zaynab (s). It had been recorded and then published in Sayda.

His lost works

Sayyid Sharafuddeen had written many books other than these mentioned above, which would have enriched the Arabic library with great knowledge, but the storm of France willed to blow them away during the events of the twentieths. The French burned them as they had burned the house before them. Whenever Sayyid Sharafuddeen remembered them, his soul was about to leave his body because of regretting.

In order to immortalize those books, we mention them here:

1. **Sharh at-Tabsira:** in jurisprudence and in three volumes about purity, judgment, witnesses and inheritance.

2. **Ta'leeqa ala al-Istis-hab:** from the theses of Sheikh al-Ansari in Usool, one volume.

3. A thesis about the will of a sick man (who is about to die).

4. **Sabeel al-Mu'mineen:** about imamate, three volumes. Sayyid Sharafuddeen told me once that this book was the best of what he had ever written at that time.

5. **An-Nusoos al-Jaleela:** about imamate too. It had forty traditions agreed upon by all the Muslims and forty traditions from the sources of the Shia.

6. **Tanzeel al-Aayat al-Bahira:** about imamate, one volume depending on one hundred verses from the Holy Qur'an revealed about the imams according to the Sunni Sihah of traditions.

7. **Tuhfatul Muhaditheen feema kharaja feehi as-Sunna minal Mudha'afeen:** a unique book that no book had ever been written like it.

8. **Tuhfatul Ass-hab fee Hukm Ahlil Kitab.**

9. **Ath-Tharee'a fir-Radd ala al-Badee'a:** Badee'a of an-Nabhani.

10. **Al-Majalis al-Fakhira:** four volumes; the first about the life of the Prophet (s), the second about the life of Imam Ali, az-Zahra' and

Imam Hasan (peace be upon them), the third one about Imam Husayn (s) and the fourth about the other nine imams (s).

11. **The writers of the Shia in the first age of Islam:** some of its chapters have been published in al-Irfan Magazine.

12. **Bughyatul Fa'iz fee Naql al-Jana'iz:** most of it has been published in al-Irfan Magazine. It refuted those, who thought of the prohibition of transferring dead bodies (from a tomb to another).

13. **Sir Bughyatus Sa'il an Lathm al-Anamil:** including eighty traditions from the Sunni and the Shia.

14. **Zakatul Akhlaq:** some of its chapters have been published in al-Irfan Magazine.

15. **Al-Fawa'id wel Fara'id.**

16. **A comment on Sahih of al-Bukhari.**

17. **A comment on Sahih of Muslim:** these two books show clearly the abundant knowledge of Sayyid Sharafuddeen about the traditions and his great ability in refuting and concluding.

18. **Al-Asaleeb al-Badee'a fee Rijhan Ma'atim ash-Shia:** depending on rational and traditional evidences that prove the permissibility of practicing the obsequies by the Shia on their occasions.

These are the books that have had different Islamic studies in jurisprudence, traditions, biographies and distinguishing the narrators of the prophetic traditions. The French have burned these books out of their grudge against them and against Sayyid Sharafuddeen, who has fought them with his heart, tongue and hand.

Sayyid Sharafuddeen regretted bitterly whenever he remembered his burnt books and often said: "The sorrow when losing a son may disappear but the sorrow of losing the product of intellect remains and continues until the last moment of one's life."

But Sayyid Sharafuddeen has recompensed this great loss with what he has written of great immortal books that will remain as long as there is life on the earth.

His projects and heritage

When Sayyid Sharafuddeen came to live in Soor, the Shia had no even one mosque to gather them and to offer their obligations in it. He possessed a house and entailed it as a (Husayniyya) mosque, in which he led the Shia in offering the prayers, taught the believers religious lessons and principles and met with them to settle their problems.

After that he established a mosque, which was one of the stateliest and most perfect and beautiful mosques. It had two big domes, a high

minaret and a wide yard in front of a wonderful hall connected with the gates of the mosque. In the middle of the mosque there were two pillars from Phoenician ruins.

Every year on the twelfth of Rabee'ul Awwal [30] Sayyid Sharafuddeen celebrated the blessed anniversary of the Prophet's birth in this mosque and people gathered from everywhere of Mountain Aamil. When Sayyid Sharafuddeen finished his eloquent speech and scholars and poets finished their words and poems, the crowds went towards the house of Sayyid Sharafuddeen to have lunch, which consisted of various and delicious kinds of food due to his Hashemite and Alawite generosity.

Every year he stressed on the brotherly connections and relationships between the two great sects; the Shia and the Sunni.

Choosing the twelfth of Rabee'ul Awwal [31] as the day of the Prophet's birth was a clear evidence showing his truthful Islamic spirit that he always invited to.

When finishing the celebration, he used to go to the mosque of his Sunni brothers to congratulate them and to participate them in the general Eid of the Muslims. In their turn they thanked him for his prophetic morals and paternal kindness towards all the people of Soor that he always did and with no differentiating between a sect or another.

The horizon of his thinking was so wide and his magnanimity was so great that he undertook all that might raise the society and did not object to the religion. He expressed his opinion through his wonderful saying "Guidance does not spread except from where deviation has spread"; therefore he determined to fight deviation by himself to spread guidance among people. He determined to walk in the way in order to make the Muslims safe from the barriers and obstacles that might block their way or puzzle their true Islamic culture. He established schools for them to learn the contemporary culture, with which the present age has armed, the culture that had to be mixed with the Islamic culture in order to be real Muslims as Islam willed for them.

He thought, in order to pave this way, to do the following:

First: He established a school called the Ja'fari [32] School to educate the new generation. It was a primary school consisting of fifteen classrooms besides the halls and yards. It was built on the roof of six big stores, which were to be the source of revenue to run the affairs of the school in the future.

Second: He established a club and called it "Imam as-Sadiq Club" for religious celebrations and cultural lectures.

Third: He added to the school and the club a mosque in the first floor and made it especially for the school and its pupils to offer their daily obligations in it. By this he ensured for the rising generation a primary culture based on religion and science. Undoubtedly if the base of a child was good, it would have a great effect on fixing beliefs and religion in the future.

Sayyid Sharafuddeen (may Allah have mercy upon him) thought that those pupils had to keep on studying in the secondary stage so that their bases would be firm and fixed that no effects could change their beliefs in the university. But what was the way for that whereas the matter needed a great assistance from Allah and supports from the people, who had to carry out this task and undertake its burdens, because the governments would not carry out such special projects although they were public educational projects?

Then who would do that?

No one came to his mind save his followers in the African countries of emigrations, who were as sons for him and he was for them as a father and a higher religious authority.

He sent to them his two sons Sayyid Sadruddeen and Sayyid Ja'far. Each of these two sons was as an example of his father. Sayyid Sadruddeen made speeches with the knowledge and eloquence of his father and Sayyid Ja'far came to them with the morals, politeness and kindness of his father. The two seas mixed and the place of emigration took out pearls and corals and then the edifice arose and it was the eternal Ja'fari College.

Sayyid Sadruddeen when making speeches, his voice reminded the people of his father's voice when talking with wisdom, knowledge and high politeness. He captivated the hearts and returned to the attendants the days of Sayyid Sharafuddeen, which had still been as a blaze on the front of time. People thanked this blessing with their tongues and hands. The delegation came back to Sayyid Sharafuddeen successfully with two hundred and fifty thousand Lebanese Liras that had formed that great edifice with its three floors and each floor with two wings, the first of which was sixty-eight meters long and the second was forty-one meters whereas both were ten meters wide. In the middle of the building there was a big tower having a big clock. In front of the building there was a yard of ten thousand square meters connected with the old school. There was a fence that made the buildings of the college as one unit that might be called as "the town of knowledge in Soor".

This Ja'fari College has become one of the best schools in Lebanon in the field of knowledge, culture and high morals. This was the hope of Sayyid Ja'far, who ran its affairs in the past and supervises it nowadays.

The Ja'fari College does not get fees from the poor but it gets fees just from the rich in order to carry out its duties towards the needy and their affairs.

Sayyid Sharafuddeen had established this school just to educate the rising generation of the rich and the poor equally.

Because of his too much care for the needy, Sayyid Sharafuddeen had established the Society of Charity to help the poor and to look after them and to carry out the procedures of burying their deads and because of this there was no beggar or needy in Soor.

His visiting the sacred places

In 1355 A.H. Sayyid Sharafuddeen visited the sacred places in Iraq and visited his uncles and relatives of Aal [33]as-Sadr. A group of ulama, ministers, lords, deputies and chiefs had received him until the bridge of Fallouja . At the head was the chief of Iraq Sayyid Muhammad Baqir as-Sadr, who was the chief of the House of Lords at that time.

At honor of Sayyid Sharafuddeen, Sayyid Muhammad Baqir as-Sadr[34] invited the ulama, ministers, lords, deputies and famous personalities to three invitations.

The house was crowded with ulama, leaders and ordinary people every day.

The learned Muslim class seized the opportunity of the availability of Sayyid Sharafuddeen in Iraq and began to put forth different religious questions and whatever ununderstandable traditions narrated from the infallible imams (s) and he answered every question in clear eloquence and irrefutable evidences.

I still remember that splendid meeting, in which many questions about conflicting traditions that each of them contradicted the other were put before him. Sayyid as-Sadr asked Sayyid Sharafuddeen permission to answer the questions. He began to answer the questions one after the other explaining with clear eloquence and bright evidences and removing the clouds of that contradiction from those traditions that drew all the attentions towards him and made all the believers regard him highly and admire his accuracy, quick-wittedness and firm evidencing.

Sayyid Sharafuddeen confirmed the answers of Sayyid as-Sadr showing his admiration and high regards.

The attendants admired Sayyid as-Sadr very much for they thought that he had been interested in politics totally and turned away from the religious subjects although they knew about his excellent scientific degree he had got when studying in Holy Najaf during his youth.

When the meeting ended, the people left and Sayyid Sharafuddeen became alone with us, he said: "If a tradition has two meanings; a primary meaning that comes to people's minds and a secondary meaning that does not come to mind except after long pondering, the second meaning will be as the first meaning in the mind of Sayyid as-Sadr."

Sayyid Sharafuddeen visited the shrines of the infallible imams in Kadhimiyya, Samarra', Kerbala' and Najaf. People received and welcomed him in all these sacred places in a splendid way that befitted his high position.

Before receiving him in Holy Najaf, the capital of knowledge and religion, his book "al-Muraja'at" in its first edition had reached there. It occupied the highest position inside the selves of the ulama and scholars of Najaf. They all were waiting for the author of al-Muraja'at impatiently.

Sayyid Sharafuddeen became the guest of his aunt's son, the great religious authority ayatollah Sheikh Muhammad Redha Aal Yaseen, whose house was full of the people of knowledge and virtue. The scientific talks prevailed over the meeting and Sayyid Sharafuddeen had witnessed rounds that showed his great rank in branches and basic principles (Usool) of religion. The ulama of Najaf said then: "The good ability of Sayyid Sharafuddeen in scientific evidencing, mentioning traditions and accuracy of conclusions make us feel that as if he is still among us and has not left the hawza."

Sayyid Sharafuddeen recalled his memories in Najaf and Najaf began anew talking about his favors during his youth, about his virtues during his old age and his lofty services throughout the ages of his life.

The members of Literature League seized the opportunity of the existence of Sayyid Sharafuddeen in Najaf during the occasion of Eid al-Ghadeer and held a big celebration on this occasion, to which they invited him besides the ulama and notables of Najaf. The poets recited poems talking about the Eid and about the virtues and favors of Sayyid Sharafuddeen. The poem of Professor al-Habboobi was the best in its high literature and abundant feelings among the other poems, which were full of tender feelings and sentiments.

After visiting Iraq, Sayyid Sharafuddeen kept on his travel towards Iran to be honored by visiting the shrine of Imam ar-Redha (s) and the shrine of Fatima al-Ma'ssooma (s) in Qom. He was the guest of his

aunt's son ayatollah Sayyid Sadruddeen as-Sadr, who had emigrated from Iraq to Qom in order to run the Hawza there.

Many scientific meetings were held between Sayyid Sharafuddeen and the ulama of Qom, who regarded him highly and admired his great knowledge and his clear Arabic eloquence.

In every city in Iran he passed by, he was received and welcomed splendidly due to his high position among the faithful Iranian people.

Najaf was in need of him

The great religious authority ayatollah Sayyid Abul Hasan al-Isfahani before his death had traveled to Lebanon for recreation. He settled down in Ba'albak. [35]The ulama and scholars of Lebanon competed to visit him. At the head was Sayyid Sharafuddeen. He was pleased very much to meet with him. Sayyid Abul Hasan found it a good opportunity to talk with Sayyid Sharafuddeen about the matter that Najaf was in need of him to be there and showed the utmost readiness to arrange his affairs and the affairs of everyone, who would be with him in a way that would benefit his rank and position. Sayyid Sharafuddeen thanked him for his generous sentiment and apologized with convincing excuses that prevented him from leaving his country.

Those, who were close to ayatollah Abul Hasan, said that he often said in the last week of his life: "Najaf is in need of Sayyid Sharafuddeen".

We understand from his previous request and mentioning the name of Sayyid Sharafuddeen in the last days of his life that Sayyid Sharafuddeen have had all what a religious authority has to have of great knowledge, firm evidences and wide comprehension of everything about traditions, narrators and Islamic jurisprudence that may not be easy except to very few of the ulama especially that Sayyid Sharafuddeen has clear eloquence, fluency in his speeches and a great ability of composition, which are necessary for a religious authority in the present age.

It was no wonder that Sayyid Sharafuddeen got all this regard from Sayyid Abul Hasan because a virtue would not be known except by its people and who was worthier than Sayyid Abul Hasan of virtues and of appreciating them?

His death and burial

The man of that big heart that beat with life and was full of knowledge and faith became silent after passing eighty-seven years of old, which had been spent in continuous jihad for the sake of Allah in spreading the pure sharia, making the umma familiar with the two weighty things; the

Book of Allah and pure progeny of the Prophet (s), guiding people towards their purity and welfare and leading them on the right path as Allah and His Messenger had ordered.

He wanted, some years before his death, to go back to Iraq, the place of his birth, of his growing up, of his study and the nation of his family and relatives to renew the age he had spent near them and to recall those happy days he had lived with them and to be, at the last moment of his life, beside the sanctum of his grandfather, the guardian (Imam Ali (s)), whom he hoped to be buried in his pure soil and to be joined with him in his sanctum!

Became silent that voice, which sounded with the truth and spread the mention of Allah. Calmed down those eyes, which stayed up to achieve justice and to look after the general Islamic welfare.

Went out that burning torch inside that genius mind, which kept on thinking of anything that might bring goodness to the umma.

Sloped those hands that stood against the untruth and stretched with goodness to fulfill the needs of the needy. Stopped that continuous movement of that pure body, which was a source of goodness and mercy all the time.

He left to the better world on Monday, the thirtieth of December, 1975 AD . / the eighth of Jumada ath-Thaniyya,[36] 1377 A.H.

When the news of his death was announced, the people of the villages of Mountain Aamil gathered in Beirut to farewell their great religious leader. Beirut , with all its ulama, scholars, chiefs, politicians and the rest of people, went out. At the head were the ulama and the rulers.

The honored coffin was put in a special airplane to Baghdad . The crowds of the Muslims were waiting for him. Baghdad and Kadhimiyya escorted him and then we went on towards Kerbala. Every village on our way took its share of escorting.

Kerbala did the best in carrying funeral rites in a way that befitted the high position of the deceased man. When the coffin reached Najaf before the sunset, Najaf went out with all its people; ulama, scholars, poets, notables and all classes of people. It was a memorable day that Najaf had never seen its like before. All that was because of the high position of the man inside the selves of all the classes of people due to his valuable works, his nonesuch scientific fame and his great favors on Islam and the Muslims.

The funerals were distinguished with quality and quantity in comparison with the other deceased ulama, who had been escorted before this

man, although among them were some ulama, who had resided in Najaf and had the general authority of taqlid.[37]

He was buried in one of the rooms in the holy shrine of Imam Ali (s) on Wednesday, the first of January, 1958 / the tenth of Jumada ath-Thaniyya, 1377 A.H. with crying and moaning.

The crowds of people cried and sighed bitterly over the great loss of this great man.

Najaf expressed its deep sorrow on the fortieth day of the great loss by holding two solemn celebrations by the two societies; Muntada an-Nashr and the Literature League. The poets and scholars praised the deceased man and his valuable works. In the first of their speeches they mentioned the sayings of the great ulama and religious authorities about the deceased man. Obsequies were held in Iraq, Lebanon and the rest of the Islamic countries continuously until the fortieth day after his death.

We pray Allah to have mercy upon this great deceased man and make the umma take advantage of his works and make us patient before this great loss. (The contentment of Allah is our contentment; Ahlul Bayt. We became patient before His affliction and He will reward us with the reward of the patient).

7-1-1964 AD. / 1383 A.H.
Kadhimiyya-Baghdad
Muhammad Sadiq as-Sadr

Introduction

[1] Mujtahid is a person accepted in Shiism as an authority on the interpretation of Islamic law.

[2] Ahlul Bayt: the Prophet's progeny (s).

[3] Al-Azhar is a centre of Islamic and Arabic learning centered on the mosque of that name in Cairo, Egypt. Muraja'at means reviews.

[4] Aalim is the singular form of ulama. Aalim is a jurisprudent or a scholar.

[5] In Iraq.

[6] He is Sayyid Sharafuddeen bin (the son of) Sayyid Yousuf bin Sayyid Jawad bin Sayyid Issma'eel bin Muhammad the grandfather of the two families aal (the family of) as-Sadr and aal Sharafuddeen bin Sayyid Ibrahim (surnamed as Sharafuddeen) bin Sayyid Zaynul Aabideen bin Sayyid Ali Nooruddeen bin Sayyid Nooruddeen Ali bin Sayyid Izzuddeen al-Husayn bin Sayyid Muhammad bin Sayyid al-Husayn bin Sayyid Ali bin Sayyid Muhammad bin Sayyid Tajuddeen (known as

Abul Hasan) bin Sayyid Muhammad (surnamed as Shamsuddeen) bin Sayyid Abdullah (surnamed as Jalaluddeen) bin Sayyid Ahmad bin Sayyid Hamza bin Sayyid Sa'dullah bin Sayyid Hamza bin Abul Sa'adat Muhammad bin Abu Abdullah (the chief of the chiefs of the Talibites in Baghdad) bin Abul Harth Muhammad bin Abul Hasan Ali (known as Ibnul Daylamiyya) bin Abu Tahir bin al-Husayn al-Qat'iy bin Musa Abu Sibha bin Ibraheem al-Murtadha bin Imam al-Kadhim bin Imam as-Sadiq bin Imam al-Baqir bin Imam Zaynul Aabideen (as-Sajjad) bin Imam Abu Abdullah al-Husayn bin Imam Ali bin Abu Talib (peace be upon them all).

[7] He is the Seventh imam of the Shia.

[8] Aal means "the family of".

[9] He was born in Kadhimiyya in 1288 A.H. and died in it in 1330 A.H.

[10] She (may Allah have mercy upon her) was an example of virtue, intelligence, good memory, quick-witted, honesty and piety. She composed poetry in standard and colloquial Arabic. She was interested in holding meeting of consolation in Ashura (the tenth day of Muharram when Imam al-Husayn had been martyred) and the anniversaries of the deaths of the infallible imams in her house. The reciters (women) used to recite her poetry, which she composed for those occasions, in those meetings. Women often referred to her about the legal questions. On every event, she quoted for the women the fatwa of her brother Imam al-Hasan as-Sadr, whom she followed in her taqlid. She was buried in the private graveyard of aal as-Sadr beside her father and relatives' tombs. Her death caused wide sorrow in Baghdad and Kadhimiyya and for Sayyid Sharafuddeen, who was in Aamila in Lebanon. He held a meeting of consolation there and many famous personalities of the country had attended the meeting, at the head of whom was the great mujtahid Sheikh Abdul Husayn aal Sadiq, who had recited his wonderful poem, in which he had mentioned the dead woman's brother Imam al-Hasan as-Sadr. He recited: An imam but if no "No" was there We could say he was a prophet getting wisdom from the Best of the wise

[11] In Lebanon.

[12] In Islamic law, the independent or original interpretation of problems not precisely covered by the Qur'an, Hadith (traditions concerning the Prophet's life and utterances), and scholarly consensus; therefore the mujtahids (qualified jurists) had the right to give their personal judgments on the problems, after trying their best in researching, depending on firm evidences and proofs derived from the legal sources of the Shariah.

[13] Fiqh: jurisprudence, Usool: basic principles of religion.

[14] He was one of the prominent scholars. He was born in Najaf (in Iraq) in 1318 A.H. and died in Mountain Aamil (in Lebanon) after a long disease. He wrote an important book called Sheikhul Abtah about the biography of Abu Talib (Imam Ali's father) and the evidences that proved his faith and high position in Islam. It was one of the profoundest Islamic studies showing the great intelligence of its author and his high culture and wide knowledge. The book was published in Baghdad when the author was still in Iraq

[15] Sayyid Muhammad, the author of Madarikul Ahkam, died in 1206 A.H. when he was eighty-eight years old. He was the brother of our grandfather Sayyid Nooruddeen Ali from his father and our grandfather was the brother of Sheikh Hasan, the author of al-Ma'alim, from his mother.

[16] Sayyid Issma'eel as-Sadr died in 1338 A.H. Sayyid Hasan as-Sadr was born in Kadhimiyya in 1272 A.H. and died in 1354 A.H. Each of them was a general imam and authority for the Shia allover the Islamic world.

[17] He was born in 1235 A.H. and died in 1316. He was buried in his private graveyard in the yard of the holy shrine of Imam Kadhim (s) in Kadhimiyya-Baghdad. His biography had been mentioned in al-Bughya in details and also had been mentioned in Takmilatul Amal written by his son Imam al-Hasan as-Sadr. A'lam ash-Shia and Takmilatul Amal is a book including biographies of thousands of the Shia ulama of the different ages. This book shows the greatness of the Shia and their high position in knowledge and the eternity of their ulama in history. It is one of the best books of biographies.

[18] Najaf, Kadhimiyya, Samarra ' and Kerbala' are religious centers in Iraq .

[19] Nowadays Damascus . But then, Sham encompassed the present Syria , Jordan , Lebanon and Palestine .

[20] There is no God but Allah and Allah is great.

[21] Sayyid Ali al-Ameen had gone to great mujtahid and highest authority at that time Sayyid Muhammad Hasan ash-Shirazi to get permission (in ijtihaad) but Sayyid ash-Shirazi referred him to his disciple, who was entrusted with such tasks, ayatollah Sayyid Hasan as-Sadr. After some deliberations he was permitted to be as absolute mujtahid. The permission was offered to al-Mirza, who signed it. Sayyid al-Ameen was the only one among the ulama of Aamila, who had got certificate, which

paved the way to him to have the absolute scientific and public leadership in Aamila after his return to it from Iraq .

[22] It is said that this is the same cave, in which one of Sayyid Sharafuddeen's grandfathers has hidden when fleeing from al-Haza'ir, the famous tyrant, and Allah has saved him from the injustice of the arrogant when he has set out towards Iraq resorting to his infallible grandfathers.

[23] It was one of Imam Ali's surnames.

[24] Mawlood Basha came to Alma wearing ordinary Arabic cloths pretending as if he was a merchant of sheep. He went to Sayyid Sharafuddeen's house as a guest. No one of the people of the village felt anything about this guest because they had accustomed to see guests from different classes in the house of Sayyid Sharafuddeen.

[25] In Holy Najaf there were Sayyid Sharafuddeen's sons; the great allama Sayyid Muhammad Ali and his two brothers the genius poet Sayyid Muhammad Redha and the famous writer of the Arabs Sayyid Sadruddeen and their cousin allama Sayyid Nooruddeen Sharafuddeen, who was the prime chancellor of the High Legal Ja'fari court of appeal in Beirut .

[26] Aal means the family or the progeny of.

[27] Hawza is a theological college, where students can specialize in Islamic law, philosophy, theology, and logic.

[28] It was in 1340 A.H. He went by sea to offer the hajj. With him there were a great number of people from his country Aamila. He led those people crowded in al-Masjid al-Haram in offering the prayer. He might be the first Shia imam who could lead the great masses of people in Mecca in offering the prayer. This made him as a famous religious authority, about whom people began to talk here and there. King Husayn welcomed him warmly and they both washed the Kaaba. He met with him many times. In honor of him, King Husayn invited famous ulama and leaders from different countries in a big invitation.

[29] The Prophet's daughter (s).

[30] It is the third month in the Islamic calendar.

[31] Some Shia ulama thought that the birth of the Prophet (s) was on the twelfth of Rabee'ul Awwal whereas most of them believed that the birth was on the seventeenth of the same month. Sayyid Sharafuddeen preferred the first opinion, which most of the Sunni ulama believed in. Sayyid Sharafuddeen celebrated on this day in order to unite between the different sects of the Muslims.

[32] Referring to the Shia and the name “Ja’fari” is derived from the Name of Imam Ja’far as-Sadiq (s), the founder of the Shiite school.

[33] Aal means the family of.

[34] He was born in Kadhimiyya in 1300 A.H. and died in 1375. He was buried in the graveyard of Aal as-Sadr beside the tomb of his father ayatollah Sayyid Hasan as-Sadr, the patriot leader, who was well-known of his bright situations towards his country and people. He was really a religion in politics and good politics in religion.

[35] A city in Lebanon .

[36] The sixth months in the Islamic calendar.

[37] Taqlid: accepting and following the opinions of a mujtahid or a religious authority concerning the religious affairs.

[4] This chapter has been translated into English and is available from the Islamic College for Advanced Studies (ICAS) Press, London.

Chapter 35

AYATULLAH MIRZA JAWAD MALIKI TABRIZI - (1875-1925)

The distinguished jurispudent and perfect mystic Haj Mirza Javad Agha Maliki was born in Tabriz . His exact date of birth is not known, but according to a work he wrote in his youth it seems that he was born around 1292/1875. After completing his education in his home town, he left for Najaf where he benefited from the greatest scholars of his age. He studied *fiqh* under the eminent jurisprudents, Haj Agha Ridha Hanafi (author of *Misbah al-Faqih*), and Muhaddith Mirza Husein Nouri, (author of *Mustadrak al-Sail*). He studied *usul* under Allamah Mulla Muhammad Kazim Khurasani (author of *al-Usul*),

Agha Maliki was also fortunate to come into contact in Najaf with the most celebrated Gnostic of that time, Akhund Mulla Husein Quli Hamadani who was highly proficient in the Islamic sciences, especially ethics (*akhlaq*) and mysticism (*irfan*). Agha Maliki spent several years with him and during this period acquired profound knowledge of moral ethics and applied mysticism from his illustrious teacher.

He attained such high spiritual stations in Gnosticism that a great jurispudent and scholar Sheikh Muhammad Husein Isfahani (famously known as Kumpani) - himself a leading authority in *irfan* – wrote to him seeking spiritual advice and instructions regarding ethics and mysticism.

Agha Maliki returned from Najaf to his hometown Tabriz in the year 1320AH, but due to the upheaval at the time of the constitutional revolution, the conditions in Tabriz deteriorated, and he was forced to migrate to Qum . Here, he started teaching jurisprudence from Mulla Mohsin Faiz Kashani's *al-Mafatih al-Sharayi' al-Fiqh*. He also nurtured a special group of students and introduced the more able ones into the wayfaring.

He ran two classes in ethics (*akhlaq*). One was for advanced students, of whom, Ayatullah Khomeini was one) which he conducted at his house; the other was open to the public, which ran at the Faydhiyya Madressa and was attended by many people, even market stall holders. He also busied himself in writing and left behind many works.

Ultimately, after living a fruitful life full of learning, teaching, writing and purification of the self, he left this transient world in 1343 A.H. He is buried in the Shaykhan garden in Qum, near the tomb of Mirza Qummi. On his grave the following verse is written in Persian: **"The world lost its soul, and the nation lost its shelter."**

The Effect of His Discourses

Ayatullah Sayyid Husein Fatimi Qummi (one of Agha Tabrizi's greatest students) calls: **The Ma'sumin (A) have stated, "That counsel and speech that comes forth from the heart enters the hearts of the listener, and if it merely comes from the tongue, then it does not go further than the ear of the listener."** The words and advice of Haj Agha Tabrizi may God sanctify his spirit – were such that they struck to the hearts of the audience like brands of fire. They transported the listener to another place. And when we came to a gathering, we would observe that everybody had been affected in the same manner. After his passing away, I have always hoped to attend a similar gathering but I have never experienced anything like it.....

His Words used to shake the Listener

Such was the deep effect of Ayt. Maliki Tabrizi's words that often listeners would overcome during his speech. Once he mentioned something so profound that a stall-holder who was listening collapsed. When someone mentioned this to Agha Maliki, he commented, **"This is nothing, our Master, (the champion of champions), Ali bin Abi Talib (A) would often faint out of fear and awe of Allah."**

The High Status of the Graveyard of Agha Tabrizi

About the graveyard where Agha Maliki is buried, Allamah Tehrani states: Agha Hashim Haddad (the great 'Arif, and illustrious student of Sayyid Ali Qadhi Tabrizi) would often mention the special and high status of the graveyard of Agha Tabrizi because of the pious and lofty souls buried there.

Allamah continued, **"It is proper for students of the Hawza and those who are engaged in spiritual wayfaring to spend much time in this graveyard, in order to benefit from the great spiritual power and blessings that emanate from there."**

Many other great Shia scholars are buried in this graveyard, including Zakariya al-Qasbi, Zakariya b. Adam, Mirza Qummi, Mirza Jawad Agha Maliki Tabrizi, Mirza Ali Agha Mirza, and many more.

His manner of instruction

Marhum Mirza Abdulla Shalichi narrated: Our late teacher, Mirza Jawad Agha Tabrizi was both a Mujtahid in *fiqh*, who had a Risala 'Amaliyyah, as well as an Arif at the highest station. His instructions to his students even encompassed matters to do with eating, sleeping, sitting and talking. He would advise us not to eat so little that we may

weak, nor to eat so much that we might become lazy and indifferent to worship. He says, "It is below the dignity of one who considers himself a human being to ever s

Mirza Shalichi added, "I still go to my late teacher's graveside to benefit from would advise anyone in need to go there, recite Fatiha and then ask for his ne God for the sake of (with the Wasila of) this great scholar – I am certain you achieve your desire."

His station in the eyes of Allah swt

Mirza Shalichi adds, "Occasionally my late master would impart training and tion to me simply by staring intently for a while into my eyes."

He narrates, "Once after the Fajr prayers, I rushed to the akhlaq class of my teacher Maliki. He came to stand next to me and asked, "What do you see?" I suddenly aware of the presence of many souls who had come to participate in the class. They were talking quietly amongst themselves.

Then my teacher said to me, "Do not think that the ability to see into the realm of t is a high station. In comparison to the wonders that wait for he who dedicates himself to the path of spiritual wayfaring, this is very superficial."

His deathDied in 11/11/1343AH – 3rd July, 1925 AD)

Haj Agha Hussein Fatimi, a pious ascetic and an intimate friend of Agha Ma narrated: "When I returned from the Jamkaran Mosque, I was informed that Haj Agha Maliki has inquired about me. Since, I knew that he was sick I rushed to see him. I found him lying in a bed, neat and clean, bathed, perfumed, and hair dyed for *Zuhr* 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 manifested in his body; thus, the meanings of the hadith: "the Salat is a believer's heavenly journey" truly manifested for him.

Also, the meanings of "get readied for the prayer" '*qad qamat as-salat*,' which in accordance to traditions has been described as the time of meeting with the Beloved, too materialized for him, because he rushed to meet his Beloved with prayer".

Ayatollah Mirza Jawad Maleki Tabrizi (May the Mercy of God be upon him) by bas Jaffer London

Purification of the soul and struggle for its perfection is a fundamental Islamic principle. The Holy Quran in an absolutely unique style emphasises on self-purification as the way to eternal success and salvation.

"Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his self." 91:9-10

The path to this success is a lifetime struggle and the journey of self purification when lovers meet.

*"O man! Verily, you are endeavouring towards your Lord an endeavour until you meet Him."*84:6

The methodology of how to successfully pass the trip is the subject of Islamic mysticism called Irfan. However, Islamic Irfan like many other Islamic sciences has been often misused and misrepresented and hence those who fail to distinguish the authentic from the forged tend to deny the whole subject. The weakness of this approach is similar to that of Islamic jurisprudence (al-Fiqh) for the reason that some so-called jurists have utilized logic and inference in their deduction or relied on non-authentic Hadiths!

From the rise of Islam to this present day, many devoted Muslims have struggled on the Path of nearness to the Almighty Allah. Among them were the true followers of the Prophet of Ahlul-Bait (a.s) who were satisfied from the pure prophetic fountain of Kauthar; the holy hands of Ahlul-Bait.

A wayfarer is in inevitable need of a well educated and experienced teacher and guide who can guide the new and inexperienced wayfarer step by step towards perfection.

Stepping into the lifetime journey of self-purification and perfection by reading mystical texts is more dangerous than self-treatment by reading a medical book. Thus, mystics consider it quite mandatory for a wayfarer to work under the full supervision of a learned and experienced mentor and guide.

Imam Khomeini (r.a.) enjoyed the company of the best teachers of Irfan during his early learning period. After Ayatollah Muhammad ali Shah-Abadi, whom we discussed in Part 99, Ayatollah Mirza Jawad Maleki Tabrizi (r.a.) was the second most important teacher of Imam Khomeini in Irfan.

The late Ayatollah M.J. Tabrizi known as 'The Beauty of Wayfarers' (Qasr-e Salekin) used to hold two types of Irfan classes; one for the public in 'Faydiyeh Saadiah' Qom and another, a private one, in his home. Imam Khomeini (r.a) was among his students of private students.

The lessons of Ayatollah Tabrizi were so influential that as he was talking, his students were in tears crying out loud. Sometimes the power of his sincere talks would pierce the hearts of his students so deeply that they would feel faint.

The Works of Ayatollah Tabrizi

Successful teachers are those who have two types of products; their literature and their students. It is said that even if the life of Ayatollah Tabrizi did not have any rest or reward other than his share in building the mystical personality of Imam Khomeini (r.a.) it would be enough for him.

Among the best celebrated books of Ayatollah Tabrizi, three books are the most famous

- 1) Asrarul-Salaat (**The Secrets of Daily Prayers**)
- 2) Moraqebatul-Sanah (Observation of the Yearly Devotions)
- 3) Leqa'u-Allah (Meeting with God) which is the **best mystical book written on this topic.**

Personal Characteristics of Ayt. Tabrizi

Irfan with no practicality and worshipping is rather just a bunch of expressions and a public fraud. **In the school of Ahlul-Bait (a.s) it is impossible for one to gain any spirituality unless by means of worshipping God in its divine prescribed method. The more spiritual the Shi'a mystic becomes the more they observe and practice the Shari'ah.**

Observing Night Prayers before dawn was a mandatory condition to be admitted into the lessons of Ayatollah Tabrizi. The late Shaalchi, one of his students narrates that (Ayatollah Tabrizi) was very strict about early rising for Night Prayers.

I requested if I could be exempt as I believe that would make me weak and would ruin my sleeping hours. Ayatollah Tabrizi said: Find a way to gain their consent. Tell them **dawn some elite people are in a sociable gathering with the Almighty God, do you want to miss it?"**

Ayatollah Jawad Tabrizi in 'Al-Moraqibaat' with regards to Night Prayers says: **"pointed angels will wake man up for the Night Prayers but he ignores the angelic call and continues his sleep again. They wake him up again. These wake ups are not by accident they are heavenly awakenings. If man took advantage of them and left the bed for the Night Prayers, those calls will be stronger and more permanent. But if he ignores them the angels will also give up."**

The angelic call may appear to you in the voice of your mother, your friend, or even the voice of Azan, all for the purpose of inviting you to a private heavenly meeting at dawn. For those who are interested in waking up for the Night Prayers it is also very much recommended to recite the last Ayah of Surah al-Kahf (18) in Arabic.

Dhikr Yunusiyah (The Call of Jonah)

It is narrated from the Prophet of Islam (s.a.w.) that whoever invoked to the Almighty God with the 'Call of Prophet Yunus' [holy Quran 21:87-88] his call will be granted. When asked the messenger of Allah (s.a.w.) if that call would be only for Prophet Yunus? The messenger of Allah (saw) replied: If it was for Prophet Yunus, then it will be for every Muslim. Don't you see that the Almighty Allah states: **'And thus do We deliver the believers.'** Ayatollah Tabrizi in his 'Asrarul-Salaat' says: "I asked my mentor, who was the best philosopher, Arif and experienced teacher and the most perfect spiritual physician I have ever seen in my life; "Which one of the physical worshipping from your experience is most effective to the heart? He replied: long prostration for about an hour or $\frac{3}{4}$ of an hour in which you repeatedly say: **"Laa Elaaha Ellaa Ant Sobhanaka Enni Kunto Mena zZalemin. Yunusiyah].**

When you recite it, you should observe your soul imprisoned in the jail of the fastened with the chains of immoral behaviour. During the prostration you should Allah and confess that you have been unfair to yourself not your Lord.”[i]

by Sheikh Mansour Leghaei http://www.ihic.org.au/articles.php?a_id=24

A wayfarer is in inevitable need of a well educated and experienced teacher and who can guide the new and inexperienced wayfarer step by step towards his/her perfection. Stepping into the lifetime journey of self-purification and perfection by reading the texts is more dangerous than self-treatment by reading a medical book.

Some experts in mysticism assert that what lead al-Hallaj[i]; to publicise his amazing statements was the lack of a proper mentor. Thus, learned mystics consider it quite necessary for a wayfarer to work under the full supervision of a learned and experienced and guide.

Imam Khomeini (r.a) enjoyed the company of the best teachers of Irfan during his young period. Ayatollah Mirza Jawad Maleki Tabrizi (r.a) was the second important teacher of Imam Khomeini in Irfan.

The late Ayatollah M.J. Tabrizi known as 'The Beauty of Wayfarers' (Jamalul-Wayfarin) used to hold two types of Irfan classes; one for the public in 'Faydiyeh School' in Qom and another, a private one, in his home. Imam Khomeini (r.a) was among his handful of students.

The lessons of Ayatollah Tabrizi were so influential that as he was talking his students were in tears crying out loud. Sometimes the power of his sincere talks would penetrate the hearts of his students so deeply that they would feel faint.

The Teachers of Ayatollah Tabrizi

The main teacher of Ayatollah M.J. Tabrizi in Fiqh was the late Ayatollah Hajj Agha Mirza Asadullah Khan Hamadani, and in the Fundamentals of Fiqh he studied under the late Ayatollah Mirza Asadullah Khan Khorasani. In Irfan he was the honoured student of the late Ayatollah Mollah Husayn Ali Nadwi Hamadani. About his Practical Irfan studies under Mollah Hamadani he said: After many years of asceticism I said to my mentor Mullah Husain-Qoli: "It has been two years that I have attended your lessons yet I have not gained any tangible mystical experience." The mentor told me: "Then you need to set the shoes of those whom you disagree with and follow them."

Personal Characteristics

1) Early Bird Irfan with no practicality and worshipping is rather just a bunch of illusions and hence a public fraud. In the school of Ahlul-Bait (a.s) it is impossible to gain any spirituality unless by means of worshipping God in its divine prescribed manner. The more spiritual the Shi'a mystic becomes the more they observe and practice the Islamic law.

Observing Night Prayers before dawn was a mandatory condition to be admitted to the lessons of Ayatollah Tabrizi.

The late Shaalchi one of his students narrated: "He (Ayatollah Tabrizi) was very strict about early rising for Night Prayers. I requested if I could be exempt as I believe that it would make me weak and would reduce my sleeping hours. Ayatollah Tabrizi said: Find a way to gain their consent. Tell them: "At dawn some elite people are in a sociable gathering with the Almighty God, do you want me to miss it?"

Ayatollah Jawad Tabrizi in 'Al-Moraqibaat' with regards to Night Prayers says: "The appointed angels will wake man up for the Night Prayers but he ignores the angelic call and continues his sleep again. They wake him up again. These wake ups are not by chance but are heavenly awakenings. If man took advantage of them and left the bed for Night Prayers, those calls will be stronger and more permanent. But if he ignores them, the angels will eventually give up."

The angelic call may appear to you in the voice of your mother, your friend, or even the voice of Azan all for the purpose of inviting you to a private heavenly meeting at dawn. For those who are interested in waking up for the Night Prayers it is also very much recommended to recite the last Ayah of Surah al-Kahf (18) in Arabic.

3. Nearness to Imam Zamaan (a.j)

Seyyed Jawad Shahroodi one of the students of Ayatollah Tabrizi narrated: "One night in a dream I saw Imam Zamaan (a.f) with a group of people as if they had attended the prayer with the Imam. I went forth to visit him and kiss his blessed hand. When I went closer I noticed a very honourable Sheikh beside the Imam on whose face the signs of magnanimity were apparent. When I woke up from my dream I was wondering who that Sheikh was until I saw Ayatollah Tabrizi and recognised the face and more surprisingly he also recognised me."

4. Sincerity

Ayatollah Musa Shobairi one of the students of Ayatollah Tabrizi narrates: "Ayatollah Tabrizi said: I had just written a book on a subject when I noticed that the late Faydhi (a.f) has also written another book on the same subject. I was wondering whether I should still publish my book. I offered a special prayer to visit Imam Sadiq (a.s) in my dream and asked him if with the book of Faydh Kashani I had to still publish my book. I saw Imam Sadiq (a.s) in my dream and asked him the question but he was silent. I insisted on asking him and he calmly told me: "The book of Faydh is sufficient." I then destroyed my book!

The Prescription of Ayatollah Tabrizi for Ayatollah Isfahani (Kompani)

Ayatollah Muhammad Husain Isfahani known as Kompani was an outstanding Jurist and philosopher of his time. In a letter to Ayatollah Tabrizi he requested him to give him a practical prescription for his spiritual perfection.

I quote parts of the prescription from my teacher Ayatollah Hasan-Zadeh who copied it from his teacher Allamah Tabatabaei:

“ ... The beneficial way in knowing the self is to endeavour in reducing your animality in the following disciplines:

1. Reducing your meals in that you don't have more than two meals a day and no meat more than two or three times in a week.

2. Reducing your sleeping hours in that you don't sleep more than six hours.

3. Endeavour in safeguarding your tongue and abstaining from heedless people. These three will be very helpful in reducing the animality of man.

As for accelerating and reinforcing your spirituality:

1. Permanent grief of the heart (not facial) in fear of not reaching your destination.

2. Thikr (remembrance of Allah) and Fikr (to think and ponder) as these two are the wings of flying to the heaven of knowledge. As for the Thikr the Thikr of Yunusiyah in the morning and at night is very much experienced and brings about many blessings. The number of times of reciting it is 400 times. As for the Fikr for a beginner the best is to ponder on death.”[iv]

Ascension to his Lord

Nearing the end of his life, Ayatollah Tabrizi was very ill and he could no longer hold water for his Wudu.

According to Seyyed Fatami-Nia one night before the demise of Ayatollah Tabrizi 250 Sheikhs in Qom had dreamt that the funeral of Ayatollah Tabrizi was processed by Imam Husain (a.s) was walking in front of his coffin.

The following day on the 11th of Thil-Hajjah in the year 1343 A.H. he made his intention for his Noon and Afternoon prayers. He stood up and made an intention for his prayer and as he raised his hands in the middle of his Takbiratul-Ihram his body and his soul ascended to his Lord to continue the rest of his prayer at the presence of his Lord forever. May God bless and elevate his status in Paradise .

Ayatollah Tabrizi (may God cover His mercy on him) is buried in a small cemetery in Qom near the Shrine of Ma'soomah (s.a) known as 'Sheikhan'. [v]

[1] Another important teacher of Imam Khomeini in Irfan was Ayatollah Mirza Asadullah Khan Maleki.

[2] Sharh Fosoos by al-Qounawi, the second most advanced textbook in Theoretical Irfan, is an explanation on Fosoosul Hekam (the Gems of Wisdom) by Ibn al-Arabi.

[3] Mesbahul-Ons (the Light of Intimacy) by Ibn Fanari, the most advanced textbook in Theoretical Irfan, is an explanation for 'Meftahul-Ghayb' by al-Qoonawi

[4] Manaselu Saa'erin by Khaje Abdullah al-Ansari with its most famous explanation by al-Kashani is the main textbook in Practical Irfan.

[5] Salawat of Fatima (s.a) is to say: “ Allahumma Sallé Alaa Fatima Wa Abiha Wa Ahl Bayha Wa Baniha Wa Serrel Mosta'da'e Feeha Be Adadeh Maa Ahata Behi Elmok.”

[i] Mansour Al-Hallaj was an Iranian famous Sufi lived between 858-922 AD who was executed for his ambiguous heretical statement: "I am the Truth".

[ii] Asrarul-Salaat p.46

[iii] Faydh Kashani was one of the outstanding Shia scholars died in

[iv] Ayatollah Hasan-Zadeh, 1001 Words, Word 301

[v] Tabib Delha, compiled by Sadiq Hasan-Zadeh.

HAZRAT GHUFRAAN MA'AB AYATOLLAH AL- UZMA SYED DILDAR ALI NAQVI - 1166(1752)-1235(1820)

Hazrat Ghufraan Ma'ab Ayatollah Al-Uzma Syed Dildar Ali Naqvi

Hazrat Ghufraan Ma'ab Ayatollah Al-Uzma Syed Dildar Ali Naqvi, Imam-e-Juma-wa-Jamaat son of Hazrat Syed Moyeen(1191 Hijri) was born on 17th Rabi-us-sani,1166(1752) and Died on 19th Rajab-ul-Muraj-jab,1235 Hijri i.e. 3rd May 1820 and buried in self built Husain-ia(Imambara Ghufraan Maab) in Lucknow.

The first such a learned who went to Iraq & Iran in search of religious knowledge and returned to India with the powerful religious degree of Mujtahid-Jameut-Sharayat. He wrote more than 30 books in Arabic and Persian out of his numerous pupils, approximately pupils were of historical fame. Fact is this that most of learned were attached with him directly or indirectly. He was the foundation stone of Ijtihad for learned. He at one hand was of world fame in different types of knowledge and leanings and on the other hand, a wonderful poet and a literary figure. His book "Imad-ul-Islam", "Maraat-ul-Uqool" dealing with Ilme Kalam is so voluminous and full of knowledge that no book either in shia world or in Islamic world stands in comparison of this book. There are five volumes of this book out of which two volumes are still not printed. Lucknow was his centre in Asfi era, Nawabs and officers of muslims population in whole India in general were of avadh regime particularly his target of reformation in respect of wrong traditions, non-religious activities, Sufi's akhbariyat etc. He created an atmosphere of Ijtihad and Taqleed in whole India. He stoped many wrong traditions observed by public in respect of mourning on martyrdom of Imam Husain(a.s). Which he spread on a large scale under religious bindings and laid down foundation stones of numerous Husainias in Lucknow and opened the door of Majalis, and also instructed (in his will) Sultan-

ul-ulema to keep himself everytime ready for services to Majalis and Azadari. He himself built two husainias.

Allama Shah Husain Jaisi said "Ghufran Maab is the first Mujtahid of India and a successful reformer".

He for the first time established Shia Jamaat prayer on 13th Rajab 1200 Hijri and also Namaz-e-Juma prayer on 27th Rajab 1200 Hijri under his own iqtida in the palace of Nawab Hasan Raza Khan, Minister of Avadh.

He built several mosque out of which one is in Jais and one in Nasirabad, also builds wells at different places and inspired Nawab Asifuddualah for the construction of a canal in Karbala,Iraq(which is even now present in Karbala).which is called Nahre Asafi. He arranged a huge amount of money for the help of Madaris and its students in Najaf,Karbala and other precious places and also taken part in construction of Imam Husain(a.s) Shrine which is in Karbala, Iraq. He created the atmosphere of co-operation between shias and sunnis and used his pen to spread the truth of religion. He arranged the grand library i.e Ghufraan Maab Library in Lucknow. Which became an inspiration to the people of coming era. He establish Madrasas for teaching the course of Ijtihaad where from hundreds of students were awarded the religious permission of Imamat for Juma & Jamaat prayers and also the permission of Ijtihaad to some students spread throughout whole India besides Lucknow. This successful action became the reason for spreading the mission of Ahulu-bayt all other the world.

wasiyatnama urdu

Source http://www.al-ijtihaad.com/ullema_ghufraanmaab_biography_en.html

From the same author on Feedbooks

Lessons from the Lives of our Ulema (2012)

A Compilation of Short lessons from the stories about the life of Ulema.

Prepared & Translated by Shaikh Abbas Jaffer.

IslamicMobility.com

Islamic-Laws.com

ULAMAA OF RECENT ERA (2012)

Biography of the Maraje, Ulama of the recent era. Including Imam Khomeini, Syed Hussain Borujerdi, Syed Arif Hussain Al Hussaini, Ayt Mohsinul Hakim Tabataba'i, Martyr Murtaza Mutahhari, Sjk Mohd Fadl Lankarani, Shaheed Beheshti, Syed Mohd Baqir Sadr, Ayt Marashi Najafi, Ayt Mohd Ali Iraki, Ayt Syed Mohd Taqi Behjat and many more.

ISLAMICMOBILITY.COM

ISLAMIC-LAWS.COM



www.feedbooks.com
Food for the mind