

ULAMA PRIOR TO 100 YEARS

Shaikh Mohammed bin Yaqoob bin Ishaq Kulaini. & Al Kafi

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 Imamate. 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 salatul 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 . He 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 Masoomeen(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

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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 Aimma 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 its 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 one's 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 ahaheeth, 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 Aamma 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 Aamma 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 Shi-ism. 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 Twelfth 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 Daeef, 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.

SHEIKH SUDOOQ

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.) Ray-Tehran near Shah Abdul Azeem

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 by and by. 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 Sudoq is the books written by him. The tomes of history record about 300 books authored by Sheikh Sudoq but 220 books are available in the libraries of the world.

Sheikh Sudoq'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". This too is a very important book on Fiqh and Hadith. Sheikh Sudoq 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. Another Book on Traditions with numbers Khisal by Shaikh Sadooq

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 hiding. 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 Maasomeen (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 Exagerration) 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 Sadooq 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 Sheik'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 Sudoq's father.

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 Hiding (a.s). Sheik Sudoq'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 Hiding (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 setting 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 Sudoq’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 Babawiyareturned 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 the 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 Atmam al Nema, is on the topic of the Ghaibat (Hiding) 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 Naisahapur. 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 hiding? 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 Kaabah. After completing the 7 circumambulations of the Kaabah 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 Kaabah. 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 Gheebat (Hiding)! 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 Gheebat! 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 ([.Kamaluddin 1 pdf](#) | [Kamuluddin 2 pdf](#) NEW) 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 Shafae 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 Murtada 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 speciality 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!

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<!--[if !supportFootnotes]-->[1]<!--[endif]-->. 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-Naáli 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-Mostahfazah; 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-Bardayee 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 Neishaboor. 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 Neishaboori, Abi Mansoor Ahmad ibn Ibrahim ibn Bakr Khorī, Abu Saeed Muhammad ibn Fadhl ibn Muhammad ibn Ishaq Mozakkar Neishaboori 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-Neishaboori cited some traditions for him in Neishaboor. In addition, a group of people cited traditions for him in Marv Rood among whom we can name the jurisprudent Abul Hussein Muhammadibn 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 cites.

The Birth of the Author - May God Have Mercy upon Him We are not precisely aware of the year in which he has 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 (khabab) 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.'

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 bondwoman, 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 Alistrabadi—the famous exegetist (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 Yahdhuruh 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-Ikhrwan*^[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.

SAHEB IBN E IBAD

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 theNaibs 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 Al 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 350H 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 Bashar”. 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 Hussain

(a.s) in Karbala was, “What happened was with Allah’s Wish! I am not responsible for the event!”

SAHEB IBN E IBAD BECAME 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 administrater and cleric, Saheb ibn e Ibad passed away in Rai Province near present day Tehran in Iran

Sayyid Razi

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 fihi 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

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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 Nahjal-Balaghah SayyidRazi 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

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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 Khwanshadh 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 grand- father 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 wamawalidihium (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 eldest 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 Hafs '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 Sabaean 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.

4. SAYED MURTADA ILM AL HUD& SAYED RADHI

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 Sadooq 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 Hadith. 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 guage 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 Murtadawas 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 Beneficent 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 asuage 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.

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, Sahebuzzaman, 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.

Mohamed bin Mohammed bin Noman Baghdadi - SHEIKH MUFEED

Born: 336, Wasit, Iraq Died: 413, H,
Baghdad Buried: Baghdad in Kazmain Shrine

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'allimor 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), Imamah (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 nonplussed 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 Jabbarreplied, "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 Muslimsaccept 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 riverside, 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 Sheikh’s knowledge to test. They put a question and the Sheikh 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

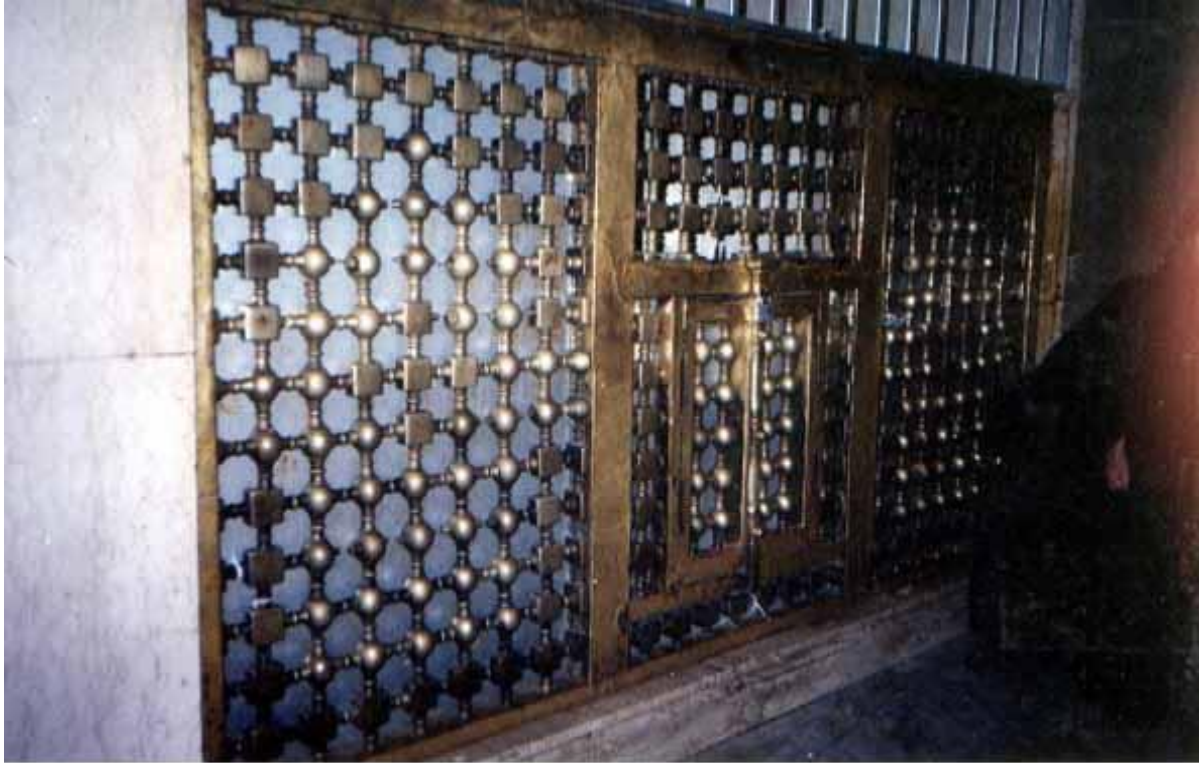
Repentance) and for this he must perform a Ghusl. When the person was on the way to Madina his eyes fell on a person who was being hanged. When a person witnesses such a scene, it is Mustahab that he performs a Ghusl. On the way he came across a large wild chameleon and killed it. When one kills such an animal, a Ghusl is Mustahab 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 Mustahab for him to perform Ghusl. He had slept in the night in a state of intoxication, it is Mustahab 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



ZARI-E-SHAIKH-E-MUFEED KAZMAIN

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 Inan-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 Saghani, 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-'Ilam* 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 *riwayat* 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 of majestic is 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 fivefold 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 *ahkam*.

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* is taken 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 (*shadhah*), 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-mansus*).

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 the *mashhur* 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. 449/11057), 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 *itlaq* 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 deferring 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-Itiqdat*, 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 (ʿa), 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 effected 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-saldu 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'qib al-Bayhaqi; 'Ali ibn Muhammad ibn Qutaybah al-Nayshaburi; Muhiammad 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, Sahebuzzaman, 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-Nabalaa* (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 grammer 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.

5. SHEIK ABU JAFAR TOOSI

Born: 385 H, Toos, Iran
Najaf, Iraq

Died: 460H,

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 Ibtada 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 Allah 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 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 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

Taoot- 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 puruse 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.

Photo of Shaikh Toosi's Grave & Library building



SHEIK AL RAEES BU ALI SINA- THE GREAT AVICENNA

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 Daaees will continue coming till their imam emerges from his hiding.

WHO WAS BU ALI SINA

A series of Daaees came when there was a dispute over the authenticity of the Daaee 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 Duaniqi 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 Duaniqi 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, Duaniqi 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 sometime 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 fireplace 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!

**SAYED RADI AL DEEN ABUL QASIM ALI
IBNE MOOSA IBNE JAFAR IBNE TAOOS**

Title : Radi al Deen Kuniyat : 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 Harkalisays 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 Taooswho 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 Taooshad 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

way 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 Lahooif”, 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.

SAYED ABD AL KARIM IBNE TAOOS

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 footmarks 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.

MOHAQQAQ HILLI

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 Hageela 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 Baghdad and a 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 Mohaqqaq 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.

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 Century 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 Mustahab (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 Mustahab 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 headquarters, 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.

ALLAMA HILLI

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 Zuhrprayer. 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 woship! 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 Shafaees. 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 Mohaqqaqeen 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 durbar 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 Hanbalischools to have a debate with Allama Hilli. Allama Hilli was seated on one side and the four opposing debaters sat on 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 Chingiz Khan, and his grandchildren 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 Khlwaja 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 Hadit. 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 an Allama. One of his mentors was a Sunni scholar. He had written a voluminous book in refutation of the Shia 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 Shia 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. Aftersome 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 Askari”. 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 Arabsaid, 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 cluding 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 rajeoon ulaika alaihim salawatu min rabbehim wa rehmatun”

“”Who when, misfortune befalleth 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 befalleth 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 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 Faqihs 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. Fakr 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!"

SHAHEED AWWAL- THE FIRST MARTYR

*ABU ABD ALLAH SHAMS UD DEEN
MOHAMMED Pdf book*

Name: Abu Abd Allah Shams ud Deen Mohammed ibne Jamal ud Deen Makki

Ttitle: 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 MOHAQQAQEEN

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 Mohaqqaqeen 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 Mohaqqaqeen 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 Mohaqqaqeen 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 Mohaqqaqeen. 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 “Taqlaed” in which he has recorded 1,000 Wajibaat (Mandatories). He also penned a book “Naflia” 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 Maliki, 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 Yadoosh, 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 persons 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 Tauba 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 “Lamaa” 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

Muhaqqiq al-Karaki

8xx AH Death 940 AH

Written by Arsalan Rizvi

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-Karkhi.

He was born Ali ibn Abdul-Aal al-Karkhi 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.

SHAHEED E SAANI—THE SECOND MARTYR

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 Mutakhireen (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 Mohaqqueen 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 Mohaqqaqeen. 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 tha 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.

Mohaqqqa 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, Mohaqqqa 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, “Perhaps 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 Rabbak—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 Istekhara 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 Ayoob 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 Karkiani and Shaheed e Awwal had offered prayers there and had made no objection about the direction of the Mehrab. Shaheed 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 3/4th of the book and the first 1/4th 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 3/4th 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 aftersuch 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 a 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

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ONE INCIDENT

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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 Mustahab (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 the 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`a*, 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-`Āmili, 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.

ALLAMA MUQDIS ARDBELI

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 Arbeli 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

countervened 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 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 21st 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 Ardbeli 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 !

ALLAMA SHEIKH BAHAI

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 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 Mujaddadad'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 anHadit 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 troubledFatima 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 liers. 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 sepciality 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 inIran, 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. Shek 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. Whenever 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 Abbasthere 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 Sheiq 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 Worshippers! 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, Banaglore 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.

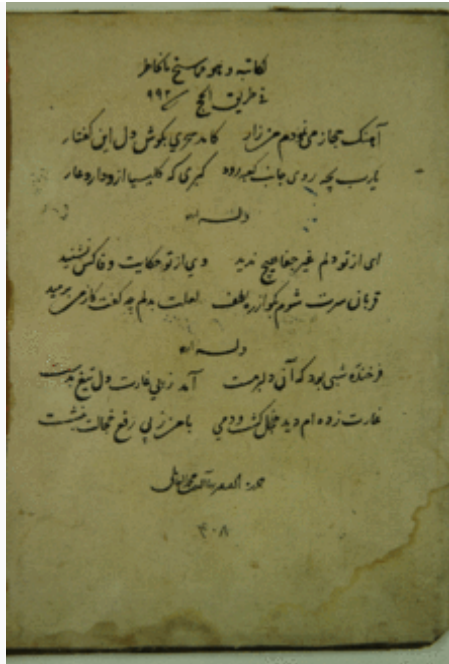
Thus commenced the progress of the Shias in the vast country with the efforts of Mulla Tahir!

ource Urdu Lectures of Moulana Sadiq Hassan Book

Baha' ad-Din al-`Amili

From Wikipedia, the free encyclopedia

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 Bahae (Persian: شیخ بهایی) (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]

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[edit]Biography

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.

[edit]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]

[edit]Pen name

According to Bahá'í scholar 'Abdu'l-Hamíd Ishráq-Khávari, 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]

[edit]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 Hessar 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.

[edit]Books

- Kashkoul (in Persian) (Persian: کشکول بهایی)
- Touti Nameh (in Persian) (Persian: طوطی نامه)
- Naan o Paneer (in Persian) (Persian: نان و پنیر)
- Sheer o Shekar (in Persian) (Persian: شیر و شکر)
- Naan o Halva (in Persian) (Persian: نان و حلوا)
- Jaame'e Abbasi (in Persian) (Persian: جامع عباسی)
- 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)

[edit]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]

[edit]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 Isphahan 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]

[edit]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-wahḍa al-wojūdīya" (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.

SHAHEED E SAALIS – QAZI NOOR ALLAH SHUSTARI HINDUSTANI

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 Rabeah (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 Mashhad 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 Mohhamed 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 enmasse 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 din'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 nvited 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 treasuries 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 aamanu al lazeena yaqemoonaa Salat wa yutoonaa 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 eKashaf". 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 Hassanawoke 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 a 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 rreturning 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. After some time 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 Fazland 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, Shafae 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 the 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 Ulemawho 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

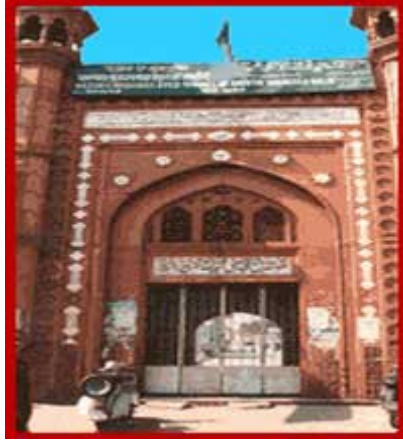
much that the Last Mogul, Bahadur Shah Zafar, during an illness, made a vow that on recovering he would make a Nazr (Offering) at the Dargah of Hazrat Abbas at Lucknow! This was the sacrifice of Shaheed e Saalis that the society in the Mogul Realm transformed so fast and the persecuted Shias could breathe 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 aoround 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

Tomb in Agra :-



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 guidancce 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.

MOHAMMED MOHSIN FAIZ KASHANI

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 Ale 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 nick-name of Mohsin. Because of his scholastic capabilities his mentor gave him the title of Faiz orbeneficent.

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 Kashanitook 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, Verse122

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 inKashan 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 judges 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 Sughraof 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 Toosicompiled 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!

ALLAMA MOHAMMED BAQIR MAJLISI

Name : Mohammed Baqir Majlisi ibn e Mohammed Taqi Majlisi

Siblings: Mulla Aziz Allah, Mulla Abd Allah; both brothers Mujtahids of much erudition.

His sisters too were ladies of erudition.

Born : Isfahan, Iran in 1037H (1616 A.D.)

Died : Isfahan, 1111 H (1690 A.D) at age 77 years

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 propagater 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 Hadith (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 Taqismiled, 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 prayes 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!

Molla Mohammad Mahdee

In the Name of the Most High

In 1128 A.H he was born in to a religious middle class family in Narauq, a village near Kashan. His parents named him Mohammad Mahdee. From the early years of his childhood, it became evident that he was a genius. He was registered in the hawza in Kashan when he was a young teenager, for he was really interested in education. In that hawza he benefited a lot from his knowledgeable teacher Molla Ja'far Beegdelee. He completed the levels of *moqaddamaut*^[1] *sat-h*^[2] and some of *khauredg*^[3] in the fields of Jurisprudence and Osool^[4] in Kashan.

About the year 1143, at the age of sixteen he traveled to Esfahan to continue his studies. There he benefited from the great jurists and philosophers who resided there. Some of his teachers were Mawla Isma'el Khaujoo'ee,^[5] Mohammad Harand ee^[6] and Auqau Mirza Nausair Esfahane^[7]. But Mawla Isma'el Khaujoo'ee had the highest status in the eyes of Molla Mahdee. The latter studied around thirty years with the former teacher in the various fields of Jurisprudence, Osool, Theology, Philosophy, Arithmetic, Geometry, and Astronomy.

Mohammad ibne Mohammad Zamaun Kaushaunee was another of Molla Mahdee's very influential teachers. The former was one of the experts in the field of Rejaul^[8] and Hadith^[9]. He was one of those experts who possessed the authority of narrating the traditions. Molla Mahdee benefited a great deal from him in the relative fields.

Of course, the very crucial task of studying Islamic studies in Esfahan did not stop him from his main duty as a clergy. At the same time, he put a lot of energy into preaching Islam for the people and spreading the word of God. For this purpose, he took all measures needed. He even learned Hebrew and Latin in order to discuss matters of religion with the scholars of Judaism and other minority religions in Iran, using their own holy texts to prove the rightfulness of Islam and Prophet Mohammad.

After thirty years of residence in Esfahan, he finally returned to his hometown, Kashan; but he did not stay there for long. He left Kashan to go to Karbala and Najaf (two cities in Iraq which were the main centers of Islamic studies in the Shia world). He stayed in Iraq for eight years (1175 a.h. - 1183 a.h.)^[10]. There, he took advantage of teachers such as: Sheikh Yoosof Bahraunee^[11], Sheikh Mohammad ???*Fatoonee*??^[12] and Vaheed Behbahaunee^[13].

Finally after many painstaking years of studying in Najaf and Karbala he returned to Kashan again; this

time to stay. With his return, Kashan, which had been vacant of such great scholars for many years, became one of the centers of hawza studies. The schools of Islamic studies regained the appropriate scholarly spirit in Kashan. Molla Mahdee became the head of this Shia intellectual center. Many of the Shia scholars of the next generation, such as Mohammad Bauqair Dashtee^[14], Hauj Mohammad Kalbau see^[15], and his own great son Molla Ahmad, were his pupils.

Molla Mahdee had three sons who all became celebrated scholars: Molla Ahmad^[16], Abolqausem^[17], and Mohammad Mahdee^[18], known as “AuqauBozorg”. Molla Ahmad was the oldest. The latter was born in 1185 a.h. in Kashan and became the most esteemed scholar in that region after his father. He wrote many books in various fields.

It has been recorded that Molla Mahdee took his oldest son with him on his last trip before Vaheed Behbahaunee died, and so Molla Ahmad had the pleasure of his acquaintance as well.

In Narauq in the Mirror of History, it is claimed that Molla Mahdee had two other sons by the names of Mohammad Bauqair and Molla Abolhasan. But, there is no mention of them in any other book.

MOLLA MAHDEE’S MORAL CHARACTERISTICS

Molla Mohammad Mahdee had [a great deal of] self-respect. He struggled with poverty ever since he began his way into the Islamic seminary [and even though he was in great need of money, he never asked anyone for help]. Poverty never absorbed his enthusiasm. He continued his studies with a heart full of hope and joy. In his Jaum-e-ossa'audaut, he states that self-respect is one of the very important human values; he writes, "It is better if the poor hides his/her poverty from others [as much as possible] and builds the spirits of austerity and self-respect in him/her than to ask people for help. He/she must not honor the wealthy for the sake of their wealth, which will lead to belittling him/herself. Instead, he/she should feel greater than them [and thus keep up his/her self-respect]. So, the poor should be indifferent to their wealth and should not expect anything from them."

One of his other very outstanding characteristics was his endurance: he had patience in the face of all hardships that befell him. An example of his endurance is how he studied at nighttime. Because he could not afford buying a candle or some oil for a lamp, he would go to the public restrooms and study under the lamps there until midnight.

Even though Molla Mohammad Mahdee was very tolerant of life's hardships, he did not have any tolerance for misleading ideas, beliefs and actions. Following in the footsteps of his great teacher, Vaheed Behbahaunee, he struggled against the *Akhbauree* School^[19] in the fields of Jurisprudence and Osool. Moreover, in his Jaum-o-

ssa'audaut he denounces Sufism and firmly affirms that the RIGHT PATH is that which the AHL-O-LBAYT have shown us.

He believed that the source of social and ethical injustice in a society is the unjust notions and actions of the rulers. Thus he concluded that any real reform must begin from the upper hierarchy in the society. In this regard, he writes, "The most important and crucial justice is that of the rulers, for peoples doing justice depends on the rulers [people look up to their rulers in this regard]. If a ruler acts justly, then his subjects will also be able to interact justly. Otherwise, implementing justice in a society would be really difficult; it would be almost impossible."

Another of Molla Mahdee's characteristics was his very delicate and poetic spirit. He had completed the highest mystical and ethical levels. He translated his spiritual feelings into poetry. The poems in his Tau'er-e-godsee [his book of poetry] and his other illustrate this fact.

HIS HEAVENLY DEPARTURE

After many years of hard intellectual and spiritual work in promoting the values preached by Islam, he finally passed away on the 18th of Sha'baun, 1209a.h. His death resulted in an outburst of mourning by the people of Kashan. His body was transferred to Najaf with great

esteem; he was buried beside the shrine of Ameer-ol-mo'meneen.

Molla Ahmad Naraqı

IN THE NAME OF THE MOST HIGH

The country of Iran has been the cradle for raising many great personalities. Its history witnesses the many great scholars who have reached the highest intellectual and spiritual levels. One of these shining stars of Iran's intellectual history is Molla Ahmad Narauqee, known as "Fauzel Narauqee"^[1]. He was born on the 14th of Jamaudetthaunee, 1185 a.h.^[2] during the reign of Kareem Khan Zand. He was born into a religious and scholarly family.

His father tutored him from the age of five until twenty^[3]. He studied the levels of *moqaddamaut*^[4], *sath*^[5], and *khauredg*^[6] with his father during these fifteen years. Molla Ahmad frequently refers to his father in his books by the phrase: "man elayhe fee jamee'el oloome estenaudee"^[7] [and this was because of his father's great personality]. Molla Ahmad, possessing an extraordinary intellect, completed the hawza levels and thus started teaching *Ma'aulem*^[8] and *Motavval*^[9] at a relatively early age.

After receiving the title of *ijtihaud*^[10] at the age of fifteen he traveled to Iraq with his father in order to continue the hawza studies in the main center of Shia hawza. In Iraq, his main teachers were Sayyed

Mohammad Mahdee Bahr-ol-oloom^[11], Sayyed Ali Tabautabau'ee^[12], Sayyed Mahdee Shahrestaunee^[13] and Sheikh Mohammad Ja'far Najafee^[14]. He benefited a great deal from these celebrated scholars.

Molla Mahdee, his father, died in 1209 a.h. As the result, he had to return to Kashan to take up his father's duty in heading the hawza in that region.

THE SOCIAL AND POLITICAL EVENTS OF HIS TIME

The two Persia-Russia wars of 1222 a.h. and 1241 a.h. both occurred during his life span. These were the two wars in Iran's history which lead to the treaties of Golestaun and Torkamanchauy between the two sides.

One of the other events of his time was the assassination of Mohammad Khan Qajar in 1212 a.h. After the latter's death, Fat-h'alee Shah seized power. Fat-h'alee knew that due to the peoples' strong faith, he had to show respect to the scholars in order to get the attention of his subjects. For this cause, he asked permission from Sheikh Ja'far Najafee^[15] for being crowned. Of course, as was obvious, this was just for the sake of ceremony and to please his subjects in order to strengthen his grasp of power. Fat-h'alee's next step in this process was to ask Molla Ahmad, who was Iran's greatest Shia intellectual of that time, to write a book explaining Islamic laws so that the government would act according to his verdicts. Molla Ahmad did so. He

wrote Waseelatonnajauh in two volumes and presented it to Fat-h'alee.

Another very important historical event during Molla Ahmad's life that could be noted was the two Persia-Russia battles of 1219 a.h. and 1228 a.h. at which the Iranian soldiers were defeated and thus fled the battlefield. As the result of the defeats, the Russian army occupied parts of Iran, oppressing the people. Iran's clergy could not stand this tyranny. Thus, a number of the greater scholars; namely, Sayyed Mohammad Mojauhed^[16], Molla Ahmad, Sayyed Nasrollah Estar-abaudee, Sayyed Mohammad Taquee Qazvinee^[17]; went to the King and requested that he would kick the Russians out. Moreover, they declared a state of *jihad*^[18] and announced that whoever doesn't sign up for jihad has sinned and has obeyed Satan. The scholars' hard work paid off. A good army was gathered and the Iranian side was successful at first. However, for several reasons, one of which was lack of armament, Persia finally lost the war. When Russia prevailed, it imposed the Torkamanchauy Treaty on Persia.

Even though, Persia did not win the war, but the soldiers' and the scholars good defense with the minimum number of people and armament turned out to be a great display of the their national and religious pride.

MOLLA AHMAD'S CHILDREN

It has been recorded in the introduction to Me'raujossa'audah^[19] that Molla Ahmad had two sons. One was Hauj Molla Mohammad, whom was more known as “Hojjat-ol-islam”. He received the title of “Khautam-ol-mojtahedeen”^[20] among the scholars. Moreover, Molla Mohammad was Mirza-yegomee's^[21] son-in-law. Moll Ahmad's other son—as mentioned in that introduction—was Naseeroddeen. He was also a very knowledgeable scholar. Furthermore, he was an expert in literature also, and he wrote many books. Of course according to The Renowned People of Kashan and Its Social History, Molla Ahmad had eight sons who were all esteemed scholars. Their names were: Hauj Molla Ahmad, Mirza Mohammad Naseer, and Molla Mohammad Taque, Mirza Ebrauheem, Hauj Molla Mohammad Javaud, Molla Haushem, Molla Mohammad Ali and Mirza Nasrollah. It has also been mentioned that the two more esteemed ones were Hauj Molla Mohammad and Hauj Molla Mohammad Javaud.

The two above mentioned narrations of the number of Molla Ahmad's children both disagree with the number that has been recorded in most other books on the biography of the Shia scholars. The most recorded version is that he had four sons: Molla Mohammad^[22], more known as “Abdossauheb”, Mohammad Naseer^[23], Abootoraub^[24] and Mohammad Javaud^[25].

Allamah Sayed Mahdi Bahrul Uloom(r.a.)

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.).

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. Shiaism 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 Mawaqet 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 Taviraj, 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 Taviraj, 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 Taviraj 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 Rejalayah: "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 Isfehani, 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-Naraqhi 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-Naraqhi 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.

Shaykh Murtada Ansari

By Br. Abbas Jaffer
Born in in Dizful, Iran.1214Died 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 briefstay 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 jurisprudent 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 fatawa (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

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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 `Urwatu'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 Mojtabeh (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 Sadeqh (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 jurisprudent: As mentioned, His Holiness Mirza Hassan Shirazi was considered as one of the greatest Shiite jurisprudents and taught in the school of theology in Najaf and around 400 scholars, scientists,

jurisprudents and theologians of that time made use of the lessons he taught. One day while he was teaching, he noticed that a number of clergies 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 Mojtahed (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 fiqh (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 fiqh and usul, which a person who is at the level of a religious leader should possess, benefit from his books Makaseb which is regarding fiqh and Farayed ul-Osool which is about the science of usul. And usul and fiqh 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

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w 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.

KASHIF AL GHITA

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 At : Karand Village, near Qanqeen, Iraq

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 Grammar, 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 Tabaqaat al Jaafariah". 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 Shiaauthors. 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 Ghjita 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 Baren" 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 jurists.

MOHADDIS NOORI

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 sheik 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 Muqadddas. 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

SHEIKH ABD AL KARIM HAERI

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 Jar 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 Jar 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 traitrous 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 book shelves 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 atQum. 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 Qumthemselves 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 Houza 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 theHauza. 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 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 Shiasthe 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-Taqleed) 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 salaate-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.



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 A.H. 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 himself, 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. He

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 Aas
 2. Al-Kuna wal Alqa
 3. Al-Fawaid Al-Razawiyyah fi Taraajame Olamaa Al-Jafariyy
 4. Mafaateehul Jinan (which is unparalleled for its popularity in the Shia world)
 5. Madinatul Ahbaab fil Maroofeen bil Kuna wal Alqa
 6. Muntahal Aamaal fi tarikh al-Nabi wal Aal (this book translated in Urdu as Ahsanul Maqa
 7. Tatammotul Muntaha fi Waqaae Ayyam al-Khula
 8. Al-Anwarul Bahiyyah fi Tawaareekh al-Hojajil Ilahiyy
 9. Baytul Ahzan fi Masaeb Sayyidatin Nisw
 10. Al-Ghayatul Quswa fi Tarjomate Urwatul Wus
 11. Kohlul Basar fi Seerate Sayyadil Bash
 12. Manaazelul Aakher
 13. Nafasul Mahmoo
-
14. Hadiyatuz Zaeereen

Sheikh Abbas Qummi (r.a.) passed away in Najaf on Tuesday t

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

<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 Isfehani, and he was laid to rest in the courtyard of Imam Ali's (peace be upon him) shrine.

Ayatullah al-Uzma Shaykh Hasanali Isfahani

1279/1862 – 1361/1942



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?” « ولا تحسبنّ الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون ».

This is also what Amir al-Mo’amineens (A) has mentioned in a narration: «الا انّ اولياء الله لا يموتون بل ينقلون من دار الى دار» - 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, “يزكيهم و يعلمهم” –(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. «ولقد وصينا الذين اوتوا الكتاب من قبلكم و اياكم ان اتقوا
الله *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, «انّ العلم اذا لم يعمل به لم يزد صاحبه الا كفرا و لم يزد من الله الا بعدا» (If a man does not act on his knowledge, it only serves to increase his *kufr* 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 ones 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 you 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.



Sayyid Ali Qadhi Tabatabai (R.A.)

Ayatullah Sayyid Mirza Ali Tabatabai, famously known as Qadhi (1282 - 1366 AH) (1866-1947) [Video](#)

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.

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, Allamah 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 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.

Sayyid Abdul Husayn Sharafuddeen

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 all over 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 ijtiḥād^[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 ijtiḥād 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 Kadhim al-Khurasani, Sheikh ash-Sharee'a al-Isfahani, Sayyid Kadhim 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 jurist. 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 ijtiḥād 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 ijtiḥād 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 Salihiyya 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 hose 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 Raghibeen* 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 high respectedly. 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 (aal 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 Sheikhu'l Madheera. How this umma is in need to approach to the truth and to be away from bad fanaticism!
7. An-Nass wal 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 wal 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 dose 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 placed 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. The 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 oh 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 befit 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 jurispudent 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 Ibraheem (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 Sheikhu'l 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 all over 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 ijtiḥad) 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.

Tranquil Heart

Forty-three Recollections of Imam Khumayni Relating to Prayers

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ULAMA OF RECENT ERA

Imam Khumayni

In the name of the most High

"Prayers are the safeguard of the nation"

Prayer instills a sense of tranquility in the heart and prevents us from committing bad deeds. It is a mercy from God and a means of remembering of Him. Remembering God is everything for mankind.

This book is a set of recollections of Imam Khumayni relating to prayers and his recommendations about prayers. Undoubtedly when prayers and its importance are discussed, one immediately remembers the day of Ashura. In the face of the enemies' arrows, Imam Hussein (a.s.) established prayers to teach us that all things should be for prayers.

Imam Khumayni at all times and under all conditions would never forget to pray on time. Even when he was in prison, when exiled, or when bed-ridden, he would always pray on time. He proved to the

enemies of Islam that Iranians love praying and whatever they have is because of prayers.

We must take the actions and behaviors of this great leader as a model for ourselves. A leader who through his actions and behaviors taught us lessons of humanity, magnanimity, piety, servitude to God, and struggle against evil.

How good would it be therefore if this year, which has been named after this dear great personality, we familiarise ourselves more with his actions and behaviours. However much of his human perfection we make use of, by that amount we will find joy and tranquility.

For this reason, we have prepared a selection of recollections about prayers in relation to this great personality. We hope that the reader is able to benefit from these stories and thereby be able to pay more attention to their prayers

1. Clothes of prayer

A villager came to me asking for an item of Imam's clothing which he would have worn whilst saying his prayers.

I went to see the Imam. When I had finished my work with him, I said, "Someone has asked me for an item of your clothing which you have worn whilst saying your prayers." The Imam smiled and cheerfully said, "No problem". He then gave me his own cloak so that I could give it to the villager.

I was surprised at how kind such a great personality was as compared to others and that in the face of such a request how extremely cheerfully he behaved.

Ayatollah Mohamed Yazdi

Prayer and supplication

Amongst all of Imam's duties and responsibilities, he gave great importance to reciting Quran and supplications and to praying on time. Imam would recite Quran between three and five times daily. During the Holy month of Ramadhan he would complete the recitation of the Quran thrice.

Mostly he would recite supplications from Mafaatihul Jinaan. On Thursday nights he would recite Dua-Kumail.

I remember one day before Imam passed away, one of the ladies of his household asked me to sit besides him and recite a supplication. I recited Dua-e-Adeela which is appropriate at the time of death. I read it from Imam's Mafaatihul Jinaan. Whilst reading, I noticed a page marked in the book. I saw that it was Dua-Ahad that had been marked. This is the supplication that if some recites for 40 days they will arise from their grave at the time of the coming of Imam Mehdi (a.s) and will be able to meet him.

Ayatollah Tawassuli

Quran and Prayers

Imam would always recite Quran before the time of prayer set in. As soon as the time of prayer set in, he would immediately recite his prayers with humility and presence of the heart. After saying his prayers, Imam would always recite supplications in a soft whisper.

Hujjat al-Islam Aashtiyani

Carefully

When Imam would wake in the middle of the night to recite the Namaz-e-Shab he would light the way ahead with a small torch. He would never switch on the room light and would always move about quietly so as not to wake anyone else.

Such was the extent that Imam considered the rights of others. He would always have regard for Islamic laws and behaviours.

Agha Bourujardi - Imam's son in law

Supplication after prayers

After each prayer, Imam would recite Takbir 3 times. He would then recite the Tasbeeh of Hazarat Fatema (a.s.) (34 times Allahu Akber (God is Great), 33 times Alhamdolillah (Praise be to God), 33 times Subhanallah(Glory be to God)), followed by Sura Fateha and Ayatul Kursi. He would then recite verses 18, 26, and 27 of Sura Aal-e-Imraan.

Agha Maseeh Bourujardi - Imam's grandson

Devotion to Imam Hussein (a.s.)

Imam had great affection and respect for the Master of Martyrs. Before and after each prayer he would send his salutations to Imam Hussein (a.s.). With his Salaams and Ziyaraats, he would show his sincerity to Imam Hussein (a.s.).

Agha Ahmad Bahai al-Din

Paternal concern

Imam believed that children should be taught right and wrong and Islamic laws before they became Baaligh.

Occasionally Imam would ask my 8 year old son, "Have you said your prayers?" I would reply, "Agha, he is not as yet Baaligh." Imam would say, "Children should form a habit of praying before they become Baaligh."

Each time Imam would see a child, he would ask, "Have you prayed?" If the child had not prayed, he would give them his own prayer mat and would say, "Go and do your wudhu and quickly say prayers." After they had finished praying, he would

say, "How much better it would have been had you prayed on time. Allah would have been more pleased."

Mrs Fatema Tabatabai - Imam's daughter in law

A bomb at Friday prayers

I had gone for the Friday Prayers in Tehran on the occasion that a bomb had been planted there. My mother who was at the Imam's house at the time became really worried as I was late returning back.

When I finally got home, she said to me, "Why did you go for the Friday prayers especially as you are pregnant? For the sake of your child you should not have gone. It was common knowledge that there would be bombings at places of prayer."

My mother had been worried for this reason. However Imam who was sitting at the table having lunch laughed and said to me, "Are you ok? Thank God." Then Imam whispered in my ear, "It was a very good thing you did in going. You have made me very pleased that you went to such a prayer."

Mrs Zahra Ashraqi - Imam's granddaughter

Questioning about prayers

Once when I was a child, I went and stood behind the Imam whilst he was saying his prayers copying all of the actions he performed. After the prayers he gave me several volumes of books especially for children.

After that, every time I would go to his room or he would see me, he would first ask me whether I had recited my prayers or not. If I had, he would congratulate me. If I had not, he would tell me to go and pray and advise me to recite my prayers on time.

Imam's grandchild

Call and action of our travel companion

At home, whenever we would observe the Imam do something, we would try and copy that action. We would always try to be like the Imam. He was a role model for us in terms of training and education.

Whenever he would tell us not to do something, we would notice that he would also not do that thing. We would also therefore not do that thing.

When he would give us advice on prayers, he himself half an hour before the midday prayers would perform his wudhu and busy himself in supplications. This had a great effect on us.

During winter, on mornings that I would have to get up in order to do wudhu, Imam would bring me some warm water and would say: "Do your wudhu with this warm water."

Mrs Fareeda Mustafawi - Imam's daughter.

Quran and Mafaati

Every night, Imam would pray Namaz-e-Shab and would usually wake up an hour before Azaan to pray. If time remained before Azaan, he would read newspapers and would listen to overseas radio broadcasts.

Imam gave great importance to listening to the news. He wanted to know what other countries were thinking about Iran. Even when the Imam

was in hospital, the radio was always by his side and he would listen to the news.

The Quran and the Mafaati were also always by his side. Even in the hospital until his last day, the Quran and the Mafaati were by his bedside and he would recite them as per his usual routine.

People saw from television pictures that right until Imam was put on a drip, he would say his prayers with sincerity and presence of heart.

One of Imam's relatives narrates: "Once just before the time of Fajr prayers, I entered the Imam's room in the hospital. I found him in an unusual state. He had been crying so much that his whole face was wet with tears. Such was Imam whispering and supplicating to God that it left a profound impression on me.

Hujjatal Islam Ashtiyani

Imam and the prayers of children

I had just become baaligh during the time Imam was under the watch of Shah's agents in Tehran. One day, my family and I had gone to Ketri

to see the Imam. He was reciting the Magrib and Isha prayers. All the members of my family and some others stood for prayers behind the Imam. No one wanted to miss praying congregational prayers behind him.

I was but a child then and by the time I had performed my wudhu, the Imam had finished sajdah of the first rakaat. Incorrectly, I joined the prayers at that moment copying the Imam's actions. My mother signalled to me that my prayers were not correct but I carried on praying.

After the Magrib prayer my mother said, "Your prayer was not correct. You must pray your Magrib prayers again. Then you can join the Imam for Isha." I was very upset. Crying I went to Imam. He was reciting supplications between the Magrib and Isha prayers. My mother also came near the Imam and said, "Whatever I say to this child, she does not listen. I think she will only listen to you. She says that if Imam sees her then he will accept her prayers". A number of people were sitting next to the Imam. My mother said to me, "Don't bother the Imam." However Imam said, "I will certainly explain to her till she understands." Then, for a period of about 15 or 20

minutes, Imam proceeded to explain to me whilst everyone waited for the Imam to continue the prayers.

Mrs Mariam Pasedekeh

Prayers whilst ill

One of the physicians in Qum narrates: When we heard that Imam was suffering with a heart problem, I myself went to his bedside and measured his blood pressure. The Imam's blood pressure was very low and from a medical viewpoint was very critical. I quickly gave the Imam emergency treatment. After two hours, his condition had improved slightly but remained critical. At that time, I saw that Imam had gotten up from his place. I asked the Imam why he had gotten up. He replied that it was for prayers. I said to him, "In the field of Islamic jurisprudence, you are a Mujtahid. However, in the medical field, I am a specialist. In my opinion, moving about for you is haraam. It is better that you pray lying down." Imam quickly heeded my words.

Mrs Fatema Tabatabai – Imam's daughter-in-law

Prayers in the hospital

In the last few days of the Imam's life, when he was taken to the hospital, his first order was that he should be told whenever the time of prayers had set in. During one of those days, a tray of food was brought to his room. Imam asked, "Has the time of prayers set in?" Those present replied, "Yes, it is already the time for prayers." Very sternly, Imam said to those around him, "So why did you not wake me?" They replied, "We were concerned about your health." Imam unhappily said, "Take the food away until I have said my prayers."

Hujjatul Islam Jamaaraani

Meeting with God

Imam would wear his cleanest clothes whilst saying his prayers. After doing his wudhu, he would comb his blessed beard, would apply perfume, wear his turban, then stand for prayers. Right up until the time Imam became ill after he was operated on he would wear his cleanest clothes for prayers.

Agha Mu'tamadi

Prayers until the end

A day before Imam passed away, he prayed his Zohr and Asr prayers having done wudhu. As of one hour before the time of Zohr, he would ask anyone who passed by as to how much time remained before Zohr. His aim was to make sure he said his prayers on time.

At 3.30 in the afternoon, Imam became unconscious. The doctors tried to revive him. At around Magrib time, the doctors knowing that Imam had a deep attachment with prayers, called to him and said, "Agha, it is the time for prayers." Imam, who was still unconscious at the time, responded to this call with a movement. Then, with the motion of his hands and eyebrows, he proceeded to pray the Magrib prayers.

Mrs Farishteht I'rabi

Teaching students

Imam was very particular about praying on time. Imam would get very upset if a student in his class said his prayers late. I too was a student of Imam's. Imam was so particular about prayer that and I too tried hard to pray on time so that I would not be deprived of the opportunity of sitting in his classes.

Ayatollah Khalkhali – Imam's student

Prayers in youth

Imam used to say, " When I was young I would go out of town on Thursdays and Fridays with my friends for a break. Our destination would often be Jamkaran. During the snowy and rainy seasons we would sit in our room talking. However, when we would hear the call of the Muedhin, we would all stand for prayers.

Ayatollah Subhani – Imam's student

Prayers on time

Even in his youth, Imam would say his prayers on time. One of his friends narrates: At first, God

forbid, we used to think that perhaps it was out of self pretentiousness that Imam would pray on time. For this reason we decided to test Imam. For example, when on a journey, we would lay out food right at prayer time. However Imam would say, "You eat. I am saying my prayers and will eat whatever is leftover." Or, when setting out on a journey, we would decide to set out right at prayer time. However, Imam would say, "You go. I will catch up with you." Many of these occasions transpired. Not only would Imam always say his prayers on time, but he instilled this practice in us to such an extent that we now always say our prayers on time.

Ayatollah Ibaadi – Imam's student

Lover of the night

One year, it snowed so much in Qum that half the town was flooded. That year, I witnessed that every night in the Fiziye school, Imam, no matter how hard, would break the ice in the fountain and would do his wudhu. Then, in the dark of night, he would say his prayers with sincerity. Till now, I am unable

to explain how he was able to be so happy at that time.

This lover of the night would stay awake till the Adhaan of the dawn prayers reciting supplications. At the time of Adhaan, he would go to the Haraam of Hazarat Masuma (as) and in the mosque of Mosque of Balaa Sar, he would say his prayers behind Agha Mirza Jawadi Aqaamalaqi. After prayers he would study. I am able to say that in terms of worship, there were very few like him amongst the religious scholars.

Ayatollah Khaansaari

Travel companion

I have travelled many times with Imam. Only God knows how on journeys he was like a father to us. To such an extent, that every time I recall those times I am moved.

Once I went with Imam to Mashad for the Ziyarat of Imam Raza (a.s.). At that time, parts of Iran were under the control of Russia, America, and England. On the way back from Mashad, in the

middle of the journey, the Russians stopped our car for inspection and we were forced to get out.

Because Imam was always punctual about his prayers and would always wake for Namaz -e-Shab, he wanted to pray. We were in the middle of the desert and there was no water available. However, at one point we looked and water was flowing. Imam rolled up his sleeves and did wudhu. We did not know where he found this water or whether it was still there or not after prayers.

Shaheede Mihraab Ayatollah Sadooqi

Congregational prayers

During Feberedin 1342 (english date?) on the occasion of the anniversary of the martyrdom of Imam Jaffer Sadiq (as), a mourning gathering was held in the house of Imam Khumayni at which he was also present. Suddenly a number of people wailing and chanting slogans entered the house. They were those who had been wounded by the Shah's agents at the Fidhiyeh school. Some of them wanted to shut the door of the house. However Imam said, "Leave the door open." He then said to all those present, "Get ready for

prayer. How much better it would be if Shah's executioners attack whilst we are praying so that we can receive salvation. It would be a huge blow for them and an immense blessing for us."

Gulamhussein Ahmadi

Prayers in prison

Imam narrated: At the time when Shah's agents took me to Eshratabad prison, I wanted to do wudhu so that I could pray. They took me to a very remote place away from the prison to do wudhhoo. There I did wudhu and came back. The agents were very scared of me. They didn't even allow the officers and soldiers to look at me."

Ayatollah Khalkali – Imam's student

Prayers on the way to prison

Imam once told me: Once, Shah's agents burst into my house, arrested me, and took me towards Tehran. On the Qum-Tehran road I told them it was the time for the Fajr prayers and I asked them to stop at a place where I could do wudhu. They

replied that they did not have permission to do so. I said to them, "You are armed and I am weaponless. I won't be able to do anything." Again they said that they did not have permission. I knew it was pointless and they would not stop the car. I said, "At least stop for a while so that I can do Tayammum by the side of the road."

In the end they stopped the car. However, they did not let me get down. Whilst still sitting in the car, I bent down and did tayammum. I then said my prayers with my back facing Qibla.

That day I said my prayers with tayammum, my back towards Qibla, and in a moving vehicle. Perhaps those two rakaat prayers will achieve God's pleasure.

Mrs Farida Mustafa – Imam's daughter

Suspension of congregational prayers

Despite his advanced age, Imam would fast the 18-hour fasts in the month of Ramadhan in the 50 degree temperatures of Najaf. He would break his fast after the Magrib and Isha congregational prayers.

Early one evening he found out that Shah's agents in Iraq wanted to execute a group of innocent people. As a protest, Imam suspended the congregational prayers. He called upon the governor of Najaf so that perhaps he could save the lives of some of those Muslims.

Hujjatal Islam Syed Hameed Ruhani

Respect for people's rights

During the period when Imam used to live in the Holy city of Najaf, he would often go to the Holy city of Kerbala. There he would stay in a small house.

Whilst in Kerbala, he would say his Magrib and Isha prayers in the mosque of Ayatollah Bouroujardi and he would lead the Zohr and Asr congregational prayers at his house. The courtyard of his house was very small and the carpet was insufficient. However because people had a great affinity for Imam, a large number of them would come for prayers laying out their prayer mats. When Imam would enter, he was very careful not to step on people's shoes and cloaks. Through his own actions, he taught how to respect the rights of people.

Ayatollah Qarhi

A mosque is the people's home

During the period that Imam was in Najaf, a number of people from Iran took their Khums (Sehme Imam) money to him. It amounted to quite a sum. At that time, they asked Imam, "We want to build a mosque here in the local vicinity. Do you give us permission to spend some of this money to build it?" Imam replied: "No I do not give permission." The people pleaded. Imam said, "Muslims of each vicinity should build their own mosque because mosques belong to them. I cannot give you this Sehme Imam to build the mosque. Does it make sense that I would pay for the mohrs you use? The mosque is your property. You have to meet its costs."

Ayatollah Ma'arifat

Shia of Ali (a.s.)

In all of the 15 years that Imam was in exile, he did not miss even one night going to the shrine of

Hazarat Ali (a.s.), except when he was ill. Every night until dawn, Hazarat Imam would go to the Haraam and would stand for a long time reciting Ziyarat. When he would go to Kerbala, every morning and evening he would go and recite Ziyarat at the shrine of his grandfather Imam Hussein (a.s.) and the shrine of Hazarat Abbas.

Ayatollah Qadeeri – Imam's student

Tranquil Heart

None of us knew what would befall us on the night that it was agreed that Imam would go to Kuwait. It was not certain whether Kuwait would let us enter nor did we know what events lay in store for us. In Najaf, our house was quite a scene. Every moment was tense and worrying.

I focused my attention on Imam (?). Just as in previous nights he slept on time and as always one and a half hours before the Fajr Adhaan he woke for prayers.

Haj Ahmed Agha Khumayni – Imam's son

God's guest

Haj Ahmed Agha narrates: One night during the month of Ramadhan, I was sleeping on the rooftop. Imam's house was small being only 45 square metres. I woke up and heard a sound. I realised that Imam was saying his prayers in the dark. His hands were stretched out towards the sky and he was crying.

During Ramadhan, it was Imam's routine that he would stay awake until dawn reciting prayers and supplications. After the dawn prayers he would rest a little and then get ready for his work.

Hujjatal Islam Nasari

Prayers on the road to Kuwait

When the Ba'ath regime in Iraq put pressure on Imam, he headed towards the Kuwaiti border. On the way, it was approaching the time of the Zohr prayers when we arrived at a mosque. Imam asked, "Does this mosque have an Imam for congregational prayers?". Imam was told it did. Imam said to his companions, "We either pray congregational prayers behind the Imam or we should go elsewhere to pray

because if we want to wait to pray by ourselves in the mosque it will be an insult to the Imam."

We set out till we reached one of the borders between Iraq and Kuwait. Friends went to see to the border control requirements and Imam wanted to pray in a room. Suddenly his eyes fell on a huge picture of Saddam Hussein that was on the wall of the room. Imam said, "Lets go somewhere else to pray."

Truly how so very careful Imam was. In places where it was necessary to protect the respect of a religious scholar, he was very careful not to be disrespectful. And in places where it was essential not to show respect to tyrants, he said, "Let us leave this place."

Hujjatal Islam Naasari – Imam's student

Tired body, alive mind

We wanted to leave Iraq for Kuwait. At the border, the Kuwaitis would not let us enter. At that time Imam was 80 years old. We had left Najaf at 5 am in the morning. When the Kuwaitis would not let us enter, we had no choice but to return to the Iraqi

border. There they treated Imam very badly. They didn't even give him a room in which he could rest. In the end, Imam laid out his cloak on the floor and lay down. After an hour, orders came from Baghdad that we had to go to Basra. We arrived in Basra at one o'clock after midnight and Imam slept at two o'clock. It was not long before an alarm clock rang. It was four o'clock in the morning. I saw that Imam was getting up for Namaz-e-shab. Truly how wonderful it was. A man 80 years of age who from 5 the previous morning till 2 at night had not slept remembered to set his alarm before going to sleep so that he could get up for Namaz-e-shab.

Hujjatal Islam Haj Ahmed Agha Khumayni – Imam's son

The sentiment of the worshipper

The weather was fine the first few days during the time Imam was in Paris. For this reason, there was no need for sleeping blankets during the night, though some of the brothers would use them. Certainly, the windows and the doors were left open. One morning when I got up, I noticed that

the windows were closed and that the brothers who did not usually cover themselves with blankets had blankets draped over them. No one knew how this had happened. Even Haj Ahmed Agha did not know when we asked him. Later, we found out that Imam, who had woken up in the middle of the night to do wudhu, had shut the windows and covered the brothers with blankets because it had been cold.

Hujjatal Islam Duayee – Imam's student

The day the Shah fled

We were in Paris the day the Shah fled from Iran. The French police closed the main road of Neuphille Chateau. News reporters from various countries from Asia, Africa, Europe, and America had gathered. There were over 150 reporters with cameras present ready to film. The Shah had gone and the reporters wanted to know what Imam was going to do. Imam had been sitting on a chair and talked for a few minutes. I was standing beside him. Suddenly, he turned around and asked me: "Ahmed, is it Zohr time yet?" I replied that it was. Without hesitation, Imam said: "Peace and God's mercy and blessings be upon you." It can be

seen how quickly Imam cut short his conversation. So particular was Imam about saying his prayers on time that right when the world's press was broadcasting Imam's remarks which millions of people were watching, he cut short his talk and went off to pray.

Marhum Haj Ahmed Agha Khumayni – Imam's son

Organised

Imam was very organised in everything he did - whilst reading books and newspapers, whilst reading letters, whilst in meetings, and even whilst doing wudhu. We all would know precisely at what time Imam would do his wudhu because he used to do it at a particular time. Imam was also so particular about praying on time that the French police would set their watches by the times that Imam would stand for prayer.

Mrs Marziya Hadeedechi

Meeting with the leaders of Muslim Countries

The leaders of some Muslim countries came to meet Imam for peace talks in relation to the Iran-Iraq war. During the meeting, the call to prayer was heard. Imam stood up and said, "I want to pray." He then applied some perfume and stood for prayers. The leaders of the Muslim countries also stood for congregational prayers behind Imam. Such was Imam that on no account would he let the value of this important religious duty be lessened.

Ayatollah Tusali – Imam's student

Allah takes pride in the worship of the youth

One of Imam's relatives narrates: Right from the time we used to live in Khumayn, Imam from the age of 15 would recite Namaz-e-shab. So as not to wake anyone else at that time of night, Imam would use a small lamp to light his way. He would then go to a corner of the house and say his prayers.

Imam's wife would say, "I was never once woken up by Imam praying Namaz-e-Shab because he would never switch on the room light. When he would go do wudhu, he would place a sponge in the sink

under the tap so that the sound of the falling water would not wake me.

Mrs Naeemeh Ashraqi - Imam's granddaughter

The lover's weeping

During the last month of Imam's life, he was ill and in need of increased supervision. During the nights, a soldier would sleep just outside the door to Imam's room. Once I asked that soldier whether he had any recollections of Imam from the period when he used to watch over him.

The soldier narrates: Imam would normally wake up 2 hours before the time of the Fajr prayer. One night I heard Imam crying loudly. I also started crying. When Imam came out of his room in order to refresh his wudhu, he noticed me and said, "Oh soldier. Value your youth and worship God. The pleasure of worship is in youth. When you get old, your heart will want to worship, but you will not have the health and strength to do so."

Ayatollah Tawasulli

Friday Etiquette

A group of American reporters had come to Paris to interview Imam. It was agreed that the interview would be a live broadcast. If the interview took place, then European countries would also want to interview Imam. Imam's message and the call of revolution would be able to reach the world.

I went to see the Imam and informed him of the situation. Imam said: "Today is Friday and it is the time of performing the recommended etiquettes (Friday supplication, bath, et)." When Imam had completed these Friday acts of worship, he said: "Now I am ready for the interview."

Mrs Marziya Hadeedechi

Namaz-e-Shab on the airplane

It was the night of the 12th of Bahman 1357, The aeroplane of the revolution was flying from France towards Iran. It was 3 hours since we had left Paris. Suddenly Imam rose from the place where he was sitting and went to the front of the plane in order to pray. His face was truly shining and a halo of light could be seen around it. I swear that I saw

that halo of light around the perimeter of his face. Imam went for prayers with complete tranquillity. The rest of us however were worried. We did not know what lay in wait for us. I myself was not even able to sleep.

Agha Kuffash Bashi

Tehran in unrest. Imam calm

On the 21st of Bahman 1357, military rule was declared. Through the orders of Imam, people overthrew the military rule and poured onto the streets.

That night, worry could be seen on the faces of some of Imam's friends and relatives. They were worried in case Shah's regime would savagely attack putting Imam's life in danger.

In the end, a few of Imam's relatives approached him and urged him to go to a safe place. Imam in a state of complete calm said: "I am not leaving here." Then, just as in previous nights, he prayed Namaz-e-Shab and passed the night in complete tranquillity.

Hujjatal Islam Ashtiyani

The time for meeting with God

A meeting with the President, Leader of Parliament, and army commanders had been arranged in Imam's small room.

Imam was sitting on a chair and we were seated on the carpet facing him. After an hour of talks, it was the turn of one of the commanders to present his report. Suddenly Imam stood up in order to leave the room. We were all surprised by this. The person whose turn it was to present his report also did not know what to say. Agha Hashemi Rafsanjani asked Imam, "Did something happen to make you unwell?" Imam quickly replied, "No. It is the time of prayers." We looked at our watches. I knew the prayer times in Tehran from before. I noticed that Imam had not even delayed a moment in order to pray. In any case the Imam's behaviour had a profound effect on us. Imam stood for prayers and we quickly got ready and prayed with him.

After prayers, a question struck me. How in a meeting of such importance about the war, could Imam leave in order to pray? He did not even allow

the commander to complete his report. That day I understood how high Imam's level of worship and submission of his soul was that he was not willing to delay saying his prayers even for a moment.

Shaheed Siyaad Shirazi

Care with the use of water

I had on a number of occasions seen Imam doing wudhu. In between each of the actions of wudhu, Imam would close the tap for fear of wasting water. Only when it was necessary would he open the tap. Many of us do not take care not to waste water. Whereas when Imam wanted to do wudhu, he took a lot of care to make sure water was not wasted.

Agha Mahmood Bouroujardi-Imam's son in law

This glossary has been compiled to assist readers not familiar with Islamic terminology in understanding the above recollections.

(a.s.) Short for 'peace be upon him.'

Adhaan Call to prayers

Ashura 10th of Muharram in the Islamic calendar. This is the day the 3rd Imam of the Shias, Imam Hussein (a.s.) was martyred in the Islamic year 63 A.H.

Ayatul Kursi Verses 255-257 of the second chapter of the Holy Quran.

Baaligh Age at which certain actions and duties become compulsory for Muslims. Typically this is approximately 9 years for girls and 15 years for boys.

Haram-Any sacred religious place particularly used for Shrines of a religious personalities.

Imam Hussein (a.s.)-3rd successor of the Holy Prophet for Shia Muslims.

Khums-Compulsory tax to be paid by Muslims representing one-fifth of savings.

Mashad-City in North-Eastern Iran where the 8th successor of the Holy Prophet for Shias (Imam Raza (a.s.)) is buried.

Mohr-Prayer tablets upon which mainly Shia Muslims prostrate whilst praying.

Namaz-e-Shab-Also known as *Salaatul-Layl*. Recommended prayers of 11 units to be recited before the dawn prayers.

Prayers (Fajr, Zohr, Ast, Magrib, Isha)-Names of the 5 compulsory daily prayers for Muslims consisting of 2, 4, 4, 3, and 4 rakaats respectively.

Qibla-Direction towards Mecca which Muslims face to pray.

Qum-City in Northern Iran. Centre for religious learning.

Quran-Muslim Holy Book revealed by God to Prophet Muhammad

Rakaat-Unit of prayer

Ramadhan-Ninth month of the Islamic calendar in which fasting has been prescribed for Muslims.

Salaam and Ziyaraats-Prescribed greetings and prayers salutations usually recited when visiting the shrines of the Prophet and Imams.

Sura Aal-e-Imran-Third chapter of the Holy Quran

Sura Fateha-First chapter of the Holy Quran

Tasbih-Glorification of God

Tayammum-Actions to be performed when no water is available for the performance of wudhoo.

Wudhu-Ablutions performed before reciting prayers.

Ayatullah Mirza Jawad Maliki Tabrizi

(d. 1343/1924)



The distinguished jurist and perfect mystic Haj Mirza Javad Agha Maliki Tabrizi was born in Tabriz. His exact date of birth is not known, but according to a work that he wrote in his youth it seems that he was born around 1292/1875. After completing his early education in his home town, he left for Najaf where he benefited from the greatest teachers of his age. He studied *fiqh* under the eminent jurists, Haj Agha Ridha Hamadani, (author of *Misbah al-Faqih*), and Muhaddith Mirza Husein Nouri, (author of *Mustadrak al-Wasail*). He studied *usul* under Allamah Mulla Muhammad Kazim Khurasani (author of *Kifayah 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 14 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 jurist and scholar Sheikh Muhammad Husein Isfahani (famously known as Kumpani) - himself an outstanding 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 began to nurture a special group of students and introduced the more able ones into spiritual 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 public, which ran at the

Faydhiyya Madressa and was attended by many people, especially market stall holders. He also busied himself in writing and left behind many precious 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 graveyard 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) recalls: 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 Maliki – 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 out of the 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 found 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 be overcome during his speech. Once he mentioned something so profound that a market 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 Sayyid Hashim Haddad (the great 'Arif, and illustrious student of Sayyid Ali Qadhi Tabatabai) 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 b. Idris, Zakariya b. Adam, Mirza Qummi, Mirza Jawad Agha Maliki Tabrizi, Mirza Ali Agha Shirazi and many more.

His manner of instruction

Marhum Mirza Abdulla Shalichi narrated: Our late teacher, Mirza Javad Agha Maliki was both a Mujtahid in *fiqh*, who had a Risala ‘Amaliyyah, as well as an Arif of 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 become weak, nor to eat so much that we might become lazy and indifferent to worship. He would say, “It is below the dignity of one who considers himself a human being to ever sin.”

Mirza Shalichi added, “I still go to my late teacher’s graveside to benefit from him. I would advise anyone in need to go there, recite Fatiha and then ask for his need from God for the sake of (with the Wasila of) this great scholar – I am certain you would achieve your desire.”

His station in the eyes of Allah swt

Mirza Shalichi adds, "Occasionally my late master would impart training and instruction 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, Agha Maliki. He came to stand next to me and asked, "What do you see?" I suddenly became 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 the souls 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 death Died in 11/11/1343AH – 3rd July, 1925 AD)

Haj Agha Hussein Fatimi, a pious ascetic and an intimate friend of Agha Maliki has 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 laying in a bed, neat and clean, bathed, perfumed, and hair dyed readied for *Zuhr* and *Asr* prayer.

He recited Adhan and Iqamah upon his bed, recited supplications and as soon as raised his hands

for *Takbirat-al-Ahram* and said: *Allahu Akbar*, Allah is Great, his sacred spirit left his body; thus, the meanings of the hadith: “the Salat is a believer's heavenly journey” become 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 became 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 Br Abbas Jaffer London

Purification of the soul and struggle for its perfection is a fundamental Islamic concept. The Holy Quran in an absolutely unique style emphasises on self-purification as the only way to eternal success and salvation.

“Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.” 91:9-10

The path to this success is a lifetime struggle and the journey of self purification will end 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 on occasion 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 denial of Islamic jurisprudence (al-Fiqh) for the reason that some so-called jurists have utilised analogy 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 Imams of Ahlul-Bait (a.s) who were satisfied from the pure prophetic fountain of Kauthar; through the holy hands of Ahlul-Bait.

A wayfarer is in inevitable need of a well educated and experienced teacher and mentor 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 mystical texts is more dangerous than self-treatment by reading a medical book. Thus, learned 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 studying period. After Ayatollah Muhammad ali Shah-Abadi, whom we discussed in Parts 98 & 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’ (Jamalul-Salekin) 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 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 penetrate 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 result 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 the topic.

Personal Characteristics of Ayt. Tabrizi

Irfan with no practicality and worshipping is rather just a bunch of expressions and hence 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 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 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, they 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 also give up.”

The angelic call may appear to you in the voice of your mother, your friend, or even in 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 invocated to the Almighty God with the

‘Call of Prophet Yunus’ [holy Quran 21:87-88] his call will be granted. A man 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 Mo’men. 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 more 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 Konto Mena zZalemin.* [Dhikr Yunusiyah].

When you recite it, you should observe your soul imprisoned in the jail of this world fastened with the chains of immoral behaviour. During the prostration you should glorify Allah and confess that you have been unfair to yourself not your Lord.”^[i]

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 mentor 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 mystical 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 ambiguous statements was the lack of a proper mentor. Thus, learned 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 studying 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-Salekin) 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 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 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 Reza Hamadani, and in the Fundamentals of Fiqh he studied under the late Ayatollah Akhond Khorasani. In Irfan he was the honoured student of the late Ayatollah Mollah Husain-Qoli Hamadani. About his Practical Irfan studies under Mollah Hamadani he said: After two 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." My mentor told me: "Then you need to set the shoes of those whom you disagree with before them."

Personal Characteristics

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3. Nearness to Imam Zamaan (a.j)

Seyyed Jawad Shahroodi one of the students of Ayatollah Tabrizi narrated: “Once in my dream I saw Imam Zamaan (a.f) with a group of people as if they had attended the prayer of 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 met Ayatollah Tabrizi and recognised the face and more surprisingly he also recognised me too.

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 Faydh Kashani[iii] 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 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 Muslim Jurist and philosopher of his time. In a letter to Ayatollah Tabrizi he requested him to write a practical prescription for his spiritual perfection.

I quote parts of the prescription from my teacher Ayatollah Hasan-Zadeh who quoted it from his teacher Allamah Tabatabaei:

" ... The beneficial way in knowing the self is to endeavour in reducing your animality by the following disciplines:

1. Reducing your meals in that you don't have more than two meals a day and not to have 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 minimum times of reciting it is 400 times. As for the Fikr for a beginner the best is to ponder upon death." [iv]

Ascension to his Lord

Nearing the end of his life, Ayatollah Tabrizi was very ill and he could no longer even use water for his Wudu.

According to Seyyed Fatami-Nia one night before the demise of Ayatollah Tabrizi about 250 Sheikhs in Qom had dreamt that the funeral of Ayatollah Tabrizi was processing and 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 Tayammum for his Noon and Afternoon prayers. He stood up and made an intention for his Noon prayer and as he raised his hands in the middle of his Takbiratul-Ihram his body collapsed and his soul ascended to his Lord to continue the rest of his prayer at the presence of Allah 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 Khumeini in Irfan was Ayatollah Mirza Jawad 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 Ba'leha 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 persecuted for his ambiguous heretical statement: "I am the Truth".

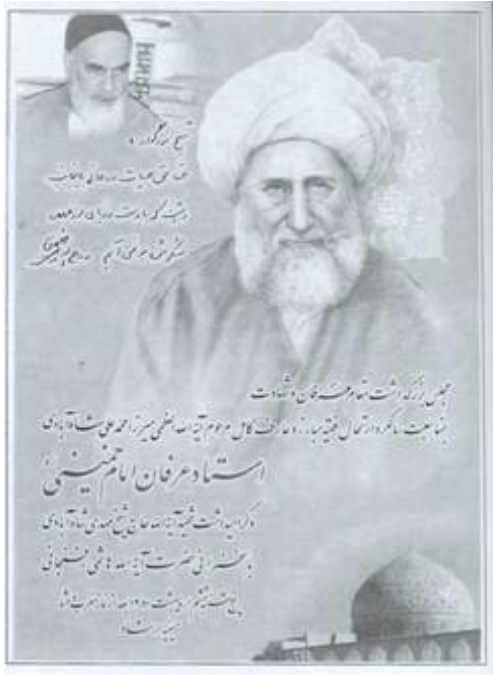
[ii] Asrarul-Salaat p.46

[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.

Grand Ayatollah Muhammad Ali Shah-Abadi - (May the Mercy of Allah swt be upon him) - (1875-1950)



Purification of the soul and struggle for its perfection is a fundamental Islamic concept. The Holy Quran in an absolutely unique style emphasises on self-purification as the only way to eternal success and salvation.

“Indeed he succeeds who purifies his own self. And indeed he fails who corrupts his own self.” 91:9-10

The path to this success is a lifetime struggle and the journey of self purification will end 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 on occasion 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 denial of Islamic jurisprudence (al-Fiqh) for the reason that some so-called jurists have utilised analogy 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 Imams of Ahlul-Bait (a.s) who were satisfied from the pure prophetic fountain of Kauthar; through the holy hands of Ahlul-Bait.

What makes the Shia mystics distinguished whilst acknowledging the Tareqeh (path) and the Haqiqah (Truth) is their absolute obligation to the Islamic Shari'a law according to the pure and authentic teachings of Ahlul-Bait (a.s) and living in moderation far from either side of extremes.

This article aims at sharing some phases of the mystical personality of one of the great Shia mystics of the 20th century; Grand Ayatollah Mirza Sheikh Muhammad Ali Shah-Abadi, the main teacher and mentor of the late Imam Khomeini who without doubt had a grave impact on the mystical and spiritual personality of Imam Khomeini.

The late Ayatollah Shah-Abadi was originally from Isfahan-Iran. He was an expert in Islamic jurisprudence, Philosophy and Irfan. In philosophy and Irfan, he was the student of the late Ayatollah Mirza Abul-Hasan Isfahani (1823-1897AD) known as Jelweh and one of the four most celebrated philosophers in the history of Islamic philosophy. Apart from Jurisprudence and philosophy and Irfan, the Grand Ayatollah Shah-Abadi was acquainted with Mathematics, al-Jafr and mastered the French language too.

Imam Khomeini & Ayatollah Shah-Abadi

The blessings of the Almighty Allah upon Imam Khomeini (r.a) are indisputably the most significant of all Muslim scholars in the history of Islam. The Islamic Revolution in Iran and the establishment of an Islamic state under the full authority of Muslim jurists only is a favour that the Almighty Allah did

not bestow upon any other scholar throughout the history of Islam.

In the entire blessed life of Imam Khomeini (r.a) two decades are the most significant of all. The first is the decade of studying Irfan under Ayatollah Shah-Abadi (r.a) commencing from 1928 and the other, the last decade of his life commencing from February 1979 during which he established the Islamic government in Iran. Experts assert that the first decade was a causing factor to the latter.

Ayatollah Shah-Abadi was one of the main teachers of Imam Khomeini (r.a) in Irfan^[1]. The late Imam Khomeini was very much influenced by his teacher and repeatedly quoted from him in his books referring to him as “*The Perfect Arif Sheikh Shah-Abadi.*”

Imam Khomeini in acknowledging the impacts of his teacher said in one of his speeches: “*Indeed, our honourable Sheikh had the right of spiritual life on me that my hands and tongue are insufficient to appreciate.*” [27 April 1984]

The son of Imam Khomeini; the late Seyyed Ahmad said: “I asked my father what he studied under Ayatollah Shah-Abadi, he replied: Sharh Fosoos^[2] and Mesbahul-Ons^[3] and Manazelu-Saa’erin^[4]. I asked how many classmates did you

have. Imam Khomeini replied: Three students if it were crowded otherwise usually it was only me.”

The late Imam Khomeini (r.a) studied Irfan under Ayatollah Shah-Abadi for about 6 years although he was saying: “If Ayatollah Shah-Abadi would teach for seventy years, I would still attend his classes, for every day he had new wisdom to offer.”

Purification of the soul and struggle for its perfection is a fundamental Islamic concept. The Holy Quran in an absolutely unique style emphasises on self-purification as the only way to eternal success and salvation.

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Ayatollah Shah-Abadi & The Love for Ahlul-Bait (a.s)

Ayatollah Nasrullah; one of the sons of Grand Ayatollah Shah-Abadi quoting from his father says: “The foundation of Islam is the love for Fatima (s.a). The foundation of Islam is to dislike the enemies of Fatima (s.a). Whoever loves Fatima (s.a) and dislikes her enemies, is a (true) Muslim.”

His Worshipping

Ayatollah Shah-Abadi was the Imam of the grand mosque in the Bazaar of Tehran-Iran. When he was standing on his prayer mat to lead the prayer he would become detached from this world and when he was sitting up from his Sujood (Prostration) tears flowed onto his cheek and beard.

His recitation of Do'a Kumail was very significant. He used to recite the Do'a of Kumail in the same mosque about two hours before Fajr prayer at dawn with a few people who were enthusiastic to attend such a spiritual supplication.

Some of His Recommendations

His son, Ayatollah Nasrullah narrating from his father says: "My father always reminded us of the Salawaat of Fatima (s.a) before the Fajr prayer.^[5] And even if you are not spiritually prepared to pray the night Prayer make sure you are awake at its time even for a cup of tea!"

"One day he was invited to give a lecture at one of the mosques in Tehran. To save his time and the time of others he made his speech very short but proposed to the audience that if anyone was really interested in self-purification and self-building they should come and see him later.

One of the businessmen from the audience came to him later and requested a prescription for self purification.

Ayatollah Shah-Abadi gave him three recommendations:

- 1) Be mindful of Salaat in its fixed times, especially in congregation as much as possible.
- 2) Be fair in your transactions and don't be greedy.
- 3) Although the obligation of Khums payment is annual, try to pay it monthly.

The businessman says, "I followed his instructions for a couple of months until on one occasion I was praying behind the Sheikh in one of the mosques in Tehran. During the prayer, to my astonishment, I noticed that the Imam was momentarily disappearing. Immediately after the prayer I shared my observation with him. With a big surprise he humbly replied that before he attended the prayer, he had been involved in some family problems and hence could not fully focus on his prayer at all times. It was only then that I realised I had my first mystical experience. The Imam had been disappearing from his position every time he lost his concentration during the prayer."

Imam Khomeini (r.a) said: “My teacher, the late Shah-Abadi was recommending to me to frequently recite Surah al-Hashr (59) especially from Ayah 18 to the end of the Surah.”

The Perfect Arif; Grand Ayatollah Shah-Abadi departed this temporary world to his eternally dwelling in nearness to his Beloved One; the Almighty in 1950 (1875AH) and his body was buried at the shrine of Hazrat Shah-Abdul-Azim in Tehran.

References:

1. Arif Kaamel by Research Department of the Cultural Institution of Shahid Shah-Abadi
2. Shah-Abadi Bozorg; the heaven of Irfan, by Mohammad Ali Mohammadi

[1] Another important teacher of Imam Khumeini in Irfan was Ayatollah Mirza Jawad 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.

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Seyyed Hossein Borujerdi Title: معظم له

Birth: 1875 1292 AH Death: March 30, 1961 (aged 86) 1381 AH. Ayatollah Seyyed Hossein Borujerdi (1875-1961) (Persian: آیت الله العظمی سید حسین بروجردی) was a Twelver Shi'a Marja and the leading Marja in Iran from roughly 1947 to his death in 1961.^[1]

Education and academic specialties

Borujerdi was born in the city of Borujerd in the province of Lorestan in Iran, hence the surname.

In his youth, Borujerdi studied under a number of Shi'ite masters of Islamic jurisprudence such as Mohammad-Kazem Khorasani and Aqa Zia Iraqi, and specialized in fiqh. He studied the fiqahat of all the Islamic schools of thought, not just his own, along with the science of rijal. Though he is known for citing masoomeen to support many of his deductions, Borujerdi is known for elucidating many aspects himself and is an influential fiqh jurist in his own right. He has had a strong influence on Islamic scholars like Morteza Motahhari and Ayatollah Shaikh Husain Montazeri.

Tenure as Ayatollah and Marja

Borujerdi revived the hawza of Qom in 1945 (1364 AH), which had waned after the death in 1937 of its founder, Shaykh Abdul Karim Ha'iri. When Sayyid Abul Hassan Isfahani died the following year, the majority of Shi'a accepted Ayatullah Borujerdi as Marja'-e-Taqlid. Scholar Roy Mottahedeh reports that Borujerdi was the sole marja "in the Shia world" from 1945-6 until his death in 1961.^[2]

Efforts toward Islamic unity

Borujerdi was the first *Marja'* to look beyond Iraq and Iran. He sent Sayyid Muhaqqiqi to Hamburg, Germany, Aqa-e-Shari'at to Karachi, Pakistan, Al-Faqihi to Madinah and Sayyid Musa Sadr to Lebanon.

He established cordial relations with Shaykh Mahmud Shaltut, the grand Shaykh of Al-Azhar. Together, the two scholars established the "House for Bringing Muslim Sects Nearer" in Cairo. Shaltut issued a famous *fatwa* accepting the Shi'a faith as one of the recognised sects of Islam. and Ayatullah Sayyid Husain Burojirdi vehemently opposed those who attacked the Khulafa' in their speeches and writings.

Political leanings

Unlike many clergy and temporal rulers, Borujerdi and Shah Mohammad Reza Pahlavi, are said to have had cordial and mutually beneficial relations, starting with a visit by the not-yet-Shah to Borujerdi's hospital room in 1944. Borujerdi is said to have generally remained aloof from politics and given the Shah his "tacit support," while the Shah did not follow his father's harsh anti-clericalism (for example he exempted clergy from military service), and until Borujerdi's death occasionally visited the cleric.^[3]

Borujerdi's belief in quietism, or separation of church from state, extended to keeping silent in public on such issues as Israel's treatment of the Palestinians, the overthrow of Mohammed Mossadeq and the end of his campaign to nationalize and control the British-owned oil industry in Iran, and the Baghdad Pact alliance with the US and UK.^[4] It is thought that as a reward for this support the Shah ensured more religious instruction in state schools, tightened control of cinemas and other offensive secular entertainment during Moharram.

Ayatollah Borujerdi passively opposed the Pahlavi regime's agrarian reforms, which he called "agrarian destruction."^[5] In his view, the confiscations of large concentrations of landholdings of aristocrats and clergy by the Pahlavi shahs

disrupted the fabric of rural life and eroded religious institutions.

Future revolutionary Ruhollah Khomeini was an underling of Borujerdi and Borujerdi forbade him to take part in political activities, a ban which only ended with Borujerdi's death. Influenced: Morteza Motahhari

Death

He died in Qum on 13th Shawaal 1381 AH. at the ripe age of 90. Borujerdi died in Qom on March 30, 1961.^[6] The Shah proclaimed three days of mourning and attended a memorial service in his honor.^[7]

LATE AYATOLLAH BORUJERDI

Sayyid Hussain Tabatabaii Borujerdi, popularly known as Haaj Agha Hussain Borujerdi, son of Sayyid Ali, was born in the year 1292 A.H. (Lunar) in Borujerd, and passed away in the morning of Thursday, 12th Shawwal 1380 A.H./Lunar (10th Farvardin 1340 A.H./Solar) in Qum. He was a famous Faqeeh (Shi'ite Jurisprudent) and a great Marja' (Chief Religious Authority) of the 14th century Hegira.

EDUCATION:

Ayatollah Borujerdi had his primary education in Borujerd. He then attended Noorbakhsh seminary in Borujerd where he completed his preliminary and intermediate Islamic education. From the year 1310 A.H. he pursued further the learning of Islamic sciences, including

philosophy, in the city of Isfahan. In 1319 he attained the status of Ijtihad (competence for inference of Islamic decrees and precepts) at the age of 28 when he returned to his hometown, Borujerd. In 1320 A.H. he went to the holy city of Najaf, and completed his education by the year 1328.

HIS TEACHERS:

He was taught religious sciences in Isfahan by great religious teachers like Sayyid Muhammad Baaqir Durcheyi, Mirza Abul-Maali Kalbasi, Sayyid Muhammad Taqi Mudarris and Sayyid Abul-Qasim Dehkordi. In Najaf, his teachers included Akhund Khorasani, Sayyid Muhammad Kazem Yazdi and Sheikh Shariat Isfahani. He was taught philosophy by renowned teachers such as Mullah Muhammad Kashi and Hakim Jahangir Khan Qashqaii in Isfahan as well.

HIS TRAVELS:

After completing his education in Najaf, Ayatollah Borujerdi returned to Borujerd in 1328 and took his residence there for several years. After years of residence in Borujerd, he traveled and lectured in different places. Wherever he went, he was graciously welcomed by local dignitaries and Ulema who requested him to hold teaching and discussion sessions. His travels are detailed below:

- Travel to Mashad in 1340, where he stayed for several months
- Travel to Qum on his way back from Mashad; his sojourn in these two cities lasted 1.5 years.
- Haj Pilgrimage in 1345; this travel was made through Iraq, where he stayed for four months in Najaf. There he was welcomed by

distinguished Ulema including Grand Ayatollahs Mirzaye Naiini, Sayyid Abul-Hasan Isfahani, Agha Dhiyauddin Iraqi, and Sheikh Muhammad Hussain Isfahani. While returning from Haj and upon his arrival at the Iranian border with Iraq, he was arrested and taken to Tehran for the reason of participation in a gathering of Ulema in Najaf against Reza Shah (the incumbent king of Iran).

- After his release from detention he stayed in Tehran for nearly three months before proceeding to Mashad. After a stay of seven months in Mashad he returned to Borujerd.
- Towards the end of the year 1363 A.H./Lunar (1323 A.H./Solar) he traveled to Tehran for medical treatments. He was hospitalized in

Firoozabadi Hospital in Shahre-Rey for nearly two months. After his discharge from the hospital in early 1364 A.H./Lunar (winter of 1323 A.H./Solar), he went to Qum and spent the rest of his life over there.

- Travel to Mashad in the summer of 1324 (A.H./Solar) for a period of three months

INCUMBENCY OF THE POST OF SUPERINTENDENCE OF HAWZAH ILMIYYAH (THEOLOGICAL CENTER) OF QUM, AND ATTAINING THE POSITION OF MARJAIYYAT AAM (CHIEF RELIGIOUS AUTHORITY):

In the winter of 1323 A.H./Solar, after leaving the hospital, Ayatollah Borujerdi arrived in Qum. Upon the request and insist of dignitaries and Ulema of Hawzah Ilmiyyah of Qum, Ayatullah Borujerdi agreed to undertake the overall

responsibility for running the Qum Theological Center. At the same time many of the teachers and educators of Hawzah stopped their classes to pay respect to him as the prominent teacher of Hawzah.

Before long, his Muqallideen (followers of his decrees) increased in number. The demise of Ayatollah Sayyid Abul-Hasan Isfahani in 1325 A.H./Solar, and a few months later, demise of Ayatollah Haaj Agha Hussain Qummi, resulted in their Shi'ite followers turning to Ayatollah Borujerdi as their new Marja'e Taqleed (Source of issuing Islamic Jurisprudential decrees). Thus, the chair of Marjaiyyat Aam (chief religious authority) was taken by Ayatollah Borujerdi.

AYATOLLAH BORUJERDI'S ERUDITE PERSONALITY:

Ayatollah Borujerdi had already become

well known for his erudition, especially in the religious sciences, as evidenced by the acclaim he received in his travels to Mashad, Qum and Najaf.

While learning at Najaf, he himself taught the book “Al-Fosul” as well. In the branch of science known as ‘Usule Fiqh’ (Principles of Islamic Jurisprudence) he followed the views of Akhund Khorasani; and in his lectures on this subject, he tried to be brief and to make discussions easy and simplified. He was careful about proper understanding of the viewpoints of the past Shiite Jurisprudents whose decrees he collected and examined thoroughly and held in esteem, especially those of Hassan Ibne Abi Aquil Ummani and Muhammad Ibne Junaid Iskafi.

He believed that Traditions, Sayings, and

Narrations of Shiite infallible Imams (A.S.) were best understood by referring to the narrations and decrees issued by Sunnite contemporaries of the Imams (A.S.), for in those days Sunnite decrees were prevailing, and even the disciples of the Holy Imams (A.S.) used to ask them their questions according to the decrees of Sunnite people, and the Imams also replied on the same basis. For this very reason, Ayatollah Borujerdi considered that reference to the Sunnite decrees, constituted a part of the prerequisite studies pertaining to Fiqh. He said: "The earlier Shiite Jurisprudents were aware of the opposing views on problems". He added: "The ancient scholars quoted Sunnite decrees in their books or in their lessons and subjected them to their critical evaluation." For this reason he initiated printing of Sheikh Tusi's book entitled "Al-Khilaf" for the first time.

To infer Islamic precepts and decrees, Ayatollah Borujerdi relied more on a careful scrutiny to the Traditions/Narrations than on practicalities. With regard to different narrations which were all cited by a single narrator, Ayatollah Borujerdi juxtaposed them altogether, and most often this juxtaposition resulted in his conclusion that all of them were related to the same original Tradition or source, which had come to be interpreted and assimilated in various ways later by the succeeding narrators.

WRITINGS / COMPILATIONS:

In addition to some monographs written by his students, writings of Ayatollah Borujerdi himself included the following:

- 1) Jame' Ahadith Ul-Shia' (The Comprehensive Book of Shiite

Traditions/Narrations)

- 2) An Encyclopedia that includes an index of narrators, as well as a bibliography of writings on the subjects of 'Rijal' and 'Hadith'(Traditions) along with their documentations
- 3) Hashiah (Annotations) on the book 'Urwatul-Wuthqa'
- 4) Hashiah (Annotations) on Sheikh Tusi's 'Khilaf'
- 5) Sharh (Explanatory Monograph) on the book 'Kifayatul-Usul'

SERVICES RENDERED BY AYATOLLAH BORUJERDI DURING HIS TENURE AS THE SUPERINTENDENT OF HAWZAH ILMIYYAH OF QUM

During the days of Reza Shah, the Hawzah Ilmiyyah of Qum was weakened. After

Ayatollah Borujerdi undertook the administration and management of the seminary, its power was restored.

The institution became self-supporting after the public increasingly reposed their confidence in and allegiance to him as Marja'e Taqleed (their Jurisprudential advisor).

The administrative and educational improvements became evident. For instance, with regard to the matter of collection of Islamic taxes, all cases of appointments of individuals as proxies for this purpose were duly registered. Also all correspondence was recorded.

The number of students, which totaled some two thousand (2000) when Ayatollah Borujerdi took over, had trebled by the time of his death.

Specific improvements in the teaching system were also noticeable. Ayatollah

Borujerdi was successful to set up a systematic curriculum in the Hawzah Ilmiyyah. Some teachers were appointed or nominated to be responsible for students' tests. The students were requested to take the examinations, and their stipend payment was made conditional upon their participation in the exams. This requirement met with some formidable opposition, inasmuch as in Najaf, Ayatollah Istahbanati banned participation in such exams. Although a senior Ayatollah, Sayyid Abdul-Hadi Shirazi, supported the exams required by Ayatollah Borujerdi, due to the intension of oppositions, Ayatollah Borujerdi himself ordered the examination schedule in Najaf to be cancelled.

Ayatollah Borujerdi was interested in good handwriting and correct syntax in writing, to the extent that he wanted to include

them in the syllabi for the purpose of the tests.

He encouraged diligent students, and thereby contributed to the growth of learning level at the seminary.

By publishing magazines like “Lessons From The Islamic School”, he provided opportunity for the accomplished individuals at Hawzah to express their own views and make them known inside the country or beyond the borders of Iran.

Among Ayatollah Borujerdi’s commendable initiatives is that of dispatching missionaries abroad in connection with Islamic propagation and educational activities. One of his envoys was Sheikh Muhaqqiq Rashti who went to Germany and was able to establish a grand, magnificent mosque in Hamburg.

AYATOLLAH BORUJERDI’S VIEWS ON

BRINGING ABOUT PROXIMITY AMONG DIFFERENT ISLAMIC SECTS:

Ayatollah Borujerdi was a protagonist of unity and solidarity of the Islamic world and tried to create a kind of proximity among different Muslim sects. In this connection, he corresponded with Dar ul-Taqrīb (Center of Proximity) in Cairo and its founders, including Sheikh Abdul-Majid Salim and Sheikh Mahmood Shaltut, the former Rectors of Al-Az'har University. Sheikh Muhammad Taqi Qummi, as the Secretary-General, represented Ayatollah Borujerdi in Dar ul-Taqrīb, Cairo.

Continuous communications and contacts of Ayatollah Borujerdi with Dar ul-Taqrīb and the Rectors of Al-Az'har University resulted in Sheikh Shaltut's

historic Fatwa (Islamic Decree) concerning attestation of the legitimacy of the “Shiite” sect. It introduced the Shiite Sect as one of the legitimate Islamic Schools of Thought to all Muslims and others in the world.

Ayatollah Borujerdi, was sensitive and averse towards sectarian divisiveness among Muslims, and tried his very best to prevent it. He did not recommend, or justify, any undue focus of attention on the issue of caliphate and its historical account. When dealing with the topic of Imamate, too, he abstained from being engaged in the issue of caliphate. On the contrary, he considered the issue of caliphate as a historical event that is passed, and does not call for a discussion at the present

time.

The important matter, he believed, was to identify the sources of “Ahkam” (Islamic decrees and precepts). For this reason, he highlighted the importance of the scientific dimension of Imamate according to what the holy Prophet (S.A.) has stated in the famous ‘Hadith of Thaqalain’.

AYATOLLAH BORUJERDI AND THE PAHLAVI REGIME

As mentioned earlier, Ayatollah Borujerdi was arrested and imprisoned once. That was in the year 1306 A.H./Solar when he returned from Haj, and passed - in his route - through the holy city of Najaf.

His visit to Najaf coincided with the group immigration of the Ulema of Isfahan to Qum in protest against the compulsory military service, a law that was approved by the order of Reza Shah. In this connection, a secret session was held at

the residence of Ayatollah Mirzaye Naiini wherein a group of Ulema, including Ayatollah Borujerdi, took part.

In that session, it was agreed that Ayatollah Borujerdi, as the proxy of Najaf Grand Ayatollahs, Naiini and Ishafahni, travel to Tehran. Later on the matter was dropped and Ayatollah Borujerdi, too, declined to undertake such a task. Then, Ayatollah Borujerdi stayed on at Najaf for a few months before proceeding to Iran via Qasre Shirin border check post where he was arrested and shifted to Tehran's 'Arkan Harb' garrison, a detention center.

In a short time he was found not guilty and released. His release order was issued by Reza Shah on the occasion of his visit to Borujerd to attend the funeral ceremony of Amir Lashkar Tahmasbi (murdered on 1307 A.H./Solar). It was in that trip that the Tabatabaii Family, which was considered to be very influential in the Lorestan region,

requested Reza Shah to liberate the Ayatollah (Tabatabaiee) Borujerdi, who belonged to same family.

After his release, Ayatollah Borujerdi met Reza Shah and recommended him to avoid distancing himself from the clergy.

Also, as Ayatollah had closely seen the conditions of the soldiers in 'Arkan Harb' garrison, he had told Reza Shah to increase the ration of the soldiers from serving boiled rice once weekly to twice weekly, because they were 'soldiers of Islam', and this suggestion was much praised by Reza Shah.

Ayatollah Borujerdi then returned to his hometown, Borujerd, where he stayed on in an isolated manner until the death of Reza Shah due to severe prevailing tyrannical conditions.

When Mohammed Reza Shah succeeded his father, tried to consolidate his royal

position and justify his reign by establishing contacts with the religious Ulema, which included a royal visit to the sick Ayatollah Borujerdi in the year 1323 A.H./S in Firoozabadi hospital, Shahre Rey. Ayatollah Borujerdi made some observations, among them he recommended the Shah that there should be no longer any negligence in religious matters.

Earlier, during Reza Shah's time, when Ayatollah Borujerdi was imprisoned, he had proved that was by no means impressed by the royal might.

Also in the event of Reza Shah's deposal in the month of Shahrivar, 1320 A.H./Solar, when Ayatollah Qummi had come to Iran, and the Shah's administration ignored his requests, Ayatollah Borujerdi sent a telegram to Ayatollah Qummi and thereby stated that he was ready to come to Tehran, if necessary. It is said that such a telegram at

that time had been one of the factors that influenced the subsequent acceptance by the government, of Ayatollah Qummi's requests.

Yet, with all his bold encounters, Ayatollah Borujerdi remained wary of politics, in which he intervened only to the extent necessary. With a lifetime of high-level encounters and experience of various events, he remained careful in exercising his political acumen. Moreover, during the 1320s and 1330s of the Solar Hegira calendar, the activists of the 'Tudeh' communist party were making serious efforts in Iran, and at the same time, Iran was under great pressure by foreign governments. Under those circumstances, the Ayatollah considered it rather expedient not to weaken the government of Shah to an extent more than necessary. Thus, Ayatollah Borujerdi's opposition to the Shah was not too overt, in that he did

reply appropriately to the royal telegrams, and on occasions complied with royal requests for his audience.

Nonetheless, whenever necessary, the Ayatollah did not hesitate to encounter royalty with firmness, and even sometimes by sending threatening messages.

Such opposition was effective in preventing implementation of some of the governmental plans. For instance, in the year 1338 AH/S, Ayatollah Borujerdi effectively opposed the proposed Latinization of the Persian script.

The Ayatollah, furthermore, supported those who were struggling against the Shah, and he was instrumental in nullifying attempts by Shah's agents to enlist support of the Ulema of Qum against the opposition group of 'Jibheye Melli' and 'Musaddiq (the incumbent Prime Minister)'

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Ayatullah Burujerdi (R.A.) story

It has been narrated about the spiritual station of the great *marja*, Ayatullah Muhammad Husein Burujerdi (d.1961), that he had made a vow (*nadhr*) that if he ever uttered inappropriate words when angry, he would fast for a whole year (to train his soul). Indeed, he had a very lofty station.

He himself has said, "Before I came to Qom, I used to hear the voices of angels, but after I arrived here and became occupied and busy in the role of Marja, I lost that blessing!"

Ayatullah Burujerdi was a *marja* whose credentials as a supreme authority have been endorsed by Amir al-Mu'mineen (A.S.) himself. Allamah Nahawandi relates the following incident:

"When the late Ayatullah Burujerdi came to Mashad, I gave him my place in the holy shrine - that is, I asked him to lead the prayers and I stood behind him, out of respect." He continues, "That same year, I was blessed with the opportunity to go to Najaf-al-Ashraf. The great *marja*, Ayatullah Sayyid Abu'l Hasan Isfahani, who was the leader of the prayers in the courtyard of Amir al-Mu'mineen (A.S.), insisted that I lead the prayers. I was

very surprised, that a man of the status of Ayatullah Isfahani, to whom even the Imam of our Age (A) had written a letter stating: “*Irkhas Nafsaka* - Make yourself easily accessible to the people - *waj al majlisataka fi al-dahliz* - and sit in the street outside your house (so people can easily benefit from your knowledge) - *waqdhi hawaijan nas* - and fulfil the needs of the people - *nahnu nansuruka* - we will help you - made me stand at the head of the prayers and himself stood behind me.”

Allamah Nahawandi says, “I was still wondering as to why a scholar of this great stature was following me in prayer. As I prepared to say the opening *takbir*, I heard the voice of Amir al-Mu’mineen (A.S.) coming from his sacred tomb, “You showed respect to my son Burujerdi, so we have also honoured and respected you, by making Sayyid Abu’l Hassan Isfahani pray behind you.”

Ayatullah Burujerdi had made a vow, in order to train his soul, that if he ever said something unbecoming in anger, he would fast one whole year. One day he was sitting teaching a class in Burujerd. At these times he had a great presence and a special dignity. A student began to argue with him, and Agha answered his query. He raised another objection, which was also answered. However, when he objected a third time, Ayatullah Burujerdi became momentarily angry and with an annoyed tone, he said from the pulpit, “Be quiet, young man”.

However, realising what he had done, as soon as Agha finished his class, he called that student and, in front of the whole class, he bowed and kissed his (student's) hand and gave him a cloak and 500 Tumans (a reasonable amount in those days), and then said, "*Forgive the mistake of Burujerdi! I do not understand how the reins of my soul slipped from my hands and why I asked you to be quiet in front of everyone.*"

From the very next day, Ayatullah Burujerdi began to fast - just for one harsh word, which in itself was neither backbiting nor a lie.

Taken from the speech of Haj Agha Hashimi Najhad, as quoted in "Karamat wa Hikayate Ashiqane Khuda" -

"Miracles and Anecdotes of the Close Servants of Allah". Translated AJ/091105.

Ayatullah Murtadha Mutahhari



Ayatullāh Murt'adhā Mu'ahharī, one of the principle architects of Islamic consciousness in Iran, was born on February 2nd, 1920, in Farīmān township about sixty kilometres from Mashhad, the great centre of learning in Eastern Iran.[18]

His father was Muhammad Ḥusaīn Mu'ahharī, a renowned scholar who spent several years in Egypt and the Hijāz before returning to Iran. Mu'ahharī was of a different caste of mind than his son, who in many respects surpassed him. The father was devoted to the works of the celebrated philosopher Muhammad Bāqir Majlisī; whereas the son's great hero among the philosophers was the theosophist Mullā Sadrā.

Nonetheless, Āyatullāh Mu'ahharī always retained great respect for his father, who was also his first teacher, and he dedicated to him one of his books, *Dastān-e-Rastān* ("The Epic of the Righteous"), first published in 1971.

chosen as book of the year by the Iranian National Commission for

At the exceptionally early age of twelve, Mut'ahharī began his formal teaching institution in Mashhad, which was then in a state of decline due to internal reasons and partly because of the repressive measures directed by the first Pahlavī autocrat, against all Islāmic institutions. But he discovered his great love for philosophy, theology, and mysticism with him throughout his life and came to shape his entire outlook on

“I can remember that when I began my studies in Mashhad I was learning elementary Arabic, the philosophers, mystics, and theologians more than other scholars and scientists, such as inventors and engineers not yet acquainted with their ideas, but I regarded them as the most important thought.”[19]

Accordingly, the figure in Mashhad who aroused the greatest desire was Mīrzā Mahdī Shahīdī Razavī, a teacher of philosophy. But Razavī and Mut'ahharī was old enough to participate in his classes, and partly because he left Mashhad the following year to join the growing number of students at the teaching institution in Qum.

Thanks to the skillful stewardship of Shaykh `Abdul Karīm Hā'irī, Qum became the spiritual and intellectual capital of Islāmic Iran, and he benefited there from the instruction of a wide range of scholars. He studied the core subjects of the traditional curriculum - with Āyatullāh Sayyid Muhammad Dāmād, Āyatullāh Sayyid Muhammad Burujerdī, and Hājj Sayyid Šadr al-Dīn as-Šadr. But more important than Burujerdī, the successor of Hā'irī as director of the teaching institution in Qum. Mut'ahharī attended his lectures from his arrival in Qum in

for Tehran in 1952, and he nourished a deep respect for him.

Fervent devotion and close affinity characterized Muṭ'ahharī's re-mentor in Qum, Āyatullāh Rūhullāh Khumaynī. When Muṭ'ahharī met Āyatullāh Khumaynī was a young lecturer, but he was already making a name for himself by the profoundness and comprehensiveness of his Islāmic teachings and the way he conveyed them to others. These qualities were manifested in the celebrated lectures he began giving in Qum in the early 1930s. The lectures attracted students from outside as well as inside the religious teaching institution and had a profound effect on those who attended them. Muṭ'ahharī made his first acquaintance with Khumaynī at these lectures:

“When I migrated to Qum, I found the object of my desire in a person who possessed all the attributes of Mīrzā Mahdī (Sha hīdī Razavī) in addition to those of his own. I realized that the thirst of my spirit would be quenched by the personality of that beloved personality. Although I had still not completed the preliminary studies, I was not yet qualified to embark on the study of the rational sciences, but the lectures on ethics given by that beloved personality every Thursday and Friday were like a drink of water to ethics in the dry, academic sense but dealt with gnosis and spirituality. They intoxicated me. I can say without exaggeration that those lectures were the most important part of my intellectual and spiritual personality took shape through those lectures and the other classes I took over a period of twelve months. My master (ustād-i ilahī) [meaning Āyatullāh Khumaynī].” [20]

In about 1946, Āyatullāh Khumaynī began lecturing to a small group of students that included both Muṭ'ahharī and his roommate at the Fayziya Madrasah. He lectured on two key philosophical texts, the *Asfar al-Arba'a* of Mullā Ṣadrā and the *Manzuma* of Mullā Hādī Sabzwārī. Muṭ'ahharī's participation

continued to meet until about 1951, enabled him to establish more teachers.

Also in 1946, at the urging of Muṭ'ahharī and Muntazarī, the Āyatullāh gave the first formal course on Fiqh and Uṣūl, taking the chapter on rational aspects of the first volume of Akhund Khurāsānī's *Kifāyat al-Uṣūl* as his teaching text. He followed the course assiduously, while still pursuing his studies of Fiqh with Āyatullāh.

In the first two post-war decades, Āyatullāh Khumaynī trained a generation of scholars in Qum who became leaders of the Islāmic Revolution and the Islamic Republic. Through them (as well as directly), the imprint of his personality was visible in the developments of the past decade. But none among his students bore the same relationship of affinity as Muṭ'ahharī, an affinity to which he himself has borne witness to. The pupil and master shared a profound respect for the aspects of traditional scholarship, without in any way being its uncritical defender. His vision of Islām as a total system of life and belief, with particular attention to its philosophical and mystical aspects; an absolute loyalty to the religion, combined with an awareness of the necessity of reform; a desire for comprehensive change, accompanied by a great sense of strategy and timing; an openness to the world beyond the circle of the traditionally religious, and gain the attention of the secularly educated.

Among the other teachers whose influence Muṭ'ahharī was exposed to was the exegete of the Qur'ān and philosopher, Āyatullāh Sayyid Ṭabā'tabā'ī. Muṭ'ahharī participated in both Ṭabā'tabā'ī's classes in Qum. He attended the Sīnā from 1950 to 1953, and the Thursday evening meetings in Tehran in the same direction. The subject of these meetings was materialist philosophy, and the influence for a group of traditional scholars. Muṭ'ahharī himself had first come into contact with materialist philosophy, especially Marxism, soon after embarking on his studies in Qum.

the rational sciences.

According to his own recollections, in about 1946 he began to study a large amount of Marxist literature published by the Tudeh party, the major communist party in Iran and at that time an important force in the political scene. He read the writings of Taqī Arānī, the main theoretician of the Tudeh party, and other Marxist publications in Arabic emanating from Egypt. At first he had a poor understanding of these texts because he was not acquainted with Marxist terminology, but with continued exertion (which included the drafting of a translation of Georges Pultzer's *Elementary Principles of Philosophy*), he came to a mastery of the subject of materialist philosophy. This mastery made him an important member of Ṭabā'ṭabāī's circle and later, after his move to Tehran, an effective opponent in the ideological war against Marxism and Marxist-influenced interpretations of Islam.

Numerous refutations of Marxism have been essayed in the Islamic world and elsewhere, but almost all of them fail to go beyond the obvious contradictions of Marxism with religious belief and the political failures and inconsistencies of Marxist political parties. Mu'ahharī, by contrast, went to the philosophical root of the problem and demonstrated with rigorous logic the contradictory and arbitrarily chosen principles of Marxism. His polemical writings are characterized by a clarity and rhetorical or emotional force.

However, for Mu'ahharī, philosophy was far more than a polemical discipline; it was a particular style of religiosity, a way of understanding and practicing Islam. Mu'ahharī belongs, in fact, to the tradition of Shī'a philosophy that goes back at least as far as Nasīr ad-Dīn Ṭūsī, one of Mu'ahharī's personal teachers. Mu'ahharī's view of Islam was philosophical is not to imply that he was determined to subordinate revealed dogma to philosophical interpretation or to use philosophical terminology on all domains of religious concern.

viewed the attainment of knowledge and understanding as the primary goal of religion and for that reason assigned to philosophy a certain primary place, which was not cultivated in the religious institution. In this he was at variance with the majority of scholars for whom Fiqh was the be-all and end-all of the curriculum, and for those whom philosophy represented a Hellenistic intrusion into the world of Islam. For those whom revolutionary ardour had made impatient with the slow pace of religious thought.[21]

The particular school of philosophy to which Mut'ahharī adhered was the "sublime philosophy" (hikmat-i muta'āliya) that seeks to combine the direct spiritual insight with those of philosophical deduction. Mut'ahharī had a calm and serene disposition, both in his general comportment and in his dealings with others. Though engaged in polemics, he was invariably courteous and usually restrained in his use of ironical wording. But such was his devotion to Mullā Ṣadrā that he would defend him even against slight or incidental criticism, and he chose Mullā Ṣadrā's press as well as for the publishing house in Qum that put out his books -

Insofar as Ṣadrā's school of philosophy attempts to merge the direct spiritual illumination and intellectual reflection, it is not surprising that it has attracted a variety of interpretations on the part of those more inclined to one method or the other. From his writings, Mut'ahharī belonged to those for whom the direct spiritual insight of Ṣadrā's school was predominant; there is little of the mystical or esoteric dimension found in other exponents of Ṣadrā's thought, perhaps because Mut'ahharī regarded inward experiences as irrelevant to the task of instruction in which he was engaged as an intimate secret he should conceal. More likely, however, it was the strictly philosophical dimension of the "sublime philosophy" that appealed to Mut'ahharī's own temperament and genius. In this respect, he differed from his great mentor, Āyatullāh Khumaynī, many of whose political pronouncements

suffused with the language and concerns of mysticism and spiritual

In 1952, Mut'ahharī left Qum for Tehran, where he married the Rūhānī and began teaching philosophy at the Madressah Mar institutions of religious learning in the capital. This was not the career, for already in Qum he had begun to teach certain subjects in theology, and Fiqh - while still a student himself. But Mut'ahharī was progressively impatient with the somewhat restricted atmosphere of conservatism prevailing among some of the students and their teachers, and from the concerns of society. His own future prospects in Qum were

In Tehran, Mut'ahharī found a broader and more satisfying field of activity and ultimately political activity. In 1954, he was invited to teach at the Faculty of Theology and Islāmic Sciences of Tehran University, where he remained for several years. First the regularization of his appointment and then his promotion were delayed by the jealousy of mediocre colleagues and by political considerations (Mut'ahharī's closeness to Āyatullāh Khumaynī was well known).

But the presence of a figure such as Mut'ahharī in the secular university was not as effective. Many men of Madressah background had come to teach at the university; they were often of great erudition. However, almost without exception they had an Islāmic worldview, together with their turbans and cloaks. Mut'ahharī came to the university as an articulate and convinced exponent of Islāmic thought, almost as an envoy of the religious institution to the secularly educated. He responded to him, as the pedagogical powers he had first discovered were unfolded.

In addition to building his reputation as a popular and effective teacher, Mut'ahharī participated in the activities of the numerous professional

(anjumanhā) that had come into being under the supervision of Āyatullāh Taleqānī, lecturing to their doctors, engineers, teachers and their work. A number of Muʿahharī's books in fact consist of a series of lectures delivered to the Islāmic associations.

Muʿahharī's wishes for a wider diffusion of religious knowledge and effective engagement of religious scholars in social affairs led him to the leadership of a group of Tehran 'Ulamā known as the Anjuman-e-Majma' (Monthly Religious Society). The members of this group, headed by Āyatullāh Beheshtī, a fellow-student of Muʿahharī in Qum, organized lectures designed simultaneously to demonstrate the relevance of religious concerns, and to stimulate reformist thinking among the 'Ulamā. The group was active under the title of Guftār-e-Māh ("Discourse of the Month") and its activities were banned by the government in March 1963 when Āyatullāh Khomeinī's denunciation of the Pahlavī regime.

A far more important venture in 1965 of the same kind was the Ĥusayniya-e-Irshād, an institution in north Tehran, designed to guide secularly educated young people to Islām. Muʿahharī was among the founders of the board; he also lectured at the Ĥusayniya-e-Irshād and edited and published its publications. The institution was able to draw huge crowds and achieve success - which without doubt exceeded the hopes of the founders - in spite of a number of internal problems. One such problem was the political controversies and activities, which gave rise to differing opinions on the opportunity of reformist lecturing to political confrontation.

The spoken word plays in general a more effective and immediate role in revolutionary change than the written word, and it would be a good idea to compile an anthology of key sermons, addresses, and lectures that have carried

of Iran forward. But the clarification of the ideological content demarcation from opposing or competing schools of thought have the written word, on the composition of works that expound Islām form, with particular attention to contemporary problems and Mut'ahharī's contribution was unique in its volume and so assiduously and continuously, from his student days in Qum up martyr dom. Much of his output was marked by the same philosophy already noted, and he probably regarded as his most important Ravish-e-Ri'ālism ("The Principles of Philosophy and the Method of Ṭabāt'abāī's discourses to the Thursday evening circle in Q Mut'ahharī's comments. But he did not choose the topics of his personal interest or predilection, but with his perception of need lacking on some vital topic of contemporary Islāmic interest, Mut'a

Single handily, he set about constructing the main elements of library. Books such as `Adl-e-Ilāhī ("Divine Justice"), Nizām-e ("The System of Women's Rights in Islām"), Mas'ala-yi Hîjāb Veil"), Ashnā'i ba `Ulūm-e-Islāmī ("An Introduction to the Muqaddima bar Jahānbīnī-yi Islāmi ("An Introduction to the World intended to fill a need, to contribute to an accurate and systematic and the problems in the Islāmic society.

These books may well come to be regarded as Mut'ahharī's most contribution to the rebirth of Islāmic Iran, but his activity also had admittedly subordinate, should not be overlooked. While a student in Qum, he had sought to instill political consciousness in his particularly close to those among them who were members of the Militant Organization founded in 1945 by Nawwab Safawī.

The Qum headquarters of the Fida'iyan was the Madrasa-yi Fa... himself resided, and he sought in vain to prevent them from... Madressah by Āyatullāh Burūjerdī, who was resolutely set against... with the Shah's regime.

During the struggle for the nationalization of the Iranian Oil Inc... thized with the efforts of Āyatullāh Kāshānī and Dr. Muhammad... criticized the latter for his adherence to secular nationalism... Tehran, Mu'ahharī collaborated with the Freedom Movement of... but never became one of the leading figures in the group.

His first serious confrontation with the Shah's regime came dur ing... 15th, 1342/June 6th, 1963, when he showed himself to be politically... a follower of Āyatullāh Khumaynī by distributing his declaration... him in the sermons he gave.[22]

He was accordingly arrested and held for forty-three days. After h... actively in the various organizations that came into being to mai... had been created by the uprising, most impor tantly the Associat... Scholars (Jami`a yi Ruhāniyāt-e-Mubāriz). In November 196... entered on his fourteen years of exile, spent first in Turkey... throughout this period Mu'ahharī remained in touch with Āy... directly - by visits to Najaf - and indirectly.

When the Islāmic Revolution approached its triumphant climax i... Āyatullāh Khumaynī left Najaf for Paris, Mu'ahharī was among th... to meet and consult with him. His closeness to Āyatullāh Khuma... appointment to the Council of the Islāmic Revolution, the exist

Khumaynī announced on January 12th, 1979.

Mut’ahharī’s services to the Islāmic Revolution were brutally curtailed on May 1st, 1979. The murder was carried out by a group known to be the protagonists of a “progressive Islām,” one freed from the influence of the religious scholars. Although Mut’ahharī appears on the Council of the Islāmic Revolution at the time of his assassination and a writer that he was martyred.

In 1972, Mut’ahharī published a book entitled ‘Illal-i Girayish ba (The Turn to Materialism”), an important work analyzing the materialism in Europe and Iran. During the revolution, he wrote the eighth edition of this book, attacking distortions of the thought of which had become fashionable in some segments of Irānian society and reflecting the interpretations of the Qur’ān. The source of the interpretations was sought to deny fundamental Qur’ānic concepts such as the divine reality of the hereafter. As always in such cases, Mut’ahharī’s tone was solicitous, not angry or condemnatory, and he even invited a number of other interested parties to comment on what he had written. The result was a book that was shot to pieces by a bullet from a gun.

The threat to assassinate all who opposed them was already contained in the Furqān, and after the publication of the new edition of ‘Illal-e Mut’ahharī apparently had some premonition of his martyrdom. As a result of his son, Mujtabā, a kind of detachment from worldly concerns had augmented his nightly prayers and readings of the Qur’ān, and he was present in the presence of the Prophet (S), together with Āyatullāh Khumaynī.

On Tuesday, May 1st, 1979 Mut’ahharī went to the house of Dr.

company of other members of the Council of the Islāmic Revolution, that night, he and another participant in the meeting, Engineer Amir Khatami, went to the house. Walking by himself to an adjacent alley where the car that was parked, Muʿahharī suddenly heard an unknown voice call out to him, he turned around to see where the voice was coming from, and as he did, a bullet struck his head, entering beneath the right earlobe and exiting above the left earlobe, he died instantly, and although he was rushed to a nearby hospital, there was nothing that could be done but mourn for him. The body was left in the hospital the following day, Thursday, amid widespread mourning, it was taken for funeral prayers at Tehran University and then to Qum for burial, next to the grave of the Imam Ḥāʾirī .

Āyatullāh Khumaynī wept openly when Muʿahharī was buried in Qum, he referred to him as his “dear son,” and as “the fruit of my life,” and as “a part of my life.” In his eulogy Āyatullāh Khumaynī also pointed out that with the murder of Muʿahharī, his personality was diminished, nor was the course of the revolution in Iran.

“Let the evil-wishers know that with the departure of Muʿahharī, his philosophy and learning, have not left us. Assassinations cannot diminish the personality of the great men of Islām...Islām grows through sacrifice and the death of cherished ones. From the time of its revelation up to the present, the history of Islām has been accompanied by martyrdom and heroism.”[23]

The personage and legacy of Āyatullāh Muʿahharī have certainly become a part of the Islāmic Republic, to such a degree that his posthumous presence is as impressive as the attainments of his life. The anniversary of his death is commemorated, and his portrait is ubiquitous throughout Iran. His writings are being printed for the first time, and the whole corpus is being distributed and studied on a massive scale. In the words of Āyatullāh

of the Republic, the works of Muʿahharī have come to constitute the infrastructure of the Islāmic Republic.”

Efforts are accordingly under way to promote a knowledge of Muʿahharī in the Persian-speaking world as well, and the Ministry of Islāmic Guidance is translating his works into languages as diverse as Spanish and French.

In a sense, however, it will be the most fitting memorial to Muʿahharī that Iran proves able to construct a polity, society, economy and culture that are fully and integrally Islāmic. For Muʿahharī’s life was oriented to the individual motivation, and his martyrdom was the final expression of that self.

Notes:

[18] This sketch of the life and works of Āyatullāh Muʿahharī, Muhammad Wa'izzāda Khurāsānī’s, “Sayrī dar Zindagi-yi ʿIlmī wa ʿAmalī Murtadhā Muʿahharī,” in *Yadnāma-yi Ustād Shahīd Murtadhā Murtadhā*, Karīm Surūsh, Teh ran, 1360 Sh./1981, pp. 319-380, an article rich in details of aspects of the recent history of Islāmic Irān. Reference has also been made to Muʿahharī, “Zindagi-yi Pidaram,” in *Harakat* (journal of the students of Theology), no. 1 (n.d.), pp. 5-16; M. Hoda, *In Memory of Muʿahharī*, pamphlet published by the Ministry of Islāmic Guidance, Tehran, April 1978; Muʿahharī’s autobiographical introduction to the eighth edition of *Maddīgarī*; Qum, 1357 Sh./1978, pp. 7ff.

[19] ʿIlal-e-Girayish ba Maddīgarī, Page 9.

[20] ʿIlal-i Girayish ba Maddigari, Page 9.

[21] The authoritative statement of this view was made by Sayyid Muhammad Baqir al-Musawi in *Tasawwur al-Islāmī wa Muqawwimatuhu*, Cairo, numerous editions, translated into Persian and had some influence on views toward philosophy.

[22] Muhahharī's name comes ninth in a list of clerical detainees in the prosecutor's office in June, 1963. See facsimile of the list in *Dihnam-e-Muhahharī*, Khurdad 42 ba Rivāyat-e-Asnād, Tehran, 1360 Sh./1981, Page 77.

[23] Text of Āyatullāh Khumaynī's eulogy in *Yādnama-yi Ustād al-Faydāh al-Muhahharī*, pp. 3-5

Some mutahari,s books in english

1. Understanding the Uniqueness of the Qur'an
2. Glimpses of Nahj al-Balaghah
3. Introduction to 'Irfan
4. 'Ashura: Misrepresentations and Distortions
5. History and Human Evolution : Part I , Part II
6. The Role of Reason in Ijtihad
7. The Role of Ijtihad in Legislation
8. Introduction to 'Ilm al-Kalam
9. Western Nationalism and Islamic Nationhood
10. The Causes Responsible for Materialist tendencies in the West :
Part I , Part II , Part III , Part IV

Ayatollah Morteza Motahari, born 1920, received his

elementary education in theology from his father, Sheikh Mohammad Hossein in his home town, Fariman in Khorasan province. When he was twelve years of age joined the Islamic Educational Center at Mashhad and pursued his studies there for five years. Then he proceeded to Qom, the great center of Islamic education. He stayed there for fifteen years and completed his education in Islamic Beliefs and Jurisprudence under the supervision of the renowned philosopher Allameh Mohammad Hossein Tabatabai, Ayatollah Khomeini and many other distinguished scholars. Then he migrated to Tehran.

During the period of his education the Motahari felt that the communists wanted to change the sacred religion of Islam and destroy its spirit by mixing their atheistic views with the Islamic philosophy and interpreting the verses of the Qur'an in a materialistic manner. Communism was not the only thing which received his attention. He also wrote on exegesis of the Qur'an, philosophy, ethics, sociology, history and many other subjects. In all his writings the real object he had in view was to give replies to the objections raised by others against Islam, to prove the shortcomings of other schools of thought and to manifest the greatness of Islam. He believed that in order to prove the falsity of Marxism and other ideologies like it, it was necessary not only to comment on them in a scholarly manner but also to present the real image of Islam.

Ayatollah Motahari wrote assiduously and continuously from his student days right up to 1979, the year of his assassination. He was one of the most versatile Islamic scholars and prolific writers of recent times, deeply rooted in traditional learning and enamoured of its exponents. He was a Islamic thinker who had fully absorbed a rigorous philosophical training. Much of his work has been published in and outside Iran.

The activities of the Ayatollah Motahari were intolerable for the followers of some other Islamic faction, Forqan, and they, therefore, decided to remove him from the scene. Eventually they succeeded on the 1st of May 1979. When the sad news was conveyed to Ayatollah Khomeini he, in his condolence message, said: "I have been deprived of a dear son of mine. I am lamenting upon the death of one who was the fruit of my life."

Ayatollah Motahary was a popular figure in the religious circles of Iran. He served in the Tehran University as the Head of the Department of Theology and Islamic Learning's. At the time of his assassination he was the president of the Constitutional Council of the Islamic Republic of Iran and a member of the Revolutionary Council.

Ayatullah al-Uzma Marashi Najafi(R.A.) & his Library
Extracts of his Will

Founder of the Library Ayatullah al-Uzma Marashi al-Najafi(R.A.), the leading jurist, the Grand Marja of the Shi'ites in the world, the great preserver of Islamic heritage, renowned jurisprudent, the great researcher, historian and genealogist.

Ayatullah al-Uzma Sayyid Shihab al-Din Hussaini al-Marashi al-Najafi was born on 20th Safar 1315 A.H./ July 21, 1897 in the holy city of Najaf(Iraq) in a famous religious family renowned for its high knowledge and ardent faith. In the beginning he was taught by his learned father Ayatullah al-Uzma Sayyid Shams al-Din Mahmood Husaini al-Marashi al-Najafi (passed away in 1338 lunar Hijrah) who was one of the greatest Islamic jurisprudent of that era.

He also learned Qur'anic sciences and its

exegesis, fundamentals of jurisprudence, mathematics, astronomy, medicine, Rijal, Dirayah and theology from a large group of well-known professors in the Hawzah (Islamic seminaries) in the holy city of Najaf (Iraq), which was one of the greatest Islamic seminary in the Islamic world.

He attained the highest degree of Ijtihad in a short period and became renowned amongst the scholars for his in depth research and also for lecturing religious sciences in the seminary.

Some years later Ayatullah al-Uzma Marashi al-Najafi(R.A.) went to Mashhad(Iran) to perform the ziyarah of Imam Reza(A.S.). On his return he stayed in Tehran to pursue his studies and researches.

After a year stay in Tehran he decided to move to the holy city of Qom to attend the lectures of Ayatullah al-Uzma Shaykh Abdul Karim Haeri al-Yazdi, the founder of

the Hawzah (Islamic Seminary) in Qom. On his arrival in Qom he also began lecturing in the Islamic seminary as well as attended the advanced courses in jurisprudence lectured by Ayatullah al-Uzma Haeri al-Yazdi.

He decided to stay in the holy city of Qom and very soon emerged as a leading professor in the Hawzah.

After a short time the leading Ulama and professors of the Islamic seminary of Qom declared him as the Grand

Marja (religious leader) of the Shi'ites in the world. Millions of the Shi'ites in Iran, Iraq, Lebanon, Kuwait, U.A.E, Bahrain, Pakistan, India, Turkey, Tanzania, Kenya, Zanzibar and the eastern provinces of Saudi Arabia followed his rulings in Islamic jurisprudence.

Ayatullah al-Uzma Marashi al-Najafi (R.A.) was the leading professor in the Hawzah of Qom for more than 67 years. His lectures every day was attended by

hundreds of Ulama and Tullab (seminary students). He also led the daily congregational prayers in the holy shrine of Hadrat Fatima Masoomah(A.S.) for more than half a century.

Ayatullah al-Uzma Marashi al-Najafi(R.A.) dedicated all his efforts towards the progress and advancement of the Hawzah in the holy city of Qom. He trained hundreds of jurisprudents and theologians who later on became famous professors in Hawzah and the universities in Iran and abroad.

He wrote outstanding books in almost all the Islamic sciences. most of them were written in Arabic and they are as follows:

* Molhaqat al Ahqaq * Al Hashiyah Ala al-Orwat al-Wothqa * Minhaj al-Momineen * Taqrirat al-Qusas * Tabaqat al-Nassabeen

* Al-Hashiyah Ala Kifayah al-Usul * Al-Hashiyah Ala Al-Rasail * Al Mashhahed Wal Mazarat * Aayan al-Marashieen

* Al-Moawal Fee Amr al-Motawal * Ulama al-Sada'at * Masareh al-Afkar Wa al-Hashiyah Ala Taqirrat al Shaykh al-Murtuza al-Ansari

* Al-Fawa'id al-Rijaliyah * Kashf al-Irtiyab
* Al Mujdi Fi Hayat Saheb al-Mujdi * Raf al-Ghashiyah An Wajh al-Hashiyah

* Al-Rad Ala Moddae'i al-Tahreef * Taliqah Ala Omdat al-Taleb * Mushajjarat Aal Rasool Allah al-Akram

* Rehlah Isfahan, Shiraz, Samarrah Wa Azarbaijan.

The Prominent Personalities Who Met Ayatullah al-Uzma Marashi Al-Najafi(R.A.)

1) The famous Indian poet Rabindranath Tagore.

2) Rashid Raza, the Egyptian author of Tafseer al-Manar.

3) Shaykh al-Tantawi al-Jawhari, the famous Egyptian author of Tafseer al-

Jawaher.

4) The Cardinal Al-Kermily from Baghdad(Iraq).

5) Henry Corbin, the famous French philosopher and orientalist.

6) Shaykh Muhammad Bin Zebarah, the famous historian from yemen.

One of the most famous and important cultural services of Imam Marashi al-Najafi(R.A.) was the establishment of a grand library in the holy city of Qom which has international reputation and prestige to its credit. This library is considered as the greatest cultural heritage in the history of Iran. Imam Marashi al-Najafi(R.A.) is also famous as "The Greatest Preserver of the Islamic Heritage" in the world's scientific circles and centres.

After rendering selfless service in the fields of learning, teaching and disseminating Islamic culture for nearly a

century, Imam Marashi al-Najafi(R.A.) passed away after suffering a heart attack on Wednesday, 29 August 1990. He was 96 years of age.

On Friday, 31 August 1990, millions of devoted Shi'ites from throughout Iran and various countries carried the holy remains of Imam Marashi al-Najafi(R.A.) in the historical funeral procession which was attended by all the Grand Marja, Ulama, Tullab, high-ranking government and military officials of Iran and diplomatic staff of the many Islamic countries based in Tehran. As per his last will he was laid to rest at the entrance of the Grand Library which was established by his ceaseless and incessant efforts. His last will states: "Bury me at the entrance of the library so that the feet of the researchers of Islamic sciences step beside my grave."

Library's Development Stages

The first step of constructing the library

was achieved when the great founder was busy studying in the Islamic seminary of Najaf.

He was the first person to compile the index of the manuscripts and the rare published books which was considered as an outstanding achievement. Imam Marashi al-Najafi(R.A.) used to sell his clothes and his household equipments to buy books and manuscripts. He took lots of pain and trouble in this sacred endeavour. He used to avoid eating one of his daily meals in order to save money to buy the rare printed books and manuscripts. He also used to perform the fasting and Namaz of the deceased persons and the money paid for this pious acts were dedicated by him to buy the manuscripts.

The books which he inherited from his late father also played an important role in providing the library with books at its initial stage. Imam Marashi al-Najafi(R.A.) migrated from Najaf(Iraq) to Iran in 1342

A.H./ 1923 A.D., and carried with himself all the books which he had bought and inherited in Najaf and preserved them in his residence in Qom. He continued collecting and buying manuscripts and other rare printed books. In 1959, he presented 278 rare manuscripts in Arabic and Persian to Tehran University's

College of Theology and Divinity. He also presented numerous rare manuscripts and valuable printed books to many of the leading libraries in Iran.

After establishing "Marashiyah Islamic Seminary" in the holy city of Qom in 1385 A.H./ 1965 A.D., he reserved a couple of rooms of the seminary for the library. That was the turning point in this glorious and shining path of establishing a grand library.

During the same year the library was inaugurated in the third floor of the Islamic seminary. A vast collection of manuscripts and rare printed books were

transferred to this library.

The increasing number of researchers who daily visited this library made this small but very rich library over crowded. Thus, 1000 sq.metres of adjoining land was bought and attached to "Marashiyah Islamic Seminary" in the year 1390 A.H./ 1970 by Imam Marashi al-Najafi(R.A.). On 15th Shaban 1394 A.H./ 1974, the reference section of Ayatullah Marashi Najafi's library was inaugurated with the collection of 1600 rare manuscripts and thousands of printed books and soon after another 500 rare manuscripts were added to the treasury of the library.

In the course of time the library emerged as the centre of the scholars and researchers. With the gradual increase in the number of the visitors the space shortage was once again felt by the library. In 1989, Imam Khomeini(R.A.), the founder of Islamic Republic of Iran issued a decree ordering the government of the Islamic Republic of Iran for

implementing the plans for the manifold expansion of the library in accordance with the master plan for expansion as prepared by Hojjat al-Islam Dr Mahmud Marashi, the president of the library.

On 20th Zee-al-Hajjah 1410 A.H./ 1989, Imam Marashi al-Najafi(R.A.) laid the foundation stone of the new grand building. The new building possesses seven stories and occupies a total area of 16000sq. meters . At present both the old and the new buildings of the grand library occupies a total area of 21,000 sq. meters.

Mailing Address:

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Marashi

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Ayatullah Marashi Najafi(R.A.) Avenue.

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Tel: 0098-251-7741970-78

Fax: 0098-251-7743637

Websites: <http://www.marashilibrary.com>

<http://www.marashilibrary.net>

<http://www.marashilibrary.org>

E.mail: sm_marashi@marashilibrary.org

The

Aims:

The great founder of this library established this grand library with the aim of collecting and preserving the manuscripts for the purpose of research and analysis by the scholars and researchers.

These aims have been achieved by implementing the following measures:

1 - Establishing this Great International Islamic Cultural Centre which helps in developing and describing the tremendous and extensive scientific achievements of

the Islamic culture and civilization during the last fourteen centuries.

2 - Creating excellent group discussions and research facilities for the researchers in the library.

3 - Keeping at the disposal of the researchers the valuable manuscripts preserved in this great center which exhibits and manifests for them the written Islamic culture and heritage in different fields and branches of sciences and arts. Many of the rare manuscripts have been edited after undergoing a thorough process of extensive research and analysis.

4 - Collecting and preserving the exquisite and rare manuscripts in this great centre.

5 - Providing the microfilms and photocopies of the manuscripts preserved

in other libraries of the world.

6 - Delivering this vast treasure of Islamic heritage preserved in this great library to the next generations so that they can know

about their glorious past, culture, civilization and heritage.

7 - The photocopies, microfilms and slides of all the manuscripts preserved in this library are made available. All the safety measures and the international standards for book-keeping and preservation are strictly implemented in this library.

Library's Departments and Sections

This grand library comprises of various departments and sections which are directly administered by the president of the

library. Imam Marashi al-Najafi(R.A.), delegated the administration and

management of the library to his son and chief trustee, Hojjat al-Islam Dr Mahmud Marashi about 35 years ago.

The various departments and sections of the grand library are as follows:

A - The President's Office:

This section comprises of the president's office room, reception room, the private secretary's room, assistance room and the office room of the manager of the women's section. The president is the chief executive of the library and runs the administration.

The president's office consists of various departments which are as follows:

1 - Endowments Department:
This department looks after the administration of all the properties like

residential buildings and commercial complexes endowed to the grand library by philanthropists in Qom, Tehran and Isfahan.

2 - Public Relations and International Affairs Department:

This department is in charge of the invitations and reception's timetables for the Iranian and foreign guests, releasing the news regarding the activities of the library, establishing relations with international cultural centers and libraries, organizing and managing conferences, exhibitions, visits, scientific competitions, evaluating the visitors ideas and opinions about the library and preparing the monthly and annual statistics.

3 - Ceremonies and Reception Department:

This department is in charge of welcoming and receiving the Iranian and foreign guests, providing the necessary information

regarding the library's different sections and departments, presenting gifts to the guests and so forth. Every season more than 2000 guests visit the library which also includes more than 200 high-ranking visitors and scholars from various countries.

4 - Secretariat Department:
This department carries out all the internal and external correspondence duties.

5 - Women's Department:
This department takes the responsibility of assisting women researchers and scholars to get access to scientific sources and references available in the grand library.

6 - Correspondence Department:

This department has the responsibility to post, deliver or exchange books to some organizations or individuals as approved by the president of the library.

B - Public Services Division

This section is in charge of rendering services to the visitors and researchers in the various halls and reading rooms of the

library. It consists of:

1 - Ibn Sina Hall: This hall occupies an area of 2200 sq. meters with 750 persons seating capacity. More than 2000 persons visit

this hall daily during the morning and evening working hours.

2 - Exclusive Reading Hall for the Hawzah (Islamic Seminary)

Books:

This hall is exclusively assigned for the study and research of the scholars and students of the Islamic seminaries.

3 - Khaja Nasir al-Din Tusi Auditorium:
This auditorium has a seating capacity of 200 persons and various national and international seminars and symposiums are conducted in this auditorium.

4 - Shaykh Mufid Hall:
In this hall local conferences, seminars and academic sessions are regularly conducted.

5 - Book Exhibition Hall:
In this hall the library's publications are displayed for the visitors.

C - Reference Section:

This department has the following divisions:

1 - Manuscripts Treasury:
The manuscript copies present in the treasury till the end of October, 2001 was

more than 60,000 volumes comprising 32,000 titles of books. Sixty five percent of these manuscripts are in Arabic and the rest of them are in Persian. A few Turkish, Urdu, Abyssinian, Syriac and Latin manuscripts are also available in the treasury.

Every year about 500-800 other valuable and rare manuscripts are added to this great collection either gifted or procured. The copies of the Holy Qur'an in Kufic script belonging to the second century Hijrah comprises the oldest copies preserved in the manuscript treasury of the library. The manuscript copies of third and fourth century Hijrah are also available and the oldest among them is the illustrated copy of the Holy Qur'an calligraphed in 392 A.H./ 1002 A.D., by Ali ibn Hilal Baghdadi also famous as Ibn Bawwab, the renowned calligraphist of the fourth century Hijrah.

Till now the catalogue of 12,000 manuscripts available in the library has been published in 30 volumes. The complete catalogue of the manuscripts of this grand library will be published in 90 volumes series.

2 - Photographs of the Manuscripts:
This section preserves more than 4000 photographed copies of the priceless and valuable manuscripts obtained from the different libraries in the world.

3 - Microfilm Section
In this section the microfilms of more than 13000 rare manuscripts are available.

4 - Documents Treasury
This section consists of more than one hundred thousand written documents belonging to the last five centuries.

5 - Permanent Exhibition of the Rare Manuscripts.

6 - Permanent Exhibition of the Books and Documents Written by the Founder of the Library.

7 - Rare Printed Books Store
Some of the rare printed books dating back to last five centuries are preserved in this store.

8 - Rare Petrography Store

9 - The Treasuries of Arabic, Persian, Turkish and Urdu Books.
The treasuries of the books in the above-mentioned languages are located in the three floors of this grand library building.

10 - Newspapers and Periodicals Section:
In this section more than 2500 newspapers and periodicals in Persian, Arabic Turkish and Urdu are kept at the disposal of the visitors.

11 - Open Reference Book Store

12 - The Store of the Islamic Manuscripts' Catalogues of the different libraries in the world.

13 - The Store of the Periodicals in Foreign Languages.

14 - The Archives of the Forbidden Books.

15 - The Store of Maps and Geographical Charts.

16 - The Store of the Extra Copies of the Printed Books.

17 - The Grand Reading Hall.

18 - The Special Section for the Research Scholars of the Manuscripts and Rare Documents.

19 - The Centre for Qom Studies.

20 - The Centre for Genealogical Studies.

21 - The Centre for Preparing the Index and the Catalogues of the Manuscripts.

22 - The Centre for Publishing the Works of the Founder of the grand Library.

23 - Islamic Manuscripts Edition and Research Department.

D - Administrative Department: It includes the financial, staff affairs and training units.

E - Public Services Department:

It consists of eighteen different sections such as: Computing Services, Telephone Exchange, Wireless Connections, Electronic Mail (e-mail) Services, Publication and Distribution, Conducting Seminars and Exhibitions Affairs,

Maintenance of the Guest Houses and Restaurants, Purchase and Exchange of Books and Reference Materials, Photo Xerox, Office of Technical Advisors, Mirath Shahab Journal Office, Finance Office, Translation Department, Management and Programming Office, Library's Sub-divisions, Technical Support and Building Security Sections.

F - Book Information Research Centre

G - Manuscripts and Documents Preservation Unit

This unit includes the following sections:

1 - Book Preservation Section: In this section books are fumigated and made free from pests and termites
 2 - Books and Documents Mending Section: This section is the important and sensitive section of the library.
 3 - Micrographic Centre: This centre preserves 50 million book titles in different languages in the form of minimized films. This section is also equipped with optical cleaner which

is in turn connected to internet through computers. 4 - The Modern Laboratory: It is also equipped with ultra-modern and sophisticated equipments such as electronic microscopes which are connected to internet through computers.

H - Exquisite Objects Museum

It exhibits various types of valuable and exquisite compasses, astrolabes, coins, keys etc

I - The Centre of the Encyclopedia of the Libraries in the World.

Publications

1 - Mirath Shahab Journal: A specialized journal in Persian dealing with the study of bibliography and its related subjects. The chief editor of this journal is Dr Mahmud Marashi, the President of the Grand Library. Till now 30 issues of this journal has been published.

2 - The Grand Library till the end of 2002 has published 165 titles of books comprising 405 volumes.

This grand library also enjoys the rare distinction of preserving the largest collection of rare manuscripts in Iran and in this regard it also stands third in the Islamic world.

The library has also published the "Molhaqat Ihqaq al-Haq in 36 volumes written by Ayatullah al-Uzma Marashi al-Najafi(R.A.), the late founder of the grand library. In 1994, this book received the "Book of the Year Award" from the government of Iran.

The library's working hours for the visitors is from 7 A.M till 9.30 P.M., without any interval.

The membership cards are provided free of cost to the researchers, scholars and students by the secretariat of the library.

The daily average number of visitors to the library is more than 2000 visitors.

Shaheed Beheshti

Remember those who demonstrated us the true path of Sayyadus Shohada .."YOU ARE A NATION(Ummah) FOR OUR NATION".... Imam Khoemini for Shaheed Beheshti

Shahid (the martyr) Sayyed Mohammad Hosseiny Beheshti was born in Aban 2nd, 1307 (October 24th, 1928) in a district called Lomban in Isfahan (Chaharsouq district).

He was born in a family whose members were familiar with Islamic values. His father was one of Isfahan's clergies and prayer-leader of Lomban mosque who went to the village once a week in order to preach and solve the problems of people and establish the community prayers.

He passed away in 1341 (1962). His maternal grand father the late Haj Mir Mohammad Sadiq Modarres Khatunabadi, was one of the leading authorities on divine law.

When Shahid (Martyr) Beheshti was just one year old, he passed away and Shahid Beheshti was deprived of his meeting, however; knowing about his grandfather's manner later on affected Shahid Beheshti's personality.

With four years of age he entered traditional elementary school. He was so genius that he learned how to recite Quran and how to read and write in a very short time.

After a while, having passed the entrance exam, he entered the primary school at the sixth grade but since he was not old enough to take part in that grade he was registered in fourth grade. Nevertheless he took part in the final exams and was granted the second best student title. Wishing to complete his studied, he entered the high school.

In 1321 (1942) he gave it up, since he was interested in the theological matters he entered the theological center. Although his home was in Isfahan for saving time, being independent while thinking and studying, since 1324(1945) he rented a room at Sad r school of Isfahan and he lived there.

During 1321 to 1325(1942- 1946) he could study the Arabic literature, logic, Fiqh (Jurisprudence), divine law & fundamentals and stole the attention of his professors to the extent that when they met him as if he reminded his maternal grand father

In 1325 (1946) when he was 18 years old, he left for Qom to continue his studies and in 6month-time he studied the rest of subjects namely : Sath , Kefayeh and Makasib. In the same year, Allameh Tabatabee came to Qom and his

classes and sessions attracted the active students like Shahid Beheshti who later on took part in his classes.

In 1326 (1947) Dr. Beheshti with Shahid Motahari, and some of his friends prepared a schedule according to which they had to go to the most remote villages to preach Islamic values, by means of a little amount of expense which Ayatollah Boroujerdi gave to them to guide the villagers and inform each other about their ideas concerning planning for future activities.

In 1327 (1948) he continued the normal high school education and he could get his literal diploma in final exams of late comers. Then he entered the college of Theology (at that time rational sciences) and in 1330 (1951) he received his BA. During (1329-1330) (1950-1951) he was in Tehran and at the end of mentioned year he returned to Qom again and this time he officially started his teaching at Hakim Nezami high school as an English teacher. During (1329-1330) (1951-1956) he spent his life carrying out researches and philosophical matters.

In Ordibehesht 1331 (May 1952) he married one of his relatives whose result was 4 children (2 sons and 2 daughters).

In 1333 (1956-1959) he was a student of Ph.D. of theological philosophy (and of course in 1353 (1947) he defended his thesis called the problems of Mabad ul Tabi_e in Quran_, under guidance of the Shahid Professor

Mortza Motahari. During this time he was coming and going to Tehran and Qom.

In 1338 (1959) he founded an English class at _Din and Danesh School_ for theological students and in the same year along with the thought of the leading figures like Motahari, Taleqani_etc, he held the monthly speech sessions in Tehran on which the programmed lectures were held with the large number of the students and intellectuals as an audience.

From 1339 (1960) the idea of organizing the theological center and arranging the syllabus of it for 17 years was in his mind whose result was foundation of _Haqqani_ and _Montazeriyeh_ schools. In 1341 (1962) he decided to establish the Islamic center of students and educators which was a measure for linking between the educated people in the past and present methods.

He was actively taking part in (1341-1342)(1962-1963) campaigns. And in collecting and composing the _statements _he was a great help. From 1342 he formed a searching group for surveying about the Islamic government and in the same year Savak (the controlling system for security at that time)made him leave Qom.

He came to Tehran and in programming on preparing the textbooks was closely cooperating with Shahid (martyr) Bahonar, in the same year he was also cooperating with

campaigning groups and coalition bodies. Besides, he was participating in a 4-member council in the name of _divine law-political council_ with help of Shaid (martyr) Motahari, Mr. Anvari and Mr. Molaee.

In 1343 (1963) with the proposal of Ayatollah Ha_eri and Ayatollah Milani he left for Hamburg and he began to manage and direct the mosque and formation of religious groups of the young and revealing Shah_s (the last king) crimes.

At this time he traveled to Saudi Arabia (in Haj. time) Syria, Lebanon , Turkey to visit Imam Mousa Sadr and in 1348 he traveled to Iraq to visit Imam Khomeini.

In 1349 (1970) he returned to Iran and it was impossible for him to return to Germany. He started to teach in session for interpreting Quran and examined the textbooks and this process continued till 1355(1976).

In 1359 (1971) he formed 50 sessions of interpreting of Quran on Saturdays which was called _the School of Quran_ where was a place for gathering the active young people . In 1354 (1975) due to the mentioned sessions and the relationships with the campaigning organizations inside and out side of Iran he was arrested by Savak and after a time he was released.

From 1355 (1976) and later he began to deal with formational tasks and in (1356)(1977) he was determined to form the broad formations being active in secret activities and also overtones for forming a party .In the same year due to the disagreements among the Islamic

active groups in abroad (which there have been some conflicts) he traveled there and even to the United States and he paved the ground for establishing new relationships among the Islamic groups.

In 1357 (1978) he was arrested for a couple of days and he was freed. After which he went to Imam Khomeini in Paris. After his return he played an effective role regarding determining the policy of the Islamic revolution.

From Azar 1357 (December 1978) according to Imam's command he formed the revolution's council and he was dealing with that till the victory of the revolution.

After the revolution as an intellectual person in the revolution's council he wanted to organize and arrange the affairs. Regarding this mentioned fact he founded the Islamic Republic Party. He took part in the election of Experts Assembly, and as a vice president of Majlis he dealt with managing the affairs, preparing and forming the Constitution. After resigning of the interim government in 1358 (1979) he was doing his duty as a minister of justice. Then through the command of Imam he was chosen and appointed as the chairman of Supreme Court.

He was busy with his duties till the evening of Tir, 7, 1360 (June 28,1981) after Namaz Maqrib (evening prayer) and Esha (night prayer) while giving lecture, he was martyred due to the explosion of a bomb planted by

the members of MKO terrorist group, known as Monafeqin with 72 people from his colleagues and through the tears and sighs and sorrows of millions of Iranian people he was buried in Behesht-e Zahra Tomb.

May his soul rest in peace.

ALLAMA MUFTI JAFAR HUSSAIN

Name : Jafar Hussain ibn e Hakim Chirag Din ibn e Hakim Ghulam Haider

Born : 1332 H (1914 A.D.) at Gujranwala, Panjab, India

Died : 1358 H (1980 A.D.) at Gujranwala, Pakistan

BIRTH & EARLY LIFE

Mufti Jafar Hussain was born in the small town of Gujranwala, Panjab. He was born in a family that was known for its honesty, integrity and nobility. His uncle, Hakim Shehabuddin, besides his name and fame as a physician, always took interest in history, literature and poetry. The house was a meeting place of the town's intellectuals. Mufti Jafar Hussain was one of the five children of Hakim Chirag Din, the younger brother of Hakim Shehabuddin. Jafar Hussain had his early upbringing and education under the tutelage of his uncle Shehabuddin. From his early days glimpses of brilliance were noticed by the uncle and others around him.

Hakim Shehabuddin had taken the full responsibility of the education and upbringing of this nephew of his.

Besides imparting to him the intricacies of the Unani System of Medicine, he taught to him the Persian classics Viz: Gulistan, Bostan and Akhlaq e Jalali etc. Besides the personal instruction given by Hakim Shehabuddin, Jafar Hussain was sent to the Sunni Imam of the Jameh Masjid, Maulana Chirag Ali, Qazi Abd al Rahim and Maulana Mohammed Ismail Salafi for instruction in Fiqh and Hadit. Jafar Hussain was so brilliant in early childhood that he commenced studying the intricate book, Kaafia, on the first of Ramadan, and completed it by 27th of that month! We must mention here that Kafia is a book of grammar that takes the students many months or, rather years to study it completely. More than 350 commentaries have been written on the book. While Hakim Shehabuddin's family was free of any religious bigotry, on the other hand they were ardent admirers of the Ahl al Bayt (a.s). Despite financial stringency they were determined to give higher religious education to this brilliant child of theirs.

By the time Jafar Hussain reached the age of 12 years, he had prowess over Urdu, Persian and Arabic languages. In search of knowledge he used to visit the learned persons in the town. He now reached a stage that the need to acquire higher learning in Lucknow was felt by the young student. Those days Lucknow was the center of Jafari Learning. The Hauza e Ilmia there was the focus of attention of all the seekers of knowledge in the Sub-

Continent. There was a formidable group of eminent Mujtahids in the Hauza imparting knowledge to a large group of students.

JAFAR HUSSAIN'S MENTORS IN LUCKNOW

Mufti Jafar Hussain pursued his studies under very eminent mentors in Lucknow, Viz: Najm al Millat wal Deen Allama Sayed Najm al Hassan, Sayed Zahoor Hassan Baharvi, Sayed Abul Hassan Munnan Saheb who was the father of Maulana Ali Naqui, Sayed Sibte Hassan Jaunpuri, Mufti Sayed Mohammed Ali Saheb e Quba, Mufti Sayed Ahmed Ali, Sayed ali Naqui Al Naqavi.

Mufti Jafar Hussain spent 8 years as a student in Lucknow and then functioned as a tutor at Madrasa e Nazimia in the same city for another year. In this time he was able to organize means for proceeding to Hauza e Ilmia Najaf e Ashraf, Iraq, for further studies and left the shores of India in the year 1936. Incidentally, Allama Iqbal has waxed eloquent about Hauza e Ilmia Najaf e Ashraf in these words:

Kheera na kar saka mujhe jalwa e Danish e farang

Surma hai meri aankh ka khak e Madina wa Najaf

The sight of the wisdom of the West couldn't dazzle my eyes

But the dust of Madina and Najaf is collyrium for my vision!

Mufti Jafar Hussain completed his studies in 5 years to qualify as a Mufti and Mujtahid. The certificates are still kept as valuable possessions with his family in Gujranwala.

Mufti Jafar Hussain had the singular privilege of studying under the great scholars of the time:

Ayatullah al Uzma Aqai Sayed Abul Hassan Isfahani, Hujjat al Islam Aqai Sheik Abd al Hussain Rashti, Hujjat al Islam Aqai Sheik Ibrahim Rashti, Hujjat al Islam Aqai Sayed Jawad Tabrizi, Hujjat al Islam Aqai Mirza Baqir Zanjani, Hujjat al Islam Aqai Sayed Ali Noori. After receiving the certificates of proficiency from these great mentors Mufti Jafar Hussain returned to Lucknow in the year 1940 H. He then reported back to his guide and mentor Najm al Millat Allama Sayed Najm al Hassan.

PROCEEDS TO NAWGAWAN

His mentor instructed him to proceed to Nawgawan e Saadaat in the Muradabad District of upper India and function as a tutor and head-master at Madrasa Bab al

Ilm. As an obedient disciple he accepted the assignment, went to his new station and embarked on his job. He stayed only for two years at Nawgawan and returned back to his ancestral town, Gujranwala. A teacher always wishes to busy himself in imparting knowledge to the seekers of learning. Mufti Jafar Hussaintoo had this urge and therefore made efforts to establish a madrasa in Gujranwala.

ESTABLISHES MADRASDA E JAFARIA

Alas his efforts bore fruits! A magnanimous Momin, Master Allah Datta, donated his house for establishing the Madrasa. Thus came into existence the first ever Shia school of learning, Madrasa e Jafaria, in the town of Gujranwala. This was perhaps the first institute in the district after the school of Allama Baqir Shah Chakdalwi and that of Allama Mohammed yar Shah. A committee was constituted under Barkat Ali Jafari to look after the functioning of the Madrasa. Maulana Hakim Noor al Din and Maulana Sharif Hussain were entrusted the task of teaching at the school. Mufti Jafar Hussain himself took active part in the teaching activity at the Madrasa. The notable students who received instruction at the Madrasa e Jafaria are: Allama Hussain Baksh Jada Saheb, Maulan Abd al Ghafoor, Maulana Sayed Abid Hussain, the Imam of Jama Masjid Narowa. It is a pity that the Madrasa couldn't be kept

active for long because of paucity of funds. When the Madrasa was wound up, Mufti Jafar Hussain concentrated all his attention on addressing Majlis gatherings and propagation of the word of the Ahl al Bayt (a.s). He intensively traveled the length and breadth of the country for the purpose. This was during the period 1944 to 1946. In 1947 the country was divided when he started his literary work. His first published work is the monumental Urdu translation of the collection of Hazrat Amir al Momineen (a.s)'s sermons, popularly known as Nahj al Balagha or "The Peak of Eloquence".

ORGANISATIONAL WORK

After the formation of Pakistan the government was engaged in framing the constitution of the country. Since the country was established as a Islamic entity, persons of different schools got busy in trying to dominate the scene. When Mufti Jafar Hussain and Allama Hafiz Kifayat Hussain got wind of these activities, they strongly protested saying that their community had certain rights and norms that must be protected. In those unsavoury circumstances, at 15 Nisbat Road, Lahore, "Idara Tahaffuz Huqooq Shia, Pakistan" was established. This timely leadership had the desired effect and the entire community rose as one in support of the organization. The community rejected the infamous Resolution No.6 of

the Constituent Body in one voice. The government, in their discretion, invited Idara Tahaffuz Huqooq e Shia on the Constituent Committee and Mufti Jafar Hussain was sent as the representative of the Idara. We are mentioning here the salient points of the resolution drafted by him.

RESOLUTION OF INTENT

In his draft Mufti Jafar Hussain strongly suggested framing of a constitution for the country which guaranteed the rights and the privileges of the people according to the norms of democracy, freedom, justice and tolerance as enunciated by the Holy Quran and the Shariah. The constitution should be such that it should enable the individuals, and the people in general, to freely follow the tenets of Islam according to the Quran and the Sunnat of the Prophet (s.a). The constitution must guarantee that the minorities have the freedom to follow their religious practices without let or hindrance and also promote their cultural practices.

BOARD OF ISLAMIC EDUCATION

In 1949 Nawabzada Liaqat Ali Khan nominated Mufti Jafar Hussain to the Board of Islamic Education. The importance of the Mufti on the Board could well be imagined only if we know the names of the other members thereon. These eminent members were: Dr. Hamidullah-Chairman, Mufti Mohammed Shafi, Sayed

Sulaiman Nadavi, Maulana Zafar Ahmed Ansari. It is on record that on every occasion Mufti Jafar Hussain very boldly put forward the Shia point of view whenever there was a need to do it. It will be very appropriate to mention one incident in this regard. .

THE 22 POINTS

The founder of Pakistan, Mohammed Ali Jinnah, demised almost immediately after the formation of the country. The inimical forces got an opportunity to start their machinations against the country. They went to the extent of carrying on the propaganda that it wasn't possible to enforce Islamic law in the country. When asked why they had such a thought, they said that there were 73 Sects in Islam and that every sect believed that it was the true and real Islam! They wanted to know as to which sect should prevail over all the rest to enforce its norms on the entire population of the country.

This challenge of the enemies of Islam was accepted and 31 top Ulema of different sects got together to promulgate a Document of 22 Points. This deliberation went on for four days and on January 24, 1951 the document was finalized. This was a fitting reply to the propaganda of the detractors.

STEP AGAINST QADIANIAT

On May 18, 1952 Chaudhry Zafr ullah Khan, the Foreign Minister, gave a talk in Karachi that hurt the feelings of the Muslims in the country. As a reaction to this, an all parties conference was arranged. Mufti Jafar Hussain was a signatory on the invitation that was issued for the meet. He gave a very thought provoking speech during the conference and highlighted the points of view of his Sect. At the end of the deliberations the conference resolved that Qadianis be deemed a non-Muslim minority, Chaudhry Zafr ullah Khan to be removed from the position of Foreign Minister and also other Qadianis working as important functionaries be relieved from their positions.

HIS ERUDITION & SCHOLASTIC SERVICES

Mufti Jafar Hussain was a erudite scholar of very high caliber. One can well imagine his brilliance that at the age of 8 years he could study the intricate tome, “Kafia ibn e Hajib” in just 27 days or complete the study of the 16 years’ curriculum of Nazimia in just 8 years. Talking of his erudition would be just like trying to see the sun in the light of a lamp! At the tender age of 14 years he had made a thorough study of the Unani System of Medicine, had perused a lot of Persian classics like Shara Jami, Mir Qutbi, Miabazi and Muqamat Hariri. Translating the sermons of Hazrat Ali (a.s), “Nahj al Balagha”, into Urdu he gave a proof of his comprehension

of the intricate verse. This one work could be counted as the reward for his life's toil! Mufti Jafar Hussain has made the same achievement translating the sermons into Urdu as did Sayed Radi collecting and compiling them in the original Arabic version! He also translated into Urdu, Sahifa e Kamila, the compendium of the supplications of Imam Zain al Abedin (a.s). When one reads these translations, the depth of meaning engrosses the reader. His Seerat e Amir al Momineen (a.s) is a work of great research and study. An English translation of the book has been published by Ansariyan Publishers, Qum, Iran.

LEADING THE COMMUNITY

In 1979 President Zia al Haq initiated some actions to enforce the Islamic Laws. Collecting the Zakat through government agencies was one of the decisions. While making these announcements the Jafaria Fiqh was totally kept aside. The President also announced that the decisions had been unanimously approved by the Islamic Council. Mufti Jafar Hussain addressed a press conference to register protest against these decisions at the risk of facing the ire of the Government. Some dedicated persons joined hands and arranged a Shia Convention. This Convention met on April 12 & 13, 1979 at Bhakkar. There were four sessions chaired by Mufti Jafar Hussain and other eminent persons. The

theme of all the speeches was that for the Shia Community the Jafari Fiqh must be enforced in all their affairs. When the resolutions were passed in the final session of the Convention, the assembled crowd spiritedly endorsed all the resolutions raising their hands and voices! It was resolved to form a separate Shia Waqf Board; all the restrictions on observation of Azadari to be lifted; the Government to provide facilities to the members of the Community for the Ziarat of the Holy Shrines; Shia Ulema be appointed to the Shariah Courts; Shias to be given representation in the committees for devising the educational policies and the Shia Ulema to be included in the programs for giving talks on the radio and the television. They also resolved that Ulema from Iran and Najaf e Ashraf be invited to Pakistan as was done in the case of the Ulema from Saudi Arabia. At this convention it was unanimously agreed that Mufti Jafar Hussain was the leader of the Shias of the country. Mufti Jafar Hussain demanded in his speech that the Government give its consent to the Resolutions by April 30, 1979. At the conclusion of the convention the gathering of over a million persons disbursed from Bhakkar..

ISLAMABAD CONVENTION

After the Bhakkar Convention, the entire Community was all attention! They were looking forward to favorable

action from the Establishment. But the president came up with a statement in Karachi that the country couldn't promulgate two sets of laws. He said that the majority of the people followed the Hanafi Sect and the Hanafi Fiqh should then prevail. This was a dictator's oppressive edict to the 3 Crore Shia population of the country. It was a challenge for the Community and they came out to confront the dictator! On 4 and 5 July 1980 a convention was called to commemorate the anniversary of the Martyr Ayatullah Baqir al Sadr. With the approval of Allama Mufti Jafar Hussain the convention was given the title of "Convention For enforcement of Jafari Fiqh in Pakistan". He had already announced on April 30, 1979 his resignation from the Islamic Council. He was now making whirlwind tours of the country and was received by the Community with open arms at all the places. The people had one slogan "Ek hi Qaaed ek hi Rahbar, Mufti Jafar, Mufti Jafar—There is only one leader, only one guide; that's Mufti Jafar!" When the Government gauged the high spirit of the Community, they made the wrong decision of banning the Islamabad Convention. It was announced that stern punitive action would be taken against those who tried to contravene the ban order. All the entry points to the city were sealed. Many rumors were circulated for the consumption of the visitors to the city. False propaganda was done that the Convention had been called off. There were also rumors that the demands of the Community had been accepted.

Despite all these impediments a huge crowd gathered at the Hockey Ground near the Red Quarters. This was the first time that such a huge crowd challenged the lion in his own den! Instead of raising their voices in their towns and villages, the people gathered in the capital and raised their protests near the President's Secretariat. Mufti Jafar Hussain had already reached the guest house of the Masjid Ithna Ashari Lal Quarters Islamabad on July 03. On 2nd July he had met the President on his invitation. They confabulated for well over 2 hours. The president suggested to him to hold the convention at Liaquat Bagh Rawalpindi instead of holding it in Islamabad. Mufti Jafar Hussain turned down the suggestion. The Convention commenced on the morning of July 04, 1980 at the Hockey Grounds of the Lal Quarters Islamabad. Throughout the day there were speeches accompanied by emotional slogans from the crowd. At 9 P.M. the Supreme Council and the Consultative Council met at the Masjid e Ithnaashari to finalize the programme for the next day. The next day, July 05, the proceedings started at 7 A.M. with the recitation of the Holy Quran. Since there was a spate of speakers, everyone was allowed only 2 minutes to speak. At around 11 A.M. the crowd demanded immediate action and a march to that end. The leader appreciated the spirit of the people but advised the crowd not going forward in a procession. It was decided to take a delegation of 5 Ulema to the Ministry of Religious Affairs. It is a fact that

if Mufti Jafar Hussain had yielded to the emotional outburst of the crowd, it might have resulted in breach of peace. He also wanted to give to the authorities a message that the Community wasn't like those who take the crowds to the street on the slightest pretext. The delegation met the Central Minister for Religious Affairs, Mahmood Haroon. He said that he would consult the President and then deliberate with the delegation. On this promise of the minister, the delegates patiently waited the entire day. Around the end of the day they returned back to the venue of the Convention and reported the status to the gathering. The natural result was strong outburst by the crowd. At last it was decided that the gathering would march to the Secretariat. The people started marching towards the Secretariat shouting slogans. The army and the police inflicted baton-charge on the hapless crowd. When they felt that the baton-charge was ineffective, they started throwing tear-gas shells on the crowd. But they were dealing with the people who keep crying from the cradle to the grave! The tear-gas was no deterrent for them. However one youth, Mohammed Hussain Shaheed, succumbed to the hit of a tear-gas shell on his head. This fatality didn't deter the crowd from their determination. In fact it galvanized their spirit. Mufti Jafar Hussain appealed to the crowd to maintain peace! The procession reached the Secretariat and the crowd surrounded the complex. They thus sat in protest there.

LONG CONFABULATION WITH THE PRESIDENT

On the next day, July 6, 1980, at the invitation of the President, Mufti Jafar Hussain went with a five member delegation to the secretariat of Chief Martial Law Administrator for discussions. The meeting lasted for 12 long hours. Mufti Jafar Hussain had Maulana Gulab Shah, Maulana Sayed Safdar Hussain Najafi, Lieutenant Colonel (Retired) Sayed Fida Hussain Naqvi and Sayed Shabbir Hussain Naqvi in his team. The President was assisted by the Minister for Religious Affairs, Mohammed A. Haroon and the Secretary Home Affairs and the Chief Administrator Zakat Council.

THE ISLAMABAD AGREEMENT

After hearing the points of view of the delegation led by Allama Mufti Jafar Hussain, the President reiterated that every citizen of the country had the freedom to follow the norms of the faith of his choice. He also said that the Fiqh of any sect wouldn't be enforced on the followers of any other sect. To dispel doubts from the minds of the Shias he said that he was bound by the promises and commitments made by him to the Shias. He also said that steps would be initiated to implement these promises in letter and spirit. He also said that if any rule was enforced against this commitment, it would be suitably amended to meet the requirements of the Shia Fiqh. He also said that in future rules will be promulgated

keeping in mind the Jafari Fiqh. He said that the guiding principles in this regard would be finalized by 15 September 1980. Mufti Jafar Hussain thanked the President and assured him that the people who had assembled in Islamabad would return to their homes forthwith.

THE COMMUNITY'S LEADER ARRIVES

The crowd remained all attention, with patience, the entire day. Talks were delivered by many speakers, one after another. These speakers played a major role in keeping the tempers of the crowd in control. When, almost at dusk, their supreme leader, Mufti Jafar Hussain arrived, the ground reverberated with the slogan-- "Ek hi Qa-ed, ek hi Rahbar—Mufti Jafar, Mufti Jafar!" He silenced them with a motion of his hand and pin-drop silence descended on the crowd! After recitation of the Verses of the Holy Quran:

THE LEADER OF THE COMMUNITY SAID

"Brothers! The noble purpose for which you have traveled from far and near, Al Hamd u Iillah that has been achieved! The President has acceded to our demands! He has also indicated that the rules for the Zakat will be in accordance with the Jafari Fiqh but also any new rules that come up for promulgation would be done with due consideration to the Jafari Fiqh!" The crowd greeted this

announcement with joyous slogans. Mufti Jafar Hussain continued his speech saying, “We pay tribute to the Martyr Mohammed Hussain for his spirit of sacrifice who laid down his life for withholding the Fiqh Jafaria! You must now disburse and proceed to your homes and inform the people in your areas about the happy development!” Now the people raised slogans and started leaving the ground for their homes!

FORMATION OF ZAKAT COMMITTEES

After the resounding success in Islamabad, Mufti Jafar Hussain traveled far and wide in the country. He was welcomed with open arms in all the places. Besides informing the people about the development, he also discussed the affairs and problems of the Community in general. He also started formation of the Shia Zakat committees in all the places. One must admit that these committees didn't function as they should have!

A LOOK AT HIS LEADERSHIP OF FOUR YEARS

The Community that suffered 34 long years of complicated problems expected miracles from the leadership that came into existence only sometime ago. A long list of demands came up for their consideration. It was quite natural that the demands sprang up. What were the demands? Some of the salient demands were:

1. Enforcement of the Jafari Fiqh with governmental backing.
2. Formation of Shia Zakat committees.
3. Establishment of organized press for the community and issuing a daily newspaper.
4. Prescribing separate curriculum for Shia Theology in schools.
5. Removing the impediments in the observation of Azadari by the Community.
6. Establishment of separate Shia Waqfs Board.
7. Strengthening the Movement at the State, Division, District and Tehsil levels.
8. Formation of a national Secretariat which should coordinate with and guide the Community in an organized manner.

As far as enforcement of the Jafari Fiqh by the Government was concerned, Mufti Jafar Hussain worked intensively, traveled to all the nooks and corners of the country, addressed press conferences, met the Government functionaries to galvanize action in the matter. For this purpose he resigned from the membership of the Islami Nazariyati council, the honorarium from which was his only source of income at that time. But he didn't compromise on his principles. On the strength of the resolutions passed at the Convention on July 4 & 5, 1980 he was asked to give a message to the community that would be a beacon of guidance for them. He said,

“The Community must abstain from dissensions, remain united!”

HIS LAST WILL & DEMISE

Mufti Jafar Hussain had already made his will. He willed that his funeral bath be given by Maulana Abd al Ghafoor Jafari and Maulana Sayed najm al Hassanand that he be interred at the Karbala Gamay Shah.

Mufti Jafar Hussain remained admitted to the hospital for 25 days. On August 28 there was much deterioration in his condition. He spent a sleepless night and around sunrise on August 29 he breathed his last. He demised around 6 A.M. The sad news spread like the wild-fire. At 9 A.M. the cortege left for Karbala Gamay Shah. There was a huge crowd at the funeral in deep mourning.

THE FIRST FUNERAL PRAYER

The first funeral prayer was offered at Imamia Masjid, Khayali Darwaza, Gujranwala. The prayer was led by Maulana Safdar Hussain Najafi, Senior Vice President, of the Movement. His mortal remains were kept for some time at his home for the people to have a last look. There were huge crowds of mourners vying with each other to see his face for a moment.

THE SECOND FUNERAL PRAYER

The Acting Governor of Panjab, Lt. General F.S.Lodhi, along with other senior army and civil functionaries was already at the Karbala Gamay Shah. As soon as the bier reached the funeral site, announcement was made for the funeral prayer. The entire ground was full of mourners and the crowd was over-flowing for a good distance outside it. The prayer was led by Allama Sayed Mohammed Yar Shah over the loud speaker. The people couldn't control their emotions. The men were vying with one another to give a shoulder for the last journey of their leader!

Source Lectures of Moulana Sadiq Hassan from www.Imamia.org & www.Hussainiat.com

Ayatullah Seyyid Abulqasim Musawi Al-Khoei (RA)

Ayatullah Seyyid Abulqasim Musawi Al-Khoei (RA) was born in Azerbaijan, Iran 15 Rajab 1317 H. / 1899 A. D. and passed away in Najaf Al-Ashraf, Iraq on 8 Safar 1412 A.H.(August 8, 1992)

Educated in the established traditional way of Shia Theology by well known jurists, he joined the world-renown theological institution in the holy city of Najaf Al-Ashraf in 1912, the year he migrated from Iran.

At an early age, he attained the degree of ijtiḥād i.e. the process of arriving at judgements on points of religious law using reason and the principles of jurisprudence. This achievement normally warrants the title of 'Ayatullah'.

Teaching, Juristic, and Writing Merits

He taught in Najaf for over 70 years. For 50 years, he specialized in supervising post-graduate studies, most advanced among which is 'Bahth-al-Kharij' - Graduation Classes - equivalent to a Doctoral thesis. Successful candidates are qualified to practice

'Ijtihad'

He is considered as the architect of a distinct school of thought in the principles of jurisprudence and Islamic law, and one of the leading exponents of 'kalam'-scholastic theology- and 'rijal'- study of the biographies of transmitters of ahadith, the Prophetic traditions, 'fiqh'- jurisprudence- and 'tafseer'- exegesis of The Holy Qur'an. His interests included astronomy, maths, and philosophy.

He was a prolific writer in the aforesaid disciplines. He wrote 37 books and treatises, most of which have been published. His works include:

- Lectures in the Principles of Jurisprudence - 10 volumes
- Biographies of Narrators of Tradition - 24 volumes.
- Islamic Law - 18 volumes.
- Al-Bayan fi tafsir al-Qur'an (The Elucidation of the Exegesis of The Qur'an)
- Minhaju-us-Saliheen (The Path of the Righteous) - 2 volumes, reprinted 78 times (guide book on religious practice and law) .
- Anthology of Religious Questions - Concise version of the Path of the Righteous - in Arabic,

Urdu, Farsi, English, Turkish, Thai, Malay, Indonesian, and Gujarati.

- Mabani al-Istinbat (Edifices of Deduction) Principles of Jurisprudence.
- Ajwad-at-Taqrirat (The Best of Regulations) Principles of Jurisprudence.
- Sharh-el-Urwatul-Wuthqa (Commentary on The Steadfast Handle) - Jurisprudence.
- Treatise on Suspected Attire - Risala fil Libas Al-Mashkok, Evidential Jurisprudence.
- Nafahat-ul Ijaz (the Fragrance of Miracles), in defence of The Noble Qur'an.

His post-graduate institute normally accommodated some 150 students, at any given time. Among the students who attended classes and were personally supervised by Imam Al-Khoei included Ayatullah Al-Shaheed As-Sayyid Mohammad Baqir As-Sadr, Iraq, As-Sayyid Mahdi Al-Hakim Mohammad Mahdi Shamsuddin (Lebanon), Imam Mousa As-Sadr (Lebanon), As-Sayyid Mohammad Husain Fadhlallah (Lebanon), Ayatullah Seyyid Mohammad Al-Rohani (Iran), Ayatullah Al-Ardabili, former Chief Justice of Iran , As-Sayyid Mohammad Ali Makki (Syria), As-Sayyid Mohammad Ali Bahrul 'Uloom (UK), Poet Mustafa Jamaluddin (Syria) .

After the death of As-Sayyid Mohsin Al- Hakim in

1972, Imam Al-Khoei succeeded him as The Grand Ayatullah (Al-Marja'a Al-a'alam) as he was the most knowledgeable of the 3 living Grand Ayatullahs. He had the greatest following among the Shias worldwide.

Achievements in the Welfare Sphere

He was fervently dedicated to establishing welfare, social, cultural, and educational institutions for Muslims worldwide. The following are some of the institutions he established:

- Al-Akhund
- Darul Hikmah (House of Theosophy)
- Madinatul Ilm (City of Knowledge) in Qom, Iran, considered one of the biggest theology centres in the Shia world. The complex comprises the school building and living quarters capable of accommodating 500 families.
- As-Sayyid Al-Khoei Center in Bangkok, Thailand.
- As-Sayyid Al-Khoei Center in Dhakkah, Bangladesh.
- Ahlul-Bayt University, Islamabad, Pakistan.
- Imam Al-Khoei Orphanage Beirut, Lebanon
- Imam As-Sadiq Education Institute for Boys, London, U.K.

- Imam As-Sadiq Education Institute for Girls, London, U.K.
- Al-Iman School, New York, U.S.A.

He was also the patron of about 1,000 grant-maintained students of theology from Iraq and other countries like Lebanon, Syria, Gulf States, India, Pakistan, Iran, Afghanistan, South East Asia. He provided financial support for maintaining the schools including boarding expenses, teachers' salaries and lodging costs.

Other Institutions

- Publishing House - Translation, printing and distribution of books worldwide, Karachi, Pakistan.
- Cultural Complex, Bombay , India. Considered among the biggest Shi' ite Muslims cultural centre-under construction.
- Representative Offices catering for the religious, social, educational, and cultural needs of Muslims all over the world,with the Headquarters in London, U. K. and branches in the United States, Canada, India, Pakistan, U.A. E., Oman, Saudi Arabia, Thailand, North Africa, Syria, Lebanon, Malaysia.

Imam Al-Khoei was a man of peace dialogue and understanding. He advocated non-violence and promoted tolerance, the values which mirror the human and universal principles of Islam.

In the aftermath of the violent crushing of the popular uprising in Iraq after the Gulf War by Saddam's troops, he was arrested with all members of his family, and many ulama, taken to Baghdad, and under duress was made to appear with Saddam on TV. Under mounting pressure, Saddam returned him, without his family, to Najaf, where he was placed under house arrest on the 20th of March, 1991.

Mass genocide, destruction, arrests, and displacement of civilians in Najaf, as well as in other cities and towns in the South of Iraq and North perpetrated by the brutal Iraqi regime, left many cities virtually deserted and normal life came to a halt. All classes in Najaf came to a standstill, especially after the grave restrictions and constraints on the freedom of the Spiritual Leader. After his death a year later, Saddam's regime closed down the institute and deported, arrested and harrassed over 1000 students who had been registered with the institute.

Ayatullah Seyyid Abulqasim Musawi Al-Khoei (RA) was born in Azerbaijan, Iran 15 Rajab 1317 H. / 1899 A. D. and passed away in Najaf Al-Ashraf, Iraq on 8 Safar 1412 A.H.(August 8, 1992)

Educated in the established traditional way of Shia Theology by well known jurists, he joined the world-renown theological institution in the holy city of Najaf Al-Ashraf in 1912, the year he migrated from Iran.

At an early age, he attained the degree of ijtiḥād i.e. the process of arriving at judgements on points of religious law using reason and the principles of jurisprudence. This achievement normally warrants the title of 'Ayatullah'.

Teaching, Juristic, and Writing Merits

He taught in Najaf for over 70 years. For 50 years, he specialized in supervising post-graduate studies, most advanced among which is 'Bahth-al-Kharij' - Graduation Classes - equivalent to a Doctoral thesis. Successful candidates are qualified to practice 'Ijtiḥād'

He is considered as the architect of a distinct school of thought in the principles of jurisprudence and

Islamic law, and one of the leading exponents of 'kalam'-scholastic theology- and 'rijal'- study of the biographies of transmitters of ahadith, the Prophetic traditions, 'fiqh'- jurisprudence- and 'tafseer'- exegesis of The Holy Qur'an. His interests included astronomy, maths, and philosophy.

He was a prolific writer in the aforesaid disciplines. He wrote 37 books and treatises, most of which have been published. His works include:

- Lectures in the Principles of Jurisprudence - 10 volumes
- Biographies of Narrators of Tradition - 24 volumes.
- Islamic Law - 18 volumes.
- Al-Bayan fi tafsir al-Qur'an (The Elucidation of the Exegesis of The Qur'an)
- Minhaju-us-Saliheen (The Path of the Righteous) - 2 volumes, reprinted 78 times (guide book on religious practice and law) .
- Anthology of Religious Questions - Concise version of the Path of the Righteous - in Arabic, Urdu, Farsi, English, Turkish, Thai, Malay, Indonesian, and Gujarati.
- Mabani al-Istinbat (Edifices of Deduction) Principles of Jurisprudence.

- Ajwad-at-Taqrirat (The Best of Regulations) Principles of Jurisprudence.
- Sharh-el-Urwatul-Wuthqa (Commentary on The Steadfast Handle) - Jurisprudence.
- Treatise on Suspected Attire - Risala fil Libas Al-Mashkok, Evidential Jurisprudence.
- Nafahat-ul Ijaz (the Fragrance of Miracles), in defence of The Noble Qur'an.

His post-graduate institute normally accommodated some 150 students, at any given time. Among the students who attended classes and were personally supervised by Imam Al-Khoei included Ayatullah Al-Shaheed As-Sayyid Mohammad Baqir As-Sadr, Iraq, As-Sayyid Mahdi Al-Hakim Mohammad Mahdi Shamsuddin (Lebanon), Imam Mousa As-Sadr (Lebanon), As-Sayyid Mohammad Husain Fadhlallah (Lebanon), Ayatullah Seyyid Mohammad Al-Rohani (Iran), Ayatullah Al-Ardabili, former Chief Justice of Iran , As-Sayyid Mohammad Ali Makki (Syria), As-Sayyid Mohammad Ali Bahrul 'Uloom (UK), Poet Mustafa Jamaluddin (Syria) .

After the death of As-Sayyid Mohsin Al- Hakim in 1972, Imam Al-Khoei succeeded him as The Grand Ayatullah (Al-Marja'a Al-a'alam) as he was the most knowledgeable of the 3 living Grand Ayatullahs. He

had the greatest following among the Shias worldwide.

Achievements in the Welfare Sphere

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Life & Times of Late ALLAMAH SAYYID MURTADHA ASKARI

Passed away in Tehran on Monday 17th Sept 2007 - 7th Mahe Mubarak Ramadhan 1428.

The Late Allamah Al-Askari was an illustrious scholar who authored several books and was also one of the founders of the Islamic Movement in Iraq. An eminent Historian, traditionalist, and one of the Seminary's learned masters who was expert in so many researches and had compiled many books on Imamate, Wilaayat, Reasoning and Traditional Researches.

Allamah Askari was born in Samarra on 18 Jumada al- Thaani in 1332 (1901). He began his primary school in Samarra (Iraq), and then he joined the seminary of that city. When he was 28 years old, he migrated to the holy city of Qom and began his study in Usool and Fiqh, and benefited from the lectures of Ayatullah Mar`ashi Najafi and Ayatullah Shaykh Muhammad Husayn Shari`atmadari Sauooji. He also benefited from the late Ayatullah Uzma Imam Khomayni, Ayatullah Mirza Khalil Kamra'I, Ayatullah Haj Shaykh Mahdi Shaheed (Payeen Shahri) in the fields of theology and beliefs, tafseer, ethics, and purification of the carnal soul.

Following his studies, Ayatullah Askari began to research in the field of biography, history, and itinerary. The result of these studies, especially having studied the writings of Ayatullah Mirza Shirazi regarding the issue of tobacco, was that he became acquainted with the beginnings of the cultural assault of the Western colonial forces against Islamic world.

Ayatullah Askari might be the first Islamic thinker who recognized the reality of educational methods applied for the education centers in the Eastern countries, by the European counselors of that time. He made many significant researches in this field from which he got the reasons behind the Eastern countries' backwardness. He challenged the methods of education of that era with his studies.

2

Ayatullah Askari began his trips and journeys to many Islamic countries, and met many eminent personalities like Ahmad Ameen (the author of the book titled: Completion in Islam). In 1363 A.H., both personalities decided to establish a special

school in which the children were taught genuine teachings of Islam.

One of the students of that school was Ayatullah Martyr Sayyid Muhammad Baqir al-Sadr. When the project of Ayatullah Askari gave good results in its first stage, he decided to begin the second stage. For this, he needed the permission of establishing a special place wherein Islamic sciences are taught. This step preceded the establishing of a university for teaching the principles of religion.

He divided his researching program into many parts. These parts consisted of the earlier stages of creation, the formation of religious mission based on the main core (i.e. the Islamic mission), and the Islamic historical eras to the end of the Abbasid dynasty.

The result of these studies was that Ayatullah Askari was able to achieve information and analysis which no one before him was able to achieve in that form. This achievement was represented by reaching a convincing proof regarding the unreality of the traditions collected by Sayf Ibn Omar al-Tamimi and other personalities. His research presented to the world the forgery regarding:

- (1) Abdullah Ibn Saba', and

(2) 150 (So called) Companions

This proof shocked the researchers and the public alike, and made them check again the subjects they inherited through centuries, and therefore, many Schools of Thought which were built by Tabari and many eminent historians were destroyed. Ayatullah Askari proved that these matters, which many thought were indisputable facts and events, had no proof of their being real.

The first book of Ayatullah Askari in this field, titled "Abdullah Ibn Saba'" and the second book "With Dr al-Wardi" were published in 1954.

Ayatullah Askari continued his significant activities in various fields, especially in the social affairs, even after his return to Iran. Beside that, he established many schools and clinics.

Ayatullah Sayyid Murtadha Askari passed away in Tehran on Monday 17th Sept 2007 – 7th Mahe Mubarake Ramadhan 1428. May Allah swt rest his soul in peace.

ALLAMA SAYED SAFDAR HUSSAIN NAJAFI

BIRTH & FAMILY BACKGROUND

Allama Sayed Safdar Hussain Najafi was born in 1933 AD at Alipur in Muzaffergadh District. The area is famous for its fertility and lush green environs. He is from a well known Naqvi Sayed family. He descended from Sayed jalal al Din Surqposh Bukhari who was from a branch of the scions of Imam Ali Naqi (a.s.). Safdar Hussain's father was Sayed Ghulam Sarvar Naqvi who was a person of great piety and nobility.

At the time of his birth, his parents chose to name him Safdar Hussain. It is a pleasant coincidence that the very same day his uncle, Ustad al Ulema Sayed Mohammed Yar Naqvi, was declared passed in his matriculation examination. Those days it was deemed a very important and high qualification! The family therefore reveled in the two happy events! Very soon Ustad al Ulema proceeded to Najaf e Ashraf and returned from there in 1940. Sayed Safdar Hussain was seven years of age at that time and was ready to commence his studies.

INITIAL EDUCATION

His father's wish was to groom him to become an erudite scholar in Islamic Shariah. Therefore he was totally committed to the tutelage of Ustad al Ulema. At that time the Ustad was teaching at the Madrasa of Ustad Sayed Mohammed Baqir Naqavi located at the village Chak 38. This is the same place where resides the well-known Zakir (sermonizer), Sayed Khadim Hussain Shah. Sayed Safdar Hussain spent about 6 months at the Madrasa and then proceeded with his mentor to Multan to pursue his studies at Madrasa Bab al Ilm there. After spending 2 months they moved to Madrasa Thut Sial in the environs of Muzaffargadh. There too he didn't stay for more than 6 months. In 1941 the uncle and nephew moved to Jalalpur langiana where he pursued his studies for 4 years. He was at the Madrasa in Sitpur, Muzaffargadh District, for six months. In 1946 he went once again to Madrasa Bab al Ilm, Multan, and studied under Maulana Sayed Zain al Abedin and Maulana Sheik Mohammed Yar. Till that time he had completed the study of Mubadiyat.

Sayed Safdar Hussain has recounted an incident that took place during his second stint at Multan. The urge for acquiring knowledge took him to a Sunni Madrasa where a

well known scholar used to give lessons. When Sayed Safdar entered the class a lesson on the events of Karbala was in progress. The teacher (who took pride in calling himself a Sayed!) said that it was a battle between two princes of whom one was victorious and the other got vanquished! After that day, Sayed Safdar Hussain didn't ever enter the portals of that school where the accursed Yazid was equated with Imam Hussain (a.s)! In 1947 Sayed Safdar went to Madrasa Sadiqya Khanpur, District Rahimyar Khan and studied under Maulana Hussain Baksh who is known for his commentary of the Holy Quran. In 1948 he proceeded to Khangadh and studied Shara Jami Qutbi and Shara Bab Hadi Ashr under Maulana Ahmed Hussain Qibla. In 1949 Maulana Hussain Baksh went to his ancestral village and started giving lessons there. Safdar Hussain too went to the village Jada and completed the study of Dars e Nizami under him.

DURING HIS STUDENT DAYS

Two notable events took place during his student days. At one point he felt very home-sick and returned to the ancestral village saying that he wasn't able to pursue the studies any further. He told his parents that he desired to do farming in the village. His father very firmly persuaded him to return back to his studies. This young

truant turned out to be an eminent religious scholar in his later years!

The other event is that at one point he felt that there was nothing for him in his ancestral country and he must go to Najaf e Ashraf and pursue his studies in the precincts of the Mausoleum of Hazrat Amir al Momineen (a.s). He had neither money nor the means for travel. He made his plan with another young lad. They started walking on the railway track towards Quetta thinking that they would walk to Iran and then to Iraq. They walked about 125 miles and reached Checha Railway Station. There a good Samaritan took pity on them and arranged for their return home! The person told them that they must wait patiently when Maulawould himself call them to Najaf e Ashraf!

PROCEEDS TO NAJAF E ASHRAF

In the last quarter of 1951 Allama Najafi got a call from Hazrat Amir al Momineen (a.s). On 17 October 1951 he started his journey for Najaf e Ashraf. It is the practice of all the international centres of learning that they don't accept the degrees awarded by Pakistani universities and expect the students to qualify in the entrance tests conducted by them for the same curriculum. When they satisfy themselves that the

student has the required proficiency to pursue the higher studies, they give admittance to the candidate. Allama Najafi too took up the study of Kifaya Rasael and Makasib for 4 years in Najaf e Ashraf and then took Dars e kharij for one year. Dars e Kharij is equivalent to a doctorate in a university. His mentors in Najaf were Al Sayed Mohsin al Hakim, Ayatollah Abul Qasim Khoee, Allama Sheik Mohammed Ali Afghani, Allama Sayed Abul Qasim Rashti, Aqai Buzurg Tehrani (who gave him the certification for study of the Hadit), Sheik Mohammed Taqi Al e Razi and Sheik al Jameah Maulana Akhtar Abbas.

While Allama Sayed Safdar Hussain faced much hardship during his journey to Najaf e Ashraf, his stay there too wasn't one of ease. He couldn't get admittance to any of the hostels there. He used to spend his nights on the pavements. However he had the privilege of acquiring knowledge in the disciplines of the Ale Mohammed (s.a) in ample measure. At the beginning of the fourth year of his stay at Najaf e Ashraf he married into a respectable family of Najaf. The next two years he had a life of considerable ease. After spending 5 years in the Holy City Allama Sayed Safdar Hussain decided to return home to Pakistan.. In the year 1956 he arrived in his home country and served his community the rest of his life there. His scholastic and oratorical services have been highly commendable. He was instrumental in establishing

many Madrasas where large numbers of students acquire learning.

HIS DISCIPLES

As a fruit tree is recognized with the quality of fruits it puts forth, so is a mentor recognized by the quality of the disciples he trains. The culture of mentor-disciple in Islam is time tested! The disciples of Allama Najafi are there in every nook and corner of the country. They are there in other lands as well!

We are mentioning here only those disciples of the Allama who are recognized as scholars of high caliber:

Allama Hafiz Riyaz Hussain Najafi, He succeeded Allama Safdar Hussain as the principal of Hauza e Ilmia Jameh al Muntazar, Maulana Sheik Mohsin Ali Najafi Principal Madrasa Jameh Ahl al Bayt, Islamabad, Maulana Sayed Ashiq Hussain Najafi Principal Jameh al Ghadeer, Maulana Sheik Karamat Ali Principal Jameh Jafaria, Maulana Sheik Hassan Reza Ghadeeri Principal Jameh Muntazar London, Maulana Moosa Baig Najafi mentor Jameh al Muntazar, Maulana Baqir, Maulana Taj ud deen Haidari, Maulana Mohammed Aslam Sadiqi, Maulana Manzoor Hussain Abidi, Maulana Sayed Mohammed Hussain Akbar Principal Minhaj al Quran, Maulana Sayed Mohammed

Abbas, Maulana Sayed Khadim Hussain Naqvi, Maulana Abul Hassan Naqvi, Maulana Sayed Mohammed Sibtain Naqvi.

LITERARY WORKS

Maulana Najafi was endowed with a short life by the Almighty. But he lived a full life of learning and erudition in that short period. Despite his multifarious activities he has left behind more than 70 books and chronicles. Most of them have been translations of the works of masters. But the columns and comments he penned on the contents have added quality to his efforts. The books that he translated, adding his learned comments, are:

Tafseer e Namoonah: The original work is in Persian compiled by a board consisting of erudite scholars under Aqai Nasir Makarim. This commentary is so comprehensive that one wouldn't need to refer to any other commentary. This work had been done under the instructions of Imam Khomeini. Allama Najafi translated the book into simple Urdu that runs into 27 hard bound volumes. He accomplished the monumental work in a period of 6 years.

Kitab al Saqifa: This book, in fact, was translated by someone else, but Allama Najafi reviewed and edited it.

This book throws light on the politics of the infamous Saqifa.

Tazkirat al Khawaas: The original book was written by Sibte ibn e Jauzi, an eminent Sunni scholar. The book is based on the Sirat al A'imma—the lives of the Imams (a.s).

Tauzeeh al Masail: This is the Urdu translation of Imam Khomeini's "Tauzeeh al Masail".

Hukumat e Islami: This is an Urdu translation of the talks given by Imam Khomeini on the subject of governance under Islamic Norms. The theme of these talks, delivered in Najaf e Ashraf, Iraq, was Wilayat e Faqeeh.

Tafseer e Mauzooee: This is an Urdu translation of the commentary of the Holy Quran done by Aqae Jafar Subhani. This is a commentary dealing with the topics (Mauzooaat) in the Holy Quran separately. This was one of the last significant works of Allama Najafi.

Ahsan al Miqaal: This is a translation of Sheik Qummi's "Muntahi al Damaal" which highlights the lives and works of the Infallibles (a.s).

Inteqaab Tarikh Tabari: This is an Urdu translation of the chapters dealing with the lives and times of the First Three Imams (a.s) from the monumental book of history written by Allama ibn e Jarir Tabari.

Serat e Aimmah: Allama Najafi translated 12 small booklets on the lives of the Infallible Imams (a.s).

Huqooq aur Islam: This is the first book authored by Allama Najafi. It encompasses a Muslim's daily rights and duties.

The other works credited to Allama Najafi are: Irfan al Majalis, Sa-aada al Abadia, Maadan al Jawahir, Irshad Inqilab, Aqaed Imamia, Barah Imami Shia and Ahl al Bayt (a.s), Aitraaf Haqiqat Irshad al Quloob, Risala al Mawaiz etc.

THE DIFFICULT TIMES

When the Iranian Revolution succeeded, everyone seemed to be eulogizing it. Whoever had any animosity against any other person he would blame him of being an antagonist of the Revolution. People had started spreading such canard against some eminent Ulema. They started printing and distributing pamphlets against such Ulema and even they mailed copies to their subjects of the insinuation. Allama Najafi experienced all this and his heart cried.

Sometimes they spread the falsehood that the Allama was against the Kalima e Wilaya. This despite the fact that Allama Najafi was the member of the team that

represented to the High Court that the Kalima e wilaya—Ali an Wali Allah--- is an important pillar of the Shia Creed and it was officially endorsed in Rahnuma e Asataza, an important guide book issued by the Government to the teachers. The Allama's antagonists also ridiculed him in the presence of his own next of kin. His son is on record saying that if the words were repeated in front of a Court the persons would be given sixty flogs in punishment. They recited lampooning verses against the Allama in the gatherings of the community. Notwithstanding all these attacks, Allama Safdar Hussain's only reaction was patience and equanimity. He proved a true practitioner of Kazimain al Ghaiz—Patience in anger!

The Allama's friends received the sad message of his demise. He was now free of the worldly trials and tribulations. His life was like a diamond that has many facets. In every facet of this diamond we have lessons to learn. He was an exemplary brother, a son-in-law and a spouse. His spouse's assessment of him is weightier than a thousand praises. She said, "I am not proud of my husband's achievement, I am only thankful to Allah!" He was an affectionate father and a considerate mentor. In his 33 years of teaching he never once reprimanded a disciple. The only time he used his rod to beat his disciple Sayed Ata al Rehman Naqvi. The disciple cried. The Allama's mother asked him to refrain from

using the rod! From that day he was very soft and considerate with his disciples. When his disciples visited him to pay their last homage to him he said, “My sons! If I had ever been unreasonable to you; please do forgive me!” The disciples cried inconsolably over this. The Allama was also a very effective reformer. He not only pointed out the social ills in his talks, but he advised the steps to overcome them. Although he wasn't financially independent, he always strived to help the needy. He was less a Maulvi and more a Dervish. His food, dress and living style reflected the life of a mendicant. He never took home the Khums fund. Once a person gifted to him a drugget and two shawls and said that they were from his Khums money. He immediately gave hundred rupees to the person. The person took fifty rupees from that being the cost of the gifted articles and returned the remaining fifty rupees to Allama.

SAYED ARIF HUSSAIN AL HUSSAINI

BIRTH & FAMILY BACKGROUND

Para Chinar Pewar is a village where Sayed Arif Hussain al Hussaini was born on November 25, 1946. His childhood was spent in the lanes and by-lanes of the village savoring the shades of the tall trees, climbing the hills and walking along the banks of the river. At a distance of 10 kilometres from Para Chinar is Pekar located at an elevation of 6,000 feet above sea level on Pakistan-Afghanistan border. Three tribes inhabit the area—Ghund Kheel, Ali Zayee and Daveer Zayee. Sayed Arif Hussain al Hussaini descended from famous Sufi Saint Sayed Mir Aqil Shah Ashraf Bu Ali Qalandar ibn e Makhroli of Daveer Zayee tribe. Sayed Arif was tenth in the line of descent from this Sufi Saint who was a scion of Hussain al Asghar ibn e Imam Zain al Abedin (a.s).

On November 25, 1946, at the time of the Adhaan for the morning- prayer Sayed Arif Hussain al Hussaini arrived in this world. It was a very auspicious day for his father, Sayed Fadl Hussain that he was endowed with a son who would be known for his learning and piety.

When Sayed Arif's age was 5 years, his parents planned to start his education.. He was admitted to the Primary School at Pekar. They also arranged a tutor to teach him

the Holy Quran at home. For 5 years Sayed Arif studied at the Pekar school.. Then he moved to the High School at Para Chinar from where he obtained his Matriculation Certificate. From his early childhood Sayed Arif was very close to his maternal uncle, Sayed Ghulam Abbas Shah. Once his mother complained why he spent most of his time with the elders.. He said that he enjoyed listening to the stories of the valorous deeds of his forbears from them.

From early childhood Sayed Arif was very punctual at offering his prayers. He used to sleep in his uncle's room and also offered the Namaz e Shab along with him. The company of his uncle had such an effect on his nature that while he was still a child he abhorred the practice of song and dance during marriage functions. After the school hours he used to spend some time playing with his cousins. He liked taking the sheep to graze on the slopes of the hills. He would always take a book along to read while minding the flock.. He used to return home before the Maghrib Prayer which he offered along with his uncle. After dinner he would busy himself in his studies. From his early childhood Sayed Arif was very jovial and had a good sense of humor. He used to make others laugh with his repartee. At times when someone came from outside and found everyone laughing, he would certainly know that it was Sayed Arif who had created the laughter! From his early days he impressed his

teachers as a pious, obedient and truthful child. If ever there was a dispute between the students in the class, the teacher would take action on the basis of his evidence. During his entire education days he was never angry or cross with any of his class-mates. In 1962, when he completed his Matriculation, his parents wanted to send him to a degree college. But he was more inclined towards religious education. It was the time when Haji Ghulam Jafar of Luqman Qeel had laid the foundation of Madrasa Jafaria in Para Chinar. In the beginning the Madrasa was located in a building of three rooms. Sayed Arif was one of the small group of students admitted to the Madrasa. The company of the other students and the Ulema at the Madrasa had a lasting impression on the mind of young Sayed Arif. He used to regularly offer the Tahajjud Prayer and recite the supplications. Sayed Arif had the urge to work for the uplift of the Karam Agency where his village Para Chinar was situated.

PROCEEDS TO NAJAF E ASHRAF.

. After spending some time in Para Chinar, Sayed Arif Hussaini thought of proceeding to Najaf e Ashraf for further studies. He therefore commenced his journey for the holy place along with his mentor, Maulana Ghulam Hussain Besuti Hazara. Maulana Ghulam Jafar gave some advice to young Sayed Arif about his stay in Najaf e

Ashraf and also gave him a letter of introduction to a senior student, Maulana Gul Ali Para Chinar.

Sayed Arif Hussain left the environs of his village sometime in 1967 and reached Najaf e Ashraf. He delivered the letter of his mentor to Maulana Gul Ali who received him with warmth and after a few days took him to Ayatullah Sayed Mohsin Hakim. Aqai Mohsin Hakim was much impressed with the family background of the Sayed and his enthusiasm to pursue his studies. The Ayatullah prayed for the success of the young student and assured him of all possible help. The mentors under whom Sayed Arif Hussaini studied were: Aqai Sheik Ashrafi Isfahani, Shaheed e Mehrab Ayatullah Hazrat Madani, Aqai Lankarani and Ayatullah Murtadavi.

When Sayed Arif Hussaini was pursuing his studies with great determination at Najaf e Ashraf, Imam Khomeini was living a life of exile in the Holy City. The Imam used to lead the Maghrib-Isha prayers at the Madrasa of Ayatullah Barojardi. Sayed Arif Hussaini was one of the many students who made it a point to attend the prayers there! After the prayers, Ayatollah Khomeini used to give talks at the mosque which were of great interest for Sayed Arif. On returning to his hostel he used to recapitulate the talk of the great scholar to his hostel-mates and encouraged them to attend the talks of the Imam.

RETURNS HOME

Maulana Sayed Arif Hussaini returned home and got married. After some time he again planned to go to Najaf e Ashraf. But the Iraqi Government refused his entry to the country because of his association with the activities of Ayatollah Khomeini. His desire to visit Najaf e Ashraf and meet Ayatollah Khomeini made the young Sayed restless. He therefore proceeded to Qum after staying at home for a period of 8 months. There he received instructions in the discipline of Tareekh e Usool, Fiqh and Ilm e Kalam from Ayatollah Shaheed Murtada Muttahari, Ayatollah Nasir Makarim Shirazi, Ayatollah Waheed Khorasani, Ayatollah Tabrizi and Ayatollah Harm Panahi. On the advice of Aqai Harm Panahi the Sayed returned home in 1977 to work for the betterment of the people of the Karam Agency. He became very popular with the youth in the area because of his gentle disposition. He always said that a good mentor is a good friend, guide and philosopher! This was the reason that the students fearlessly communicated their problems and concerns to him. They aired their thoughts on the shortcomings of the Madrasa and the society in general to their mentor. The Sayed used to deliver his talks to the students sitting on the floor. He always propagated the concept of equality. Once he was giving a talk to the students sitting on a chair. The students too were on chairs listening with

interest to his talk when a few more students entered the class and squatted down because there were no vacant chairs available. Seeing this, Sayed Arif descended from his chair to the ground and continued his talk. The students sitting on the chairs too emulated their mentor and they squatted down to listen to the talk!

The whole day Sayed Arif spent giving talks to different groups of students. In the evenings he used to visit the students at their hostels to inquire about their welfare. One evening he went to a student's room and found him groaning under the effect of high fever. The student had no room-mate with him at that time. The mentor sat near the student and pressed his head to soothe him. When the other students entered the room, they were much impressed to see the mentor nursing his sick student. The Sayed always treated his students kindly and with affection. He used to distribute half of his meager emoluments to the needy students.

It was the wish of Sayed Arif to enhance the repute of the Madaris Diniya. He used to tell to his friends and the teachers to train the students in such a manner that they didn't just remain the Pesh Namaz (leaders of the Congregations) but rose to important positions in the service of the country. He therefore elevated the standards of the Madrasa Jafaria Para Chinar to a very high level. He used to say that an Alim e Deen has to keep an eye on

the circumstances in the society and to reform the people. The blame for the ills in any society squarely rests on the Ulema there. Allama Sayed Arif Hussaini was becoming very popular with the people in the Karm Agency area. although the Political Agent was very strong and the Maliks were ruling with an iron fist. When his movement gained strength, Sayed Arif Hussaini advised the youth of the Alamdar Federation that in Karm Agency, and particularly in Para Chinar, they should start social service activities. He particularly insisted on the abolition of the habit of the use of intoxicants. He got a hospital established and provided facilities for the rehabilitation of the youths who had become compulsive users of intoxicants. He also devised a program to combat unemployment rampant among the youth in the area. He constituted a local Bayt al Maal and raised donations from the locals and also people residing in other countries. People contributed wholeheartedly to the fund that provided succor to the widows and the orphans in the area. It started giving scholarships to the deserving needy students and provided money for the marriages of poor girls. His close disciples say that Sayed Arif Hussaini used to visit the homes of the needy in the dark nights to leave provisions and money at their door steps. He used to tell his disciples not to say a word about this activity to others. Once a disciple asked him why he didn't introduce himself to the beneficiaries of his help during the nightly visits of distribution, the mentor said,

“. Hazrat Ali (a.s) used to regularly visit the hut of a blind person near Koofa to give him food and sweep the place. On 22nd Ramadan when a person passed that way, he found the blind person wailing:’ O my benefactor! I am hungry since the last three days!’ What did he know that on the 19th of Ramadan his great benefactor was struck by the enemy’s sword and on 21st Ramadan he had departed from the world!” After relating the incident Sayed Arif Hussaini’s eyes watered and he said, “I feel contentment when I follow the foot-steps of my forbears!” His thoughts and activities attracted the people of the Karm Agency and the tribals started flocking to him for the solution of their problems. Once the Iranian Foreign Minister, Aqai Wilayati, visited Peshawar when Sayed Arif Hussaini, along with thousands of people from Karm Agency, gave him a befitting reception. . At that time an important delegation asked Aqai Wilayati to get Sayed Arif appointed as the representative of Aqai Khomeini in Peshawar. When Aqai Wilayati mentioned this to Sayed Arif Hussaini, he said that the conditions in Karm Agency were such that he couldn’t possibly move away from there. He said that whenever he had an opportunity he did visit Peshawar but it wasn’t possible for him to move there on a permanent basis.

Sayed Arif Hussaini made plans for the establishment of a good hospital and a public school in Para Chinar. Dr Abid Hussain extended his full support to the Sayed’s efforts

and the people of Para Chinar donated a good piece of land for the construction of the school.

SOME ACHIEVEMENTS OF SAYED ARIF AL HUSSAINI

Once, two days prior to Idd al Adha, Sayed Arif Hussain returned to Peshawar after a tour of some important city. He called Abbas, the cheauffer, and gave him Rs 500 to go to the bazaar and buy some materials for taking to his mother in Para Chinar. After giving the money to the person he retired to his room for rest. Abbas sat for a while in the Madrasa brooding that the master hadn't given him his wages for the past two months and even he hadn't given him any money for the ensuing Idd. He sat brooding on the steps of the building that he had no money to buy anything for his children for the celebration of the Idd. He wondered from whom he could get a loan to meet his urgent need. He then thought that he would go to the secretary of the Madrasa to ask for a Rs 2,000 loan with a promise that he would give back the money after he got his outstanding wages. The driver was immersed in his thoughts when he heard the footsteps of someone descending the staircase. He saw that Sayed Arif Hussaini was coming down the stairs. He took out some money from his pocket and gave him and

said that he should do some shopping for the Idd for his children!

Abbas also related that once Allama Arif Hussaini was in proceeding to Para Chinar to celebrate the Idd with his children. Those days it rained heavily and there were floods in the Karm Agency. A big stream was flowing furiously a few miles from Para Chinar that had obstructed the flow of the traffic. On both sides of the stream many vehicles were stranded. . Hundreds of persons were eagerly waiting to reach their destinations for the Idd. Observing this the driver, Abbas, too was worried. At that moment Sayed Arif Hussain asked him to step into the stream and gauge its depth and flow. After the inspection Abbas said that it would be impossible to negotiate the stream in the car. The Sayed thought for some time and told Abbas to say Bismillah and continue the journey. When he brought the car to the bank of the stream the people waiting there pleaded not to embark on the hazardous adventure. They said that the car would be washed away by the furious waves of the flood. After a while Abbas looked at his master in desperation. But Sayed Arif had his eyes closed and was reciting some verses. Abbas says that he felt that someone picked up the car and put it on the other side of the stream!

MARTYRDOM—MY INHERITANCE

.Allama Sayed Arif Hussain al Hussaini was martyred on the morning of August 15, 1988 at the Madrasa Jameat al Aarif al Islamia, Peshawar. Although he was elevated to the august status of martyrdom, the Community lost an enlightened, pious and dedicated leader. After completing his morning prayers, the Sayed went to the upper floor of the building when the Ibn e Muljim of the time stealthily crept up to shed his innocent blood. The man was crouching on the staircase when the Sayed was climbing down. The fiend fired with his pistol on the chest of his victim and fled the scene. Allama Sayed Javed, who was performing the ablution on the higher floor, heard the thud of someone falling down. He hurried down to find the Sayed in a state of Tashhahud. He thought that the Sayed had fallen down the staircase. He took hold of him and tried to raise him up. But to his dismay he noticed blood gushing out from the Sayed's chest. He started beating his head and shouted that the Community had been orphaned. One of the students of the Madrasa, Sayed Tauseef Haider, had seen the culprit running away from the scene of the crime. The other persons too rushed out of their rooms and found their mentor fatally injured. They couldn't control their emotions and started beating their heads and chests. The Sayed looked at the walls of the building with feeling of adieus and looked ready for departure from the transient world. He was rushed to the Lady Reading Hospital where he breathed his last!

LIVING ULEMA

AYATULLAH SEESTANI

Foreword

For more than half a century, the school of the late Grand Ayatullah Imam Abul-Qassim al-Khu'i has been an undepletable spring that enriched Islamic thought and knowledge. From his school graduated dozens of jurists, clergymen, and dignitaries who took it upon themselves to continue his ideological path which was full of achievements and sacrifices in the service of the faith, knowledge, and society. Among those are outstanding professors of parochial schools, specially Holy Najaf and Qum. Some of them have attained the level of 'ijtihād'-competence to deduce independent legal judgment enabling them to assume the office of supreme religious authority. Others reached lofty levels qualifying them for shouldering the responsibilities of teaching and education. Most distinguished among those towering figures is His Eminence Grand Ayatullah al-Sayyid Ali al-Hussani al-Sistani. He ranks among the brightest, the most qualified and knowledgeable of Imam al-khu'i's former

students. In the following account, we try to paint a picture of this meritorious cleric.

Birth & Upbringing

Grand Ayatullah Sayyid Ali Husaini Sistani was born on 9th Rabi Al-Awwal 1349 A.H. in the holy city of Mashhad. He was named Ali after his grandfather. He was brought up into a family known for its religious background. He learned theological and rational sciences from many eminent and well-known religious scholars. His father was named Sayyid Muhammad Baqir and his grandfather was the great 'Sayyid Ali' whose detailed biography has been brought in the book 'Tabaqaat Al-a'laam Al-Shi`a (Categories of Shia Scholars) (part 4 page 1432) by Aqa Buzurg Tehrani. He has mentioned that he was apprenticed to Late Ali Nahavandi in Najaf and to Mujadded Shirazi in Samarra ,iraq and finally to Sayyid Isma`il Sadr. In 1308 A.H. he returned to Mashhad and therein he settled and gained reputation as the teacher of renowned scholars such as the great Jurisprudent, Mohammad Reza Aal Yasin (may Allah bless him). In 1368 A.H. during the period of the Great Jurisprudent, Grand Ayatullah Sayyid Hussayn Burujirdi he shifted to the holy city of Qum where he attended Kharij lectures of Fiqh and Usul

(Jurisprudence & Fundamentals of Jurisprudence) given by prominent scholars of the Religious Seminary including Ayatullah Burujirdi (may Allah bless him). He also attended Fiqh lectures of Grand Sayyid Kohkamari during whose time he achieved much erudition and experience in Fiqh as well in Rijal and Hadith sciences. His wife and children lived in Isfahan during the Safavid period and his great grandfather Sayyid Mohammad, appointed as Shaikhul Islam by King Hussain of the Safavid dynasty in Sistan province. Later he traveled to Sistan where he and his children remained settled. Sayyid Ali was the first of his grandsons to migrate to Mashhad. He lived in the Madresa of late Mohammad Baqir Sabsavari where he continued studying until he migrated to the holy city of Najaf for higher studies. At the age of 5 His Eminence started learning the Holy Quran. A woman who was known as 'Mother of Aqaye Mudir' helped him learn the Quran. He was then admitted in a religious center for reading, writing, and for learning basic mathematics and geography. He graduated from the center after he had learnt calligraphy from Mirza Ali Aqa Zalim. In the beginning of 1360 he started studying basic Hawzah lessons. He finished reading a number of

books namely, Sharh Alfyyah by Soyuti, Moghni by Ibn-e Hisham, Motawwal by Taftazani, Maqamaat Al-Tabriri and Sharh Al-Nizam. Of those who taught him at this level one was Nishabouri who was known as a man of letters. He studied Sharh Lum'ah and the book of Qawanin (Laws) with late Sayyid Ahmad Yazdi known as Nahang. He finished the Sath (level before Kharij Level) books such as Makasib, Rasa'il and Kifayah with Shaykh Hashim who was one of the great scholars of his time. He also read a number of books on philosophy like Sharh Manzuma-e Sabsavari and Sharh Ishraq and Asfar of Sadrul Mutaallehin with Late Ayesi. He read Shawaqul Elhaam with late Shaykh Mujtaba Qazvini and attended late Allamah Mirza Mahdi Isfahani's lessons on divine teachings. Meanwhile, he attended Kharij lectures by late Mirza Mahdi Ashtiani and late Mirza Hashim Qazvini (may Allah bless them).

In late 1368 A.H. he migrated to Qum to accomplish his studies in Fiqh and Usul. He was benefited by the two well-known scholars, Sayyid Hussan Tabatabaye and Grand Kuhkamari. The first gave lectures in Fiqh (Jurisprudence and Usoul (Fundamentals of Jurisprudence) and the second gave lectures in Fiqh only. During his stay in Qum, he was corresponding with

late Allamah Sayyid Bahbahani (the prominent scholar of Ahvaz province known as a follower of Hadi Tehrani's school of thought). Their correspondence dealt with issues related to Qibla. He did not accept views maintained by Hadi Tehrani. Therefore, he corresponded with Sayyid Ali Bahbahani who appreciated his views and promised that he would see him from close on his visit to the holy shrine of Imam Reza (a.s.) in Mashhad. In early 1371 A.H. His Eminence left Qum for Najaf Ashraf and reached Karbala on the occasion of Arba`in (40th day) of Imam Husayn (a.s.). On having arrived in Najaf, he began attending Ayatullah Khu'i and Shaykh Husayn Hilli's lectures in jurisprudence and fundamentals of jurisprudence for a considerably long time. Meanwhile, he attended lectures of other prominent scholars like Ayatollah Hakim and Ayatollah Shahryudi (may Allah bless them). In 1380 A.H. Ayatullah Sistani traveled back to his hometown, the holy city of Mashhad, expecting to stay and settle in it. In the same year, he was awarded a permit by Imam Al-Khu'i and another by Shaykh Hilli, certifying that he had attained the level of (ijtihad)- deduction of legal judgment in matters of religion. He was also awarded a diploma by the distinguished traditionalist and scholar Shakh Agha Buzurg Tehrani testifying to his skill in

the science of "Rijal" biographies of 'hadith', prophetic traditions, narrators and that of 'hadith'. Upon returning to Najaf Ashraf in 1381, he embarked on research and teaching jurisprudence as expounded by the great jurist Shaikh al-Ansari in his book "al-Makasib", He followed it with an exposition of al-Urwatul Wuthqa book by the jurist Sayyid Tabatabaye. He started giving lectures (externals) in fundamentals of jurisprudence in Sha'ban, 1384 A.H. He completed its 3rd course in 1411 A.H. (1990 A.D.). In 1418 A.H., he began teaching Kitab Al-E'tikaaf" after completing exposition on 'Kitab Al-Sawm' not so long ago. He is currently (Sha'baan 1423) teaching Kitab-ul-Zakat of Urwatul Wuthqa. Some professors of Najaf Center for Theological Studies (Hawza of Najaf) were quoted as saying that they advised the late Ayatullah Khu'i to groom someone for the office of the supreme religious authority and the directorship of Najaf Seminary. Thus the choice fell on His Eminence, Grand Ayatullah Sistani for his merits, eligibility, knowledge, and impeccable character. Accordingly, he started leading the prayer in Imam al-Khu'i's mosque, al-Khadra at his life time in 1408 and continued leading prayers until the mosque was closed in 1414.

For the first time in 1384, His Eminence traveled to Makkah for pilgrimage. Then in 1405 and in 1406 he traveled to Makkah for pilgrimage for a second and third time consecutively. He started giving lectures (externals) in fundamentals of jurisprudence in Sha'ban, 1384 A.H. He completed its 3rd course in 1411 A.H. (1990 A.D.) His lectures in both the subjects have been recorded by some of his students.

Scientific Genius

Ayatullah Sistani is one of a few students who had the degree of Ijtihad. He is known for his intelligence and plentiful researching activities in biographies. He is also well-acquainted with many theories on many scientific subjects of Hawzah. Ayatullah Sistani had been involved in scientific competition with martyr Muhammad Baqir al-Sadr. This had been certificated by the late Ayatullah Khu'i and also by `Allamah shaykh Husayn Hilli who both had confirmed his being a Mujtahid through two separate certification dated 1960, in which the two Ayatullahs had appreciated his personality and knowledge. It is worthy to say that up to that date, Ayatullah Khou'i had never certificated any of his students' knowledge or Ijtihad, except for Ayatullah Sistani and Ayatullah shaykh Ali Falsafi (an eminent

`alim in the Hawzah of Mashhad. On the other hand, the famous `Allamah shaykh Agha Buzurg Tehrani wrote a letter to Ayatullah Sistani in 1960 in which he eulogizing him for his intellectual talents on biography and hadith. This means that, our master, Ayatullah Sistani, had been granted his high scientific rank when he was only thirty-one years old.

His Methodology

Ayatullah Uzma Sistani has his own method of teaching which differs from other teachers and scholars. For example, his method in teaching Usul distinguishes with the following features:

a. He speaks about the history of the research he is discussing, to know its fundamental sources which might be philosophical, like the issue of the simplicity of "mushtaq" and its constructions. Or, they might be concerned with beliefs and policy, like the research of "ta`aadul and taraajeeh", in which he had explained that the difference of hadiths returns to intellectual clashes and the political circumstances of that time during which the Imams(a.s.) had lived.

b. Ayatullah Sistani always connects between the

thought of Hawzah and the contemporary civilizations. In his discussing the literal meaning and distinguishing between it and the highest meaning, and whether this difference is subjective or not; Ayatullah Sistani chooses the thought of al-Kifaya's author, who believes that the said difference is external. However, he himself builds his opinion on the modern philosophical theory. And when he discusses the name of TIME, he deals with this subject according to a Western modern philosophical theory, which declares that TIME must be taken from PLACE, having the consequence of light and darkness. As to the form of imperative, Ayatullah Sistani discusses this matter depending on some sociologists' theories, which say that the reason behind dividing the REQUEST into: Order, Begging, and Asking, is the intercession of the requester in his Request, as whether it is of higher, equal or lower than the normal level.

c. Ayatullah Sistani always looks after the principles in relation with Fiqh. He thinks that the hawzah students became bored, because most of scholars are dealing with subjects on Usul exaggeratedly, by repeating the others researches, instead of innovating new researches of their own. Thus, the students cannot be enticed with such

uneless and boring repetition. But fortunately, we do not find this situation in the lectures or lessons that are being held by Ayatullah Sistani. He rather, discusses the subject from all its sides until he reaches a final logical conclusion.

d. The Marriage to the Infidel: This is one of the disputatious rules about which the scholars have different opinions. They believe that it is a mere intellectual rule. But Ayatullah Sistani regards it as a part of the rule called "Idhtiraar" (obligation) which is a legal rule confirmed by many historical texts like "Anything which Allah has prohibited is lawful for whoever is driven to necessity". Or sometimes, he amplifies a rule by emphasizing what seems to be important.

e. His Social View About the Text: There are many Faqihs who deal literally with historical texts and remain stable upon their mere words and meanings, and do not try to move even one step forward. For instance, such faqihs depend on the apparent meaning of the prophetic hadith in which the Holy Prophet(s.a.) had prohibited the Muslims from eating the meat of domestic asses during the time of the battle of Khaybar, and believe that the asses' meat is prohibited, without objection.

But, from the Ayatullah Sistani's point of view, faqihs must penetrate into the real meaning behind the text's words. He says that the Holy Prophet, and for sure, wanted to utilize the few number of asses the Muslims have in the best and most useful ways. One of those ways is that these asses must be kept alive to convey the arms and other important provision to the Muslim army, since they were the only means available for transportation. Thus, Ayatullah Sistani believes that the prohibition must have been temporary and must not be understood as absolute permanent one.

f. Experience & Acquaintance: Ayatullah Uzma Sistani believes strongly that a faqih must be acquainted with Arabic literature, civilization, orations, poems, grammar,...etc., otherwise he wouldn't have enough ability to deal with any text, and so, he cannot distinguish this meaning from that. And, also a faqih must have enough knowledge about historical biographies and dignities, in order to be able to recognize any text in relation to that personality. Moreover, it is amazing to mention here, that Ayatullah Sistani, and many occasions, disagrees with rules that are unanimously agreed by most of scholars. As an example, the ulama do not accept ibn al-Fadha'iri's

criticism book in regard to some personalities, either, as they believe, because of the huge number of criticism he had against those personalities, or because they doubt his being the author of the book. While Ayatullah Sistani believes that ibn al-Fadha'iri is the real author of that book, and that he must be regarded more reliable than even Najjaashi, al-Shaykh, and others, for his criticism. Ayatullah Sistani always encourages the scholars to study the different copies of hadith, and distinguish between them to fetch the differences, and also study the biography of the narrators. He does agree with those who regard al-Saduq more reliable (in narrating traditions) than al-Shaykh. He rather believes that al-Shaykh is trustworthy enough. However, Ayatullah Sistani and martyr Sadr both try to give a new formation to the subject. Now, when Ayatullah Sistani discusses the rule of "ta`aadul and taraajeeh", he refers to the secret concealed inside this rule, which is the reason of the hadiths' difference. So, if the scholars attempt to point the reasons of the difference behind the legal texts, there will no problem at all. The same subject had been discussed by martyr Sadr, but he had dealt with it according to the absolute intellection, while Ayatullah Sistani gave many

temporary and historical evidences, until he got important rules through which many disputes have been solved and removed. It is said that Ayatullah Sistani is using this method in the Fiqh lessons he is holding.

g. Comparing between different schools: Commonly, many scholars try to constrict their researches to this religious school or that, but Ayatullah Sistani differs. He always compares his research or discussion with the two main centers of knowledge, namely the hawzah of Mashhad and the hawzah of Qum on the one hand, and the hawzah of Najaf on the other hand.

For instance, he conveys the opinions of Mirza Mahdi Isfahani (one of the scholars of Mashhad), Burujerdi (an `alim from Qum), and the opinions of the three researchers, Ayatullah Khu'i, and Shaykh Hasan Hilli (as scholars from Najaf). The Sistani's method in Fiqh has a particular feature, some of which are related here below:

- 1) Comparing between the Fiqh of Shi`ah and other Islamic sects' Fiqh.
- 2) Benefitting from the modern laws (like the Iraqi, Egyptian, and French laws) in some Fiqh subjects,

especially when he discusses the subjects such as the Sale and the Choices.

3) Renewal in Discussing some Fiqh rules and according to this era's circumstances, contrary to some scholars who deal with the historical texts as they are without attempting to change any part of it as the conditions may request that.

His Personality

Whoever associates with Ayatullah Sistani, he will notice how high spirituality he earns, the spirituality that Ahlul Bayt(a.s.) have always called to. This feature, indeed, has rendered him one of high rank's scholars and a true pious. However, the most remarkable characteristics of Ayatullah Sistani are the following:

a. Equity and Respecting Others' Opinions: Because Ayatullah Sistani is fond of knowledge and always does his best to reach the truth, and also because he respects everybody's opinion and every objective point, he keeps reading and researching all the time. He is very anxious to know others' thought and discover the target points of his mates. Many times and on many occasions we see him referring to one

of the scholar's opinion even this scholar is not one of his masters, or he is not very known in the Hawzah, only because that opinion has an objective point (or points) of view.

b. Discussing Subjects Politely: It is known among the scholars that subjects and on many fields are being discussed roughly in the Hawzah of Najaf. It is no doubt that such a manner may cultivate the students' knowledge and purify it from every incorrect understanding. However, the students quarrel about something unimportant, and thus, the same manner may be mere squabble. In this case, more precious time would be wasted in vain, and no one would reach the holy aim, which is certainty, for which he pays all that endeavor and exertion. On the other hand, we see Ayatullah Sistani avoids disputes and void argumentation, or disregarding others' opinions and conclusions. He always tries to use polite phrases, and always does his best to keep the scholars' respect and veneration. Another feature, is that Ayatullah Sistani used to repeat his speech and phrases that consist important points; but if he noticed a continuous arrogance and obstinacy from a student, he then prefers silence.

c. Training Beside Education: Education is not only an official job through which a teacher may practise a routine work against his salary. Such a behaviour shall certainly deviate the teacher from the main target which is training his students. A teacher must regard his work as a heavenly mission which he must practise with love, care, and full responsibility. It is said that Ayatullah al-Hakim's high behaviours were Sistani's excellent model. He himself became a model of his master, the late Ayatullah Khu'i, and is treating his students exactly as the late Khu'i used to treat his students. Ayatullah Sistani, always encourages his students to ask and research, until they reach the truth. In the same time, he insists on respecting the scholars and `ulama.

d. Piety: Sometimes, the hawzah undergoes problems or critical attitudes which, if they are not to be faced bravely, many facts that affect the principles of the Islamic religion shall be concealed. There is no doubt that all `ulama must stand with courage in front of these incorrect currents.

But the same situation may rise because of personal enmity or competitions to reach a higher

rank or hollow reputation. In this case, many `alims, such as Ayatullah Sistani, prefer to stand aloof instead of participating in this dilemma, as happened after the demise of Ayatullah Boroujerdi and Ayatullah al-Hakim. Ayatullah Sistani is very well-known for his humble and simplicity in lifeway. He earns ordinary house and furniture, and wears unexpensive garments. He does not care about fashion or modern mode.

e. Sistani's Intellectual Works: Ayatullah Sistani is not a mere faqih; he is rather a well-educated personality.

He is acquainted with most of contemporary knowledges and civilizations, and has modernized thoughts and opinions. Ayatullah Sistani is heedful of the international economic and political information. In one word, Ayatullah Sistani can be considered as a modern faqih with genuine principles.

Religious Authority

Some masters in Najaf Ashraf relate that, after the demise of Ayatullah Sayyid Nasrullah Mustanbit, many scholars had suggested on Ayatullah Khou'i that he should prepare the appropriate base by choosing a personality from the hawzah (of Najaf)

so that the religious authority may remain alive and effective. His choice became correct and the choiced was Sayyid Sistani for his knowledge, good manner, stable policy, and many other virtues. Ayatollah Sistani then began to perform the prayers at the niche of Ayatollah Khou'i, and started studying in his school. Later on, he wrote a commentary on the Resaalah of Ayatullah Khu'i. After the death of Khu'i, Ayatullah Sistani was one of those six personalities who participated in the funeral and he himself performed the prayers on the late's body. After that, Sistani became the only marja` (religious authority).

He began to send duties and salaries, and teaching in the same classroom of Ayatullah Khu'i (in Masjid Khadhra'); thus, his followers increased day after another, specially in Iraq, the Persian Gulf region, India, ...etc.

Ayatullah Sistani has the highest rank among the mujtahids and scholars throughout the Islamic World, and especially in the hawzahs of Najaf Ashraf and Qum.

Works

Ayatullah Sistani began teaching the Kharij stage on Fiqh, Usul,

and biography 34 years ago. He held many lectures about the book titled as "makaasib", and many subjects such as purity, prayers, judgment, khums, and some other rules on Fiqh like usury, Taqiyyah (precaution), and the rule known as "ilzam" (obligation).

Sistani also taught the Usul for three complete courses, some of which are ready for publication, like his research on the scientific roots (principles), "ta`adul and taraajeeh", some researches on Fiqh, some chapters about prayers, the rule of Taqiyyah and ilzam. Many eminent scholars, such as `Allamah shaykh Mahdi Murwaarid, `Allamah Sayyid Murtadha Al-Mohri, `Allamah Sayyid Habib Husaynan, `Allamah Sayyid Murtadha Isfahani, `Allamah Sayyid Ahmad Madadi, `Allamah Shaykh Baqir Irwaani, and many other teachers in the hawzah, have recorded his researches. During that, Ayatullah Sistani was busy in compiling important books and some treatises, in addition to what he had written on Fiqh and Usul. Hereunder, are some of Ayatullah Sistani's books and treatises: with many other hand written compilations and treatises on rules for the followers.

AYATULLAH SYED MUHAMMAD HAKEEM

Biography

Introduction:

The Ahlulbait School of thoughts is characterized by phenomena of creativity in energizing movement of the Islamic thought in its different branches and various fields of beliefs, Knowledge, education, jurisprudence and other issues where it is described with depth, clearness, originality and vitality which in reality represent a genuine approach of Islam and its live culture.

The school of Shia Ijtihad have tried to reflect the reality of Islam from the purest sources by depending on the teachings of pure Imams (peace be upon them) who were directing their followers to refer to the righteous scholars in the matters of religion and to know their high status because of their expertise in the matters of religion and their high persistence in considering the views and judgments.

When we refer to the contemporary history of the holy city of Najaf which has been a dominant presence in the religious leadership and grand authority for Shi'ism and what it contributed in the field, we can see that despite its harsh suffering, it contributed to the school of ijtihaad and to the religious authority a new figure which indicates the depth of its originality, vigor of its scientific entity and

fulfillment of the true principles for which the infallible Ahlul sacrificed.

Amongst the bright chapters that deserve a closer look is biography of our great master, the big religious authority, the grand ayatollah Asayyid Alhakeem.

He is Sayyid Mohamed Saeed, the son of Ayatollah Sayyid Mohamed Ali, the son of Sayyid Ahmed, the son of Sayyid Mohamed, the son of Sayyid Ahmed, the son of Sayyid Mahmood, the son of Sayyid Ibtahim (the Doctor), the son of prince Sayyid Ali Alhakeem, the son of prince Morad al tabatabaie. His noble lineage reaches Ibrahim tabataba, the son of Ismaeel aldibaj, the son of Ibrahim ghamr, the son of Hassan al mothenna, the son of Imam Hassan (peace be upon him).

He is the oldest grandson of the master of Shisom and the religious authority, the Grand ayatollah Alsayyid Mohsin al hakeem and He (may Allah have mercy on his soul) is His father's uncle from the mother side.

His birth:

He was born in the Holy city of Najaf in the eighth day of thirqida al harram year 1354 which corresponds to 1934.

His father (May Allah prolong his life) raised and took a special care of him as he found out the special capability of his oldest son to learn the religious knowledge in depth and derivation. He directed him to this field before the end of his first decade of age. At the same time, he taught him various moral and noble values that became

obvious characters in his personality.

His teachers:

From this standpoint, we can list the main teachers in following sequence:

1. His great father, his eminence Ayatollah Sayyid Mohamed Ali al Tabatabaie Alhakeem (May Allah prolong his life) He started teaching him from the introductory subjects like Arabic language, grammar, logic, eloquence, jurisprudence and fundamentals till he finished most of his intermediate studies Sutooh.

2. His grandfather, the shia religious authority, grand ayatollah, the late Sayyid Mohsin Altabatabaie Alhakeem (May Allah have mercy on his soul), where he attended a great part of his Jurisprudence teachings and wrote what we will mention in the list of books that he authored.

3. The teacher of jurists and Mujtahids, the grand Ayatollah Shaeikh Hussein al Hilli (May Allah have mercy on his soul) where he attended his teachings in the science of religious jurisprudence and the fundamentals of Jurisprudence.

4. The late Shiite religious authority, the grand Ayatollah, AsSayyid Al khoie (May Allah have mercy on his soul) where he attended two years of his jurisprudence fundamental teachings and wrote what we will mention in the books section.

His teachings and students:

After he finished teaching several sessions in the sotooh level teaching in the hawza, he started in year 1388 teaching behthul kh (the external) – the highest level of hawza classes - till he finished first course in the fundamentals of the jurisprudence in year 1399 started another one while he is continuing his teachings and writing despite the harsh conditions of detention that took place from 1400 till 1411.

In the jurisprudence, he started teaching behthul kahrij based on the books of mekashib - written by sheikh Al-Ansari – in 1390 and he is still teaching despite the difficult circumstances for years. He has graduated many respected scholars in the hawza and they are now teachers in the hawzas of Najaf and Qom and others hawzas.

His works:

In addition to the characteristics of some of his writings during his study at the level of Sutooh where they included investigative views and scientific points, a group of books have emerged including:

1. Almohkem in the fundamentals of jurisprudence, it a detailed full course in the fundamentals of jurisprudence in six volumes.
2. Misbahul minhag, in the jurisprudence derivation, based in details on the book of Minhag al saliheen. So he finished 15 volumes.
3. Minhag al saliheen, his Risala - practical laws of

verdicts in three volumes.

4. Menasik – Pilgrimage and Omra Rituals.
5. A message to the people in the west.
6. A message to the religions promoters and the ha students, translated into Persian and Urdu.
7. A dialogue with his eminence about the religi authority – merjeyya in two episodes.
8. Morshid al Moghtarib, instructions and verd related to the people in the west.
9. Fi rihab al aqeeda, detailed dialogue with Jordanian personality in the issues of beliefs, in 3 volumes
10. Religious laws of computer and internet, transla into English.
11. Human cloning. Translated into English
12. Religious dialogues.
13. A message to the devotees in Azerbaijan, transla into the Azeri language.
14. A message to the pilgrims of the holy house of Go

And many more.

The Detention:

May 9th, 1983 – June 7th, 1991

Introduction:

After Saddam Hussein Al-tikriti seizure of power and removal of his predecessor, Ahmed Hassan Albaker in June 1979, intensive pressure and hardship of the regime against Iraq have been increased, especially against the hawza scholars in Najaf. His eminence decided to stay in the hawza and not leave the country and tolerate the mentioned pressures and dangers to contribute to the maintenance of this scientific and cultural entity and at the same time not to grant the government its wish in evacuating the hawza from Najaf scholars in a step to control it.

The pressure reached its peak during the Iraq Iran war after the plot of Saddam failed to bring down the young Islamic revolution in Iran by a quick war. When the Iranian military attacks were upsurging in the battlefields, Saddam, the criminal convened a conference (Muslim Clergymen) in Baghdad with the hope that it will be attended by Muslim scholars from inside Iraq as well as from outside and he named it as (Public Islamic conference) in a very clear act of propaganda.

It was natural that he pressured the scholars of the hawza to participate in this conference; he paid special attention to the Alhakeem family because of its respected scientific and public reputation inside and outside Iraq. This intensive pressure has been in different ways of threats and intimidation. When the family refuses to participate, two weeks after the end of the mentioned conference, Saddam - the dictator ordered an arrest to the family as an act of revenge to their noble position which became a milestone in the history of modern Iraq especially when there was no clear religious scientific entity to the Arabic hawza in Iraq at that time.

It was his eminence and his father, Ayatollah Sayyid Mohar Ali Alhakeem (may Allah prolong his life); his brothers and their children were among the detainees. The attention was centered in the interrogations that Alhakeem family faced in the general directorate of security on a group of them, one of them was his eminence himself but almighty Allah mercifully saved him from the evil of oppressors.

Isolated sections in the prison of Abu Ghraib:

In March 1985, the regime transferred the detainees from Alhakeem family from the detention of the general directorate of security in Baghdad to the isolated sections to the department of special provisions in the prison of Abu ghraib after the execution of 16 martyrs in two sessions. Despite the harsh living conditions in these isolated section, it have opened a relatively big opportunity for scientific and educational activities for the prisoner from Alhakeem family because of the large number of prisoners and their religious and educational interests. All of this gave His eminence the chance for further scientific, educational and social activities inside the prison.

1. Scientific and cultural activities:

The activity of his eminence was distributed between teaching his family members especially as many of the detainees from Alhakeem family were his students – in the level of kharij – between

the detention, so his eminence started two classes at this level. He studied one of them in the jurisprudence and the other in the fundamentals of the jurisprudence.

His eminence also paid attention to the revival of the religious events by giving general cultural lecture that have had significant impact at that harsh circumstance. He also was answering questions in various scientific issues.

2. Social and educational activities:

The poor conditions of the prison, the spread of deadly diseases and disconnection of the prisoners with their families – as they were not allowed to see their families and their families did not know their fate – called for the need to someone that can reflect parental care and attention, which was represented by his eminence (may Allah prolong his life) that undertook this responsibility and played a significant role for thousands of detainees who were staying in these cells.

He said, during the peak of hardship in the isolated section of the prison of Abu Ghraib, to one of his sons: “If there were no benefit to our plight, the plight of Alhakeem family, just the mitigation of these prisoners, then it is sufficient”.

3. Withstanding in the interrogations:

Detainees and prisoners in Iraq usually face lots types of severe torture which makes it difficult to withstand and endurance. His eminence personally encountered various kinds of bloody and harsh

torture like beating with batons and being shocked by electricity and other kinds of torture, but his eminence faced the tragedy with a firm spirit and solid patience and he was urging the rest of the detainees to be patient and withstand the hardships and to depend on Almighty Allah.

After his release in the 5th of thul geida , 1411 along with the members of Alhakeem family after the execution of some of them, the regime pressured his eminence in many various ways to accept the official religious leadership – marjeyya but his eminence strongly refused that while insisted on the independency of the Shiite religious leadership away from the political regimes. Despite that, his eminence remained insisting on taking charge of supporting the scientific hawza in the holy city of Najaf and helping thousands of needy families in Iraq including many of the families of martyrs and detainees. He was also supporting religious propagation secretly away from the surveillance of the tyrant's supporters.

When his eminence traveled for medical treatment outside Iraq, many believers urged him not to go back to Iraq especially when a war was expected in the near future but his eminence refused and insisted on returning to the trench of the religious hawza in Najaf to be closer to the Iraqi believers in their long plight.

His religious leadership:

His eminence was known for his interest in teaching and writing since the early time of his youth, after the death of ayatollah Sayyid al-khoie (may Allah have mercy on his soul), many people started

follow him in imitation. Lots of believers and hawza clergymen from inside and outside Iraq including some leading scholars and religious authorities – Marji's were insisting on his eminence to announce religious leadership. So he assumed the responsibility in a critical and complex circumstances experienced by believers in various parts of the globe.

The concerns of his eminence are characterized within the following themes:

A) Within the boundaries of the religious hawza – this religious institute that is undergoing a heavy responsibility in facing various situations and diverse enemies' plans – his eminence was concerned with upbringing a generation of students characterized by piety along with various Islamic sciences. His eminence addressed the students of the hawza with a message where he focused on a range of important points that students suppose to be committed to them.

B) In his attention to the Shiite communities, especially those who live away from the religious centers and suffer difficult circumstances, his directives come to the people in the west and his message to support them and urge them to face immigration.

C) The importance of the connection with the Holy Qur'an, the Prophet and his family (peace be upon them) was reflected in his personal lifestyle as he is committed to reading daily and repeating the Holy Qur'an and he – in an answer to a question addressed to his Eminence – stressed on the importance of considering the Qur'an, authentic books of narrations, Nahj Ulbelagha and Sahifatul Sejjad as key references for scholars and preachers and speakers.

D) The deep link to the household of the prophet (peace be upon

them) and the dedication of their love. This is clearly shown through his repeated guidance and in various occasions to pay enough attention to the rituals related to Imam Hussein (peace be upon him) and other Islamic events. And this is clearly shown by his yearly lectures in the month of Muharram and his interest in reciting the martyrdom story of Imam Hussein (peace be upon him) personally.

E) The confirming of close relationship with the nation and followers of the Ahlulbait (peace be upon them). His eminence did not waste any chance to give the advice and the guidance through lectures or direct speech in the holy city of Najaf. During his treatment trip and despite his health condition at the time, he directed the faithful expatriates.

F) His extreme attention to support the needy families, this is clearly shown by his various support to them and by establishing monthly salaries to thousands of needy families in Iraq.

G) The reconstruction of various crumbled holy shrines or places which he oversaw the collapse because of the lack of necessary maintenance like the project of renovating and reconstructing the huge Sahla mosque and building lots of mosques in various cities in Iraq and Syria.

H) Support religious preaching. In this context it comes sending of religious preachers and supporting the preaching activities in Pakistan, India, Afghanistan, newly independent republics in central Asia, Syrian cities, northern Iraq and Iraqi refugees camps in Iran and some places in Iran. Also by supporting the establishment of educational and religious sessions in various places especially needy ones plus the spread of Ahlulbait culture in the Islamic countries.

especially the republics of central Asia after the dismantling of the soviet union where the office of his eminence take care of sending preachers amongst the students of these countries and support various preaching programs their.

I) Link Islamic centers and institutes in the United States and Europe through direct contact and feeding the various Islamic books and answer the various questions which are of the believers through the internet. The websites of his eminence's office were fed with various Islamic cultural materials in the Arabic, English and Urdu languages in an attempt to deliver the Islamic thought of the approach of the Ahlulbait (peace be upon them) and their various knowledge across the globe to different parts of the globe plus answer the questions raised by the believers and others in various topics of jurisprudence and beliefs and other topics.

J) Follow-up the events of interest to the Islamic world and the followers of Ahlulbait (peace be upon him) and the challenges they face, and to take the appropriate situations and steps from the Islamic religious authority.

Amongst them:

1. Support the withstanding of the Palestinian people in the face of the brutal Zionist aggression and rejection of the occupation of Jerusalem and the rest of the Palestinian territories.

2. Confirm the right of the Lebanese people in the liberation of southern Lebanon from the brutal occupation, and the blessing of the brilliant victory of the Islamic resistance in the liberation of the south.

3. Condemnation of mass murders committed by the gangs

Taliban against the followers of the Ahlulbait (peace be upon them) especially unarmed civilians in Afghanistan.

4. Condemnation of the random killings against the followers of the Ahlulbait (peace be upon them) and the bombing of mosques and the husainiyats, committed by the gangs of the army of sahaba in Pakistan and the demand from the Pakistani PM to take responsibility in stopping these heinous crimes.

And other positions

Grand Ayatullah Mohamed Taqi Behjat (R.A.)

The Godly Scholar – Alim-e-Rabbani of our times

Prepared & Translated by Shaikh Abbas
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A film on his leading prayer & weeping is

at <http://www.salehin.com/fa/film/wmv/bahjat.wmv>

Biography & Studies

Grand Ayatullah Muhammad Taqi Behjat Fumani was born into a religious and pious family in the year 1334AH (1915CE) in Fuman in North Iran. & returned back to his lord on 17 May 09 in Qom

He lost his mother before he was 2 years old. About his father, Mahmood Behjat, family members relate an interesting event.

When his father was around 16-17 years of age, he fell seriously ill and they thought he would not survive. When the relatives gathered around this young man, one of the family members heard a voice saying, *“Do not worry, he will be fine, because he is going to be the father of Muhammad Taqi.”* After this event, the youth soon recovered from his illness, got married a few years later and had several sons. He named his third son Muhammad Taqi in memory of the event of his childhood. However, in infancy, this child fell into a pond and was drowned. He had one more son after him, and he also named him Muhammad Taqi. This last son grew up to be the great scholar and *‘arif*, Ayatullah Behjat.

His father was a reciter of *marsiyas* and he would often take the young Agha Behjat with him to his recitals, thus inculcating in him a deep and abiding love for Sayyid al-Shuhada (A.S.).

From a young age he showed signs of genius and a great thirst for acquiring knowledge. After his primary studies, he went straight into religious studies, and at the age of 14, he moved to Kerbala. Four years later he came to the famous seminary of Najaf, where he had an opportunity to study under some of the best teachers and scholars in the Muslim world. He studied Usul under *Grand Ayatullahs Abu'l Hasan Isfahani, Mirza Na'ini and Shaykh Muhammad Hasan Gharawi Isfahani (known as Kumpani)*, and *Fiqh* under *Ayatullah Mirza Muhammad Taqi Shirazi*. He studied the philosophical texts of Ibn Sina and Mulla Sadra under *Ayt. S. Hasan Badkubeyi*.

At the same time as attending the intermediate and higher levels of religious studies, he was very meticulous in his pursuit of spiritual and mystical instruction. In this regard, his teachers were *Ayatullah Muhammad Hasan Isfahani* and *Ayatullah Sayyid Abdu'l Ghaffar*, and finally, the Godly scholar, the matchless instructor, the giant amongst spiritual masters, *Ayatullah Sayyid Ali Qadhi Tabataba'i*. He remained with his last teacher for many years, learning from him the secrets of the higher paths of Akhlaq and 'Irfan.

15 years later, he returned to Iran and settled in Qum. Here, in the company of *Ayatullah Khomeini*, *Ayatullah Gulpaygani* and other great future figures, he continued his studies under *Grand Ayatullah Burujerdi*.

His Character and Qualities

1. Piety and Self-Building

From his youth, Agha Behjat was constantly engaged in self-purification and self-building. In his ethical instructions, he always insists that one should work hard at this task and forego and abandon many luxuries in order to make headway against the endless demands of the soul.

He is of the opinion that in order to succeed in this *jihad al-akbar*, ethical purity (*akhlaq*) and knowledge (*'ilm*) go hand in hand. In fact he considers knowledge without self-purification, to be the more damaging than anything else. His famous advice to youths is 'to read and

practise one *hadith* daily from the Chapter of *Jihad al-nafs* in *Wasail al-Shi'a* of Shaykh Hurr al-Amili.^[1]

By his deeds and words, this great scholar has always directed himself to God alone. A great mujtahid has said about Agha Behjat, “It cannot be just said about him that he is a man of piety; in fact he is the true essence and manifestation of a #taqw.”

Ayatullah Shaykh Javad Kerbalayi says about him, “One of his close students (in Najaf) reports that every night, or in fact at most times, Agha Behjat sits alone, deep in thought and contemplation. He never wastes a moment of his time, and does not participate in vain gatherings. When the time comes for his class, or his *ziyarat* of Amirul Mu’mineen (A), he gets up abruptly, puts on his cloak and leaves the house without interfering in the activities of others. He is extremely reserved and does not like to reveal anything about himself, especially about the special favours and

extraordinary spiritual powers that God has granted him.”

2. His Asceticism (*Zuhd*) and Simple Lifestyle

The close servants of God always look at the reality of this world, contrary to other human beings whose eyes are fixed on its pleasures and luxuries. By foregoing material comforts, they attain spiritual strength, and while the rest of the people stumble in this dark world, these *awliya* soar in the illuminated heights in proximity to God.

Agha Behjat is one of the most glowing examples of these *awliya* in our times. He is a mystic and scholar who has always lived a simple life, without the remotest material attachments. He has understood more completely than others the reality of this world and the worthlessness of its pleasures.

He lives in a simple, small and old house and has resisted the many offers from relatives and well-wishers to move to more comfortable accommodation. *Ayatullah Misbah* says, “For many years, he has lived in a rented house with two rooms. One of the rooms has a curtain, which he would draw when we would visit him. On the other side of the curtain his family would carry on with their household chores. We would sit on one side of this curtain and benefit greatly from his wisdom. Although simple, the atmosphere was always full of a special *nur* and spirituality...”

Ayatullah Mas’udi says, “Many times people would sincerely offer to purchase a better house for him, but he would not agree. I myself told him, “Agha! This house is damaged, I doubt if even the *sharia* allows for a man to live in this sort of accommodation!”, but he would not pay any attention.”.

3. His Worship

Agha Behjat's students report that he has a special closeness to God, that is immediately evident in his manner of worship. Those who have prayed behind him have described it 'as a spiritually uplifting and unique experience'. In fact, the Fatimiyyah mosque at the end of the Guzarkhan market, where he has led prayers three times a day for the last 40 years, is always full at prayer time. High ranking scholars make a special effort to come and pray behind him. *Allamah Tabataba'i* would come here to pray. Almost as soon as Agha Behjat begins his prayer, tears flow from his eyes - frequently he has to pause because his voice is choked with emotion - such is his awe in God's presence.

One of the scholars remarks, "In the early days, Agha Behjat would go to the undeveloped part of Qum, past some farms, and recite his evening prayers with some companions in that remote location. One day, after the *maghribain* prayers, he commented, "If only the kings of this world realised how much pleasure a servant experiences in worship, they would never even glance at the worldly delights..."

Ayatullah Shaykh Javad Kerbalayi says, "Agha Behjat never misses his late night prayers (namaze-shab) and spends a long time weeping in the middle of the night, especially on the night preceding Friday."

A scholar reports, "I came upon him one Thursday night in Madressay-e-Sayyid in Najaf. I saw him weeping and crying in prostration. He was repeating in a broken voice over and over, "Ilahi! Man li ghayruk, asaluhu kashfa dhurri, wan-nazara fi amri?! (My Lord! Who have I got besides You, Who I can ask for relief and support?)".

4. His *Ziyarat* and *Tawassul* (Saluting the Ahlul Bayt (A.S.))

Despite his advanced years, the daily routine of Agha Behjat has remained unchanged. Early every morning (exactly at 7.00am), he presents himself at the shrine of Lady Fatima Masuma (A.S.) to pay his respects and send salutations. With the greatest of humility, he stands near her *Zarih*, and recites the Ziyarate Ashura of Imam Husain (A.S.).

Sayyid Muhammad Husein Tehrani, in his book, *Anwar al-Malakut*, quotes *Ayatullah Shaykh Abbas Quchani*, the great scholar and spiritual successor of the famous *Mirza Ali Qadhi Tabataba'i*, as narrating: "While he was in Najaf, Agha Behjat would often go to Masjid-e Sahlah and spend whole nights alone there in worship and contemplation. On one very dark night, when the lights in the mosque were not lit either, he needed to go out to refresh his *wudhu*.

He went out of the mosque towards the *wudhu* area to the east of the mosque. Suddenly he experienced some anxiety and fear, perhaps due to the total darkness. Immediately, a light appeared next to him, by which he could clearly see his way. This light accompanied him while he went out, made *wudhu* and returned to his place in the mosque. Then it disappeared."

5. His humbleness

One of his noticeable traits is his humbleness and simplicity, despite his fame and status as a leading contemporary scholar and jurist. For many years he had refused to print his religious edicts (*tawdhih al-masail*) and he only agreed after much pressure. When he is scheduled to lecture he requests that his name not be mentioned as the lecturer.

A scholar reports, “Once I went with my guest, Shaykh Nasrullah Lahuthi, to visit Agha Behjat. Agha Lahuthi said to his teacher, “Agha! I was in Mashhad and someone was criticising you, and I became very annoyed.” Agha Behjat responded, “We have reports in the *ahadith*, that if a scholar pays too much attention to worldly matters, then he will be criticized by others.” I remember thinking, “If the way Agha Behjat lives is called “paying too much attention to worldly matters”, then what about us!”

6. His Mystical Wayfaring (*sayr wa suluk*) and his Spiritual Station

Ayatullah Behjat has many decades of experience in mystical wayfaring, the special journey through established stations that the soul undertakes to attain proximity to God. He is one of the outstanding pupils of the great master, *Ayatullah Sayyid Ali Qadhi Tabataba'i* and had received special instructions from his teacher. Even as a youth, he had passed many stations of the spiritual path.

His elevated rank in these matters is well known by others who travel this path; immediately after the revolution, one of the first scholars that *Ayatullah Khomeini* visited was Ayatullah Behjat in Qum. Similarly, when *Ayatullah Khamene'i* assumed the position of Rahbar, he first came to Agha Behjat in Qum for spiritual instructions.

7. His Awareness of the Unseen (*Ghayb*) and his Wondrous Acts (*Karamat*)

Unlike the majority of men, who have no idea of the existence or happenings of the unseen world, Ayatullah

Behjat has reached a station, by the grace of God, where he frequently witnesses the events that occur in that world.

In fact, a reminder of this ability is his constant repetition of the Divine name "*al-Sattaar*" - the Concealer. This *dhikr* and *tasbih* is constantly on Agha Behjat's lips, whether he is walking or sitting. *Ayatullah Misbah Yazdi* says in this regard, "It seems that he is at the level where he witnesses many things from *ghayb*. Often he is aware of the real nature and inner secrets of those who sit around him, and he invokes God, who is the Concealer of defects - *al-Sattaar al-'Uyub*, so that the secrets of the people around him may be concealed from him."

This is usually the way of these close servants of God. Their humbleness is such that they would not like to display anything, or do anything, that will bring about even a trace of pride in themselves. And in return for their utter humility, God grants them even greater insight and status.

There is no doubt in the minds of those who know Agha Behjat well, that he is one of those for whom many secrets are revealed. *Ayatullah Misbah* says in this regard, "Those who have been around him for many years have seen things that he has done or said that are truly extraordinary. He sometimes says something that seems quite normal, but on later contemplation, one realises that it was due to some special knowledge that he possessed.

For example, when *Imam Khomeini* was in exile in Turkey, many of his students would make statements in his defence and get into trouble with the government. They would be imprisoned and frequently tortured. I remember distinctly when *Agha Jannati* was captured and no one knew where he had been taken. I mentioned it to Agha Behjat, who said, "Inshallah, you will soon inform me of his release." Of course, some might say this was just a prayer, but in fact, he did not make such statements about every prisoner. Many times we would say, "pray for so and so," but he would remain

silent. Just as he had promised, Agha Jannati was released soon without having been hurt.”

One of his students says, “My wife was expecting a child. It was the month of Ramadhan, and I wanted to go on a journey, so I came to Agha Behjat to say goodbye. He turned to me and said, “In this month, you will be blessed with a baby boy, name him Muhammad Hasan.” This is exactly what transpired.” There are many such episodes that people have related about their encounters with Agha Behjat.

Agha Behjat himself dislikes a lot of fuss made about these episodes but his students occasionally narrate them so the *mu'mineen* may realise that there exist in our times certain individuals, to whom God has granted special favours.

Certainly, for the one who sincerely strives in God’s way, then He Himself becomes their guide, “*And (as for) those*

who strive hard for Us, We will most certainly guide them in Our ways. (Ankabut, 29/69)”

Drinking from the Fountain of the Wisdom of Ayatullah Behjat

In this section we will examine several examples of the advice and replies of Agha Behjat to questions about different matters.

1. How to counter and cure *riya* (showing off or trying to impress others while engaged in acts of worship)

A student in the Hawza of Qum relates that Agha Behjat was once asked, “Sometimes a person decides to perform a virtuous act sincerely for God, but Shaytan converts his intention and the person starts to think instead about how people will be impressed, how he will become popular, etc., when he performs the act. Are

these thoughts counted as *riya*, and do they nullify his virtuous act and make it worthless?"

Agha Behjat stated in reply, "*Riya* is only relevant in acts of worship (*ibadat*). And any act of worship that has *riya* associated with it is a sin, and it makes the act null and void.

However, *riya* itself can become a counter and cure for *riya*, by simply changing the focus of who one is trying to impress! If a man can approach a president to sort out his problem directly, would he waste time in trying to convince the president's servants? In the same manner, if a man has sense, he would raise his sights from the people, and attempt to impress and perfect his actions for God, who is the Creator of man - this attitude would itself become the cure for his *riya*."

At another time, he said, "About *riya*, there is a *hadith* that says, "Whoever tries to impress the people by his manner of prayers (*salat*), will be resurrected in the form of a donkey." And this is quite true because

what can be more donkey-like than a man trying to impress the slaves of God instead of directing his attention to God Himself?! Now, if someone calls us a donkey, we feel insulted, but why should we feel insulted, if night and day our acts resemble those of a donkey?”

2. The conditions necessary to obtain presence of heart and pleasure from acts of worship, especially *salat*.

One of his students says that Agha Behjat was asked, “Our lives have passed away and we still have not experienced pleasure (*halaawa, lazzat*) from our worship, especially *salat*. What is your advice so that we can taste some of the pleasures that our infallible leaders (A) have described?”

The esteemed master replied, “This is something that we would all like to experience!” The student replied, “Please, Agha, you have a high status in these matters, while we are empty-handed. What should we do?” Agha

Behjat again gave a modest reply, saying, “Perhaps your own status is one that I envy...”.

However, the student was insistent, and so Agha Behjat replied, “This pleasure that you seek in worship has two prerequisites; one outside *salat*, and one within *salat* itself. What is necessary before *salat* and outside of it is that a person abstains totally from sin, and does not blacken his heart with the disgrace of disobedience, because sin will rob his heart of light. As for the second requirement, within the *salat* itself a man must create a barrier around himself so that no thought other than the remembrance of God can enter. He must not allow his thoughts to stray away from God even for an instant. [In this manner, you will achieve what you seek.]”

To another scholar who asked a similar question, he responded, “In order to achieve absolute control of one’s thoughts in *salat*, and to acquire presence of heart, the groundwork must begin outside and prior to *salat*. One must control one’s five senses during the day and be careful about what he allows himself to observe, hear,

eat etc. This will enable him to achieve presence of mind and heart in *salat*.”

To a young student, he said in reply to the same question, “Never knowingly let your thoughts drift away from God in *salat*.”

3 Sincere intention and harmony between knowledge and action

He was asked by a scholar:

“Agha, what should we bear in mind so that our intention in wearing the *amamah* (turban) is sincere?”

He replied:

“Your criterion in your acts must be Allah swt’s religion. Always ask yourself whether your words and deeds conform with the *shari’a* or not. You should make the *niyyat* that the knowledge (*‘ilm*) that you possess and

will gain in the future, will always be translated into actions. In other words, there should be perfect harmony between what you know and what you do. The greatest misfortune is when scholars act without proper knowledge or possess knowledge but do not act upon it. So make a firm resolve that your knowledge and actions will be harmonious.”

Another student reports that Agha said to him about the same matter:

“An *‘alim* who does not act on his knowledge is like the candle that illuminates the path for others but itself burns away.”

4. Trust and reliance on Allah swt

Ayatullah Misbah narrates that Agha Behjat once said to him:

“One day I was sitting in my room and could hear the voices in the street outside. I went out and saw that my neighbour’s son was playing in the street when a beggar

approached him saying, "I am a needy person. Can you please go into your house and get something for me?"

The boy replied, "Why don't you ask your mother if you want something?" The beggar said, "I don't have a mother. You go and ask your mother to give me something."

Agha Behjat remarked, "I was struck by this conversation and the innocence of the child who had so much trust and faith in his mother that he felt that she could solve any problem. And then he said, 'If only we could develop the same absolute trust and reliance on Allah swt that this child had in his mother. Indeed all our problems would be solved if only we sincerely turned to Him for all our needs!'"

5. If we constantly think of Imam-eZamana (A.S.), would he not think of us?

Agha Quddus recalls that he once asked Agha Behjat:

“My presence in the village where I have gone for *tableegh* was very productive. The people have responded positively, treated me with respect and heeded my religious advice.

However, they are very poor and the money that they give me in the months of Muharram and Ramadhan is very little. In other places where I can go, the public is not so receptive, but they pay more.”

Agha Behjat replied, “If you make an intention to enter into the employment of Imam Mahdi (A.S.), do you imagine that he will not look after you?”

6. Care in narrating traditions

Agha Quddus narrates that once he was recounting his program and tableeghi activities performed during the month of Ramadhan to Agha Behjat and he said:

“I do not go on the pulpit in the day time in the month of Ramadhan and only deliver my talks and lectures at night.”

Agha Behjat asked him why, and he replied, “Because I have some doubts about certain ahadith that I recite and I am afraid that if they are incorrect [then my fasts will become invalid].”

Agha Behjat stated: “Then at night are you certain about these traditions that you feel confident in repeating them?”

Agha Quddus says: “I realised that he disapproved of my actions and was advising me to be certain of the facts before I repeated them to others.”

7. Tabligh by Action (and not only words)

Hujjatu’l Islam Lutfi says: “One day, after the morning prayers I approached Ayat. Behjat and requested him to give me some advice”.

He said, “*kunu du’atan nasi ilallahi bighayri alsinatikum*”^[2][1] “Call people to Allah swt with something other than your speech.”

I understood that although as a scholar, my responsibility was to engage in *tabligh* (propagating the faith), Agha wanted to draw my attention that the best *tabligh* was not that which was delivered from pulpits, but that which was demonstrated by conduct.

8. Staying away from Sin

Ayat. Shaykh Jawad Kerbalai, the great scholar of akhlaq remarks:

“I had a great benefit from the many years that I studied under Ayat. Behjat. In that time I also witnessed first-hand many of the wondrous gifts that he has been granted. Among his words of wisdom I recall:

He always insisted that no progress could be made without abandoning sin. He used to say, “The great and special bounties of Allah are available freely to all His true servants, the only requirement is that a person has to qualify for these gifts. The only way to qualify for

these special favours is by abandoning the disobedience of Allah swt.

Of course, there must be some commitment to attain proximity to Allah swt as well. The more a person knows the station of God (attains *ma'rifat*) and the more he loves Him, the more important it is to avoid every sin, even minor ones and even loss of concentration in His presence in worship.

It is because some servants reach this stage of proximity that it is said, "*hasanaatu'l abrar, sayyiatu'l muqarrabeen*", or "the virtuous acts of the righteous people are (only) ordinary acts for the close servants".

Once a student who had only recently joined the *hawza* asked Ayat Behjat:

"I have come to the *hawza* to attain knowledge. What should I do so that I can become a proper scholar?"

Ayat. Behjat lowered his head and remained silent for a while, then he said, “There is no difference between a *hawza* student and anybody else. What is important is that he does not commit a sin.”

On another occasion he was asked: “What is the best *dhikr* (invocation)?” He replied, “In the opinion of this simple servant, the best *dhikr* is the *dhikr* of action! What I mean is refraining from sinful beliefs (*aqida*) and sinful conduct (*‘amal*). Goodness and true success will only come from this way.”

In a letter, he was asked how one could attain proximity to God and also gain closeness to His *khalifah*, the Imam of our time (AF).

He replied: “*Bismihi ta’ala*. Refrain from sin and pray the *salat* at the exact time.”

9. *The Secret of Salaat*

Ayat Behjat has said:

“*Namaz* (Salaat) symbolizes the Ka’ba. The *Takbirarut’l Ihram* stands for casting aside everything other than Allah swt and entering His haram (sanctuary). The *Qiyam* represents a conversation between two friends. The *Ruku’* symbolizes the bowing of a slave in front of his master and the *Sajdah* is the ultimate display of lowliness, humility and helplessness in front of the Master. And when the slave returns from such a *Namaz*, the souvenir he brings back is the greeting of peace (*salaam*) from his Lord...”

10. Staying Awake at Dawn (Sahr) and in the Night

Ayat. Ahmadi says:

“Ayat Behjat always advised us to stay awake in worship between dawn and sunrise and to rise in the night for prayer, (Namaz-e-Tahajjud/Salaatul Layl). He even said, “I actually believe that it was through these very two acts

that the Prophet (S) acquired his perfect gnosis (*ma'rifat*) of Allah swt.”

Once I asked him about the *hadith* of the Imams (A.S.) that “We eagerly await Thursday nights so that the gates of Allah’s mercy are opened. We, the family of the Prophet (SAWW), are blessed with an increase in our knowledge on every Thursday night and every night of Qadr.”

Ayt. Behjat replied: “Indeed, these are special times when the mercy of Allah swt is especially available. And one of the best of times is the *sahr* (dawn). And he repeated these words “*sahr, sahr*” several times.”

Ayat. Behjat relates from his teachers that whenever they desired to receive greater favour and understanding from Allah swt, they would take advantage of the solitude, peace and abundant blessings that is available in the depths of the night and at dawn. At these times,

one can form a connection with God that is not easily possible at other times.

11. The First Steps in the Journey to God (Sayr Ilallah)

Ayat Behjat has said:

“The first step in the journey towards God and in attaining His proximity is for a servant to realise that he has allowed a gulf to form between himself and his Master. He must ensure at all costs that he does not allow this gulf to widen and this must be his first goal. When he has put that control in place, then he may begin the practices that will gradually draw him closer and closer to his Lord.”

12. The Value of Contemplation and Thought

Agha Shahi remarks:

“Ayat Behjat is constantly stressing the importance of controlling one’s tongue and maintaining silence. He would say, “We must control our speech. We should

spend 23 hours of the day in contemplation and thought, and only one hour in speech; in fact, often even that is too much.

13. Being in a State of Constant Dhikr

Ayt. Behjat often advises his students to inculcate the habit of being *da'im al-dhikr*, i.e. remaining in constant remembrance of Allah swt. He has said, "Someone who is constantly in *dhikr*, will always perceive himself in the presence of Allah swt and will be continuously communicating with Him."

For those who want to combat *waswasa*, (constant suspicion of the motives of others), he recommends highly to continually recite the "tahlil", which is the *dhikr*, "La Ilaha Illallah".

Another great contemporary scholar, Ayt. Hasan Hasanzadeh Amuli has remarked that *tahlil* is *al-dhikr-al-khafi* (secret *dhikr*); i.e. it can be constantly repeated without anyone else being aware of what you are doing, because this *dhikr* can be pronounced without even

moving the lips, unlike other *dhikrs* like “*Subhanallah*” or “*Alhamdulillah*”!

14. Not Considering one’s own Virtuous Deeds as ‘Significant’

Ustad Khusrushahi relates: Ayt. Behjat always considers the virtuous deeds and the worship that he performs as insufficient.

He often says, “How good it would be that when a person performs virtuous deeds and acts of worship, he says to himself, “I have done nothing great”, but when he sees the virtuous acts of others, he admires them, thinking, “what a noble deed they have performed.””

The Ustad concludes, “In other words, his advice is to consider one’s own virtuous acts as insignificant, while regarding highly the good deeds of others.”

15. Getting the Seal of Approval of Imam al-Asr (AF)

Ayt Behjat once advised the students of *hawza*: “We students should constantly be thinking about how we can earn the seal of approval of our master, the Wali al-Asr (AF).

All students, whether junior or graduates or preachers, should be concerned about how they learn their lessons, what should their attitude be and how they should conduct themselves.

They should continually ask themselves if their attitude, conduct, speech and actions would please their master when they are presented to him and would he approve of them.

Ayt. Behjat says that: “If this thought is always at the back of our minds, we will never stray in our conduct, speech or deeds.”

16. The Purpose of Higher Islamic Studies

Ayt. Behjat greatly encourages students who are pursuing higher Islamic studies and frequently advises junior students also by saying, “Whenever you learn something new, immediately apply this knowledge to improve your *wajib* acts and to help you in staying away from sinful acts. He would remind them of the *hadith*, “*man ‘amila bima ‘alima, warrathahu’llahu ‘ilma ma la ya’lam*”, whoever acts on what he knows, Allah swt will teach him what he does not know.^[3]

17. It is the Proximity to Allah swt that matter in the end

To senior students, his words are more thought provoking. One of his students recalls, “I remember once when I was accompanying him from his house to the mosque where he led the prayers. Ayt Behjat turned to me and asked: “A student starts with “*muqaddamat*” (introductory lessons) and then studies the “*ma’alim*” and “*mughni*” and then where does he go next?” I said, “*lum’ah*”. He asked, “then what?” I said, “*makasib*”. He asked, “then what?” I said, “*kifayah*”. He asked, “then what?” I said, “*Dars al-kharij*”. He asked, “then what?” I

said, “He attains *ijtihad*”. Once again, he asked, “then what?”

The student continues, “This was a great lesson to me. I realised that knowledge itself was not the goal; it was only the means (to achieve the goal) i.e. to gain the proximity of Allah swt. If at every one of these successive stages, the student did not achieve even a little more proximity to Allah swt, then he has not progressed much at all.”

18. How to Train one’s Soul (Tahdhib al-Nafs)

Once, some *hawza* students from Lebanon requested Ayt. Behjat for spiritual and *akhlaqi* (moral) advice. He replied: “One of the most beneficial actions in these matters is to sit with your fellow students every day and study one *hadith* from the chapter *jihad al-nafs* of the book *Wasail al-Shi’a* of Shaykh Hurr al-Amili.^[4] Of course, the *hadith* must be discussed properly, pondered over carefully and then transformed into action. This will be a spiritual tonic that

within one year, will transform an individual in a way that he will himself see the change.”

19. The Status of Supplication (Du'a)

Ayt. Behjat believes that *du'a* has a very great status and insists that *du'a* governs the outcome of every stage of our lives.

Ustad Hadawi relates: “My daughter was very ill and I came to Ayt. Behjat and asked him to pray for her. He told me, “You yourself recite the following *du'a* three times every day: “*Allahumma ishfiha bi shifaa-ika, wa daawiha bi dawaa-ika, wa 'aafiha bi 'aafiyatik*” “O Allah, cure her with Your cure, and treat her with Your medicine, and restore her health with Your strength”. Then, after the third time say: “*Bi'l Imami'l-Kazim (A.S.), fa innaha amatuka wa bintu 'abdik*”. “By the sake of Imam al-Kazim (A.S.), for she is your servant, and the daughter of your servant.”

And this concludes the section on this great scholar and close servant of Allah swt (may Allah swt prolong his life, Ameen).

Condensed from “Bargi az Daftar-e Aftaab”, A Leaf from the Book of Radiance (About the Life of Ayatullah Behjat). AJ260106.

[1] This is now translated into English as *Combat with the Self*, available from ICAS Press.

[2]^[1] Usul al-Kafi, vol. 2, p. 77 - quoting imam al-Sadiq (A).

[3] *Bihar al-Anwar*, vol. 78, p. 189.

[4] This chapter has been translated into English and is available from the Islamic College for Advanced Studies (ICAS) Press, London.

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Uswat al-Aarifeen - A Look at the Life of
Ayatullah Bahjat by Yasin Jibouri

A summary of what has been written about the great gnostic Ayatullah Bahjat. It includes anecdotes from his life, his teachings and the views of others.

INTRODUCTION

Praise is due to Allah, Lord of the Worlds. Praise to Allah Who sent, from the gardens of His Mercy, trustees: messengers to guide people to the straight path. Then He made Imamate and Wilayat a fountainhead from which thirsty souls drink. Then He granted, from the mountain of His generosity, abundance of *fiqh* after the absence of His greatest *wali* (as) so the righteous remnant from among the seekers of the truth may quench their thirst from it.

Since that day, hundreds of years have passed. During them, many divine theologians came and went by; each

one of them was like a torch that lit the path for those who tread it. Some of them earned fame, their name became prominent, whereas some of them remained unknown across these centuries.

As regarding the creed's *faqih*s, they had another pull when they mixed biographies in the *fiqh*-related views with the conduct in the worlds of the unknown.

Our contemporary *faqih*, Ayatollah Bahjat, is one of those described by Imam Ali (as) in these words: "Great is the Creator in their hearts, so everything besides Him is in their eyes small." He is a great wise man. The light of his presence glitters in the gathering of the Gnostics, and the souls in his revered audience shine. His student, mentor Rida Baqi Zadeh, author of *Bergi az Daftar Aftab*, says the following in the introduction to this book: "Since the day when breezes from the loved one blew upon me, when the flower of existence opened, and I was guided to the full truth in the self, where success is achieved through pulls of the Lord, I realized that reaching the real loved one cannot be achieved except through guidance from one who is familiar with the path. I, therefore, resorted to the Imams (as) so I could uphold them and

plead to them. It is then that this sacred tradition met me on the road: 'Keep company with those whose company reminds you of Allah and whose logic increases your knowledge.' And thus it was. I upheld the fact that the adored One does not leave those who seek His path alone or lets them rely on themselves. The earth is never without divine guides. I was looking for a role model that guides me to the path of the loved One during the absence of the sun of the Household of Inspiration (as) so I could, through seeing him, polish the dust away from the heart and fuse myself through remembrance of the loved One into all existence. During this time, I saw all of that and more. I saw it manifesting itself in the personality of one who is unique in his time, a wise Gnostic, one who drowns his soul into the remembrance of the loved One, who is the light of the hearts of the seekers, the joy of the Gnostics, the perfect Gnostic, the Salman of the time, the one who is truly loyal to the greatest Ayatollah, the Commander of the Faithful Ali ibn Abu Talib (as) in his knowledge and practice, namely Ayatollah Muhammed Taqi Bahjat, may Allah prolong his wide shade. I knew that the truth Gnostic is not known except by Allah or by a Gnostic like him, so I kept

earnestly looking for everyone who could have breathed a fragrance of his holy breath, and about any written text from which the fragrance of his holy soul emanates, hence this book that is in your hands, dear reader, my final merchandise, having braved many hardships. I present it to those who seek the role model in the pure branches of knowledge.

"So, the study of biographies of such great men can instill hope for lighting the minds of men of virtue, scholars, students, professors of the *hawza* (religious seminary), universities and the sons of the nation. The book in your hands, dear reader, is the summary of what has been written and said about this great divine Gnostic. In it, I try to acquaint the Arab reader with this Islamic personality that mixed between the pursuit of knowledge and disseminating it as well as walking along the path of Allah. He is described by imam Khomeini as one "... who enjoys the ability for 'death by choice'; in other words, he can extract his soul from his body then returns it any time he wants. This is regarded as one of the lofty stations the Gnostics can reach along the trip to the path and the Gnostic conduct."

CHAPTER ONE

Glimpses of the Life of Grand Ayatollah Bahjat

Grand Ayatollah Muhammed Taqi Bahjat Fomani was born in late 1334 A.H. to a God-fearing family well known for its piety in the conservative city of Foman in the Gailan governorate. He was not yet sixteen months old when fate claimed his mother so he would taste the bitterness of being an orphan while still a suckling baby. There is an interesting incident to narrate about why Ayatollah Bahjat was named "Muhammed Taqi" which was narrated by one of those close to him, and I think that narrating it here is not without a nicety:

The father of Sheikh Bahjat passed away while his son was 16 – 17 of age after falling sick to an epidemic. He became bed-ridden, and his condition of his health deteriorated to the extent that his family lost hope for his recovery from the disease. The father of the sheikh narrates that he heard in this state a call as if it was saying, "Leave him! You have nothing to do with him. He is father of Muhammed Taqi".

Then he lost consciousness as he was in that state, so much so that his mother thought he died. But after a short while, the father of the sheikh woke up and stood up and after that recovered his health fully.

After the passage of a few years, the sheikh's father decided to get married after having completely forgotten the incident of his falling sick and the call which he then heard. When he was blessed with his first son, he called him "Mehdi" after his own father (grandfather of Sheikh Bahjat). After that he was blessed with a daughter then with a son whom he named "Muhammed Hussain". He did not remember this incident except after he had been blessed with his fourth son; so, he decided to call him "Muhammed Taqi". But this son fell in a water pool and drowned. The father of the sheikh again named his fifth son with whom Allah blessed him with this same name, "Muhammed Taqi", which later became Grand Ayatollah Bahjat.

Yes, indeed, Ayatollah Bahjat was reared in the laps of a man whose heart was filled with the warmth of loving Ahl al-Bayt (as) and grief for their tragedies, particularly the tragedies of Abu Abdullah (as). He grew up in the environments of the mourning *majalis* for Imam al-Hussain, drinking of their springs. Since his early life, he avoided playing and having fun like other children. The signs of genius showed on him, and his face was painted with the marks of conviction and uprightness. It was obvious this child would have a glorious future in the field of knowledge and attainment.

He finished his elementary studies at the city's traditional study circles (known as *katatib*), then he started his theological studies in the same city. Anyhow, his soul, that was thirsty for perfection, did not quench its thirst by what he had received of branches of knowledge in Foman; therefore, he left it after having finished the preparatory stage of religious sciences in it and left for Iraq where he was honored by residing in sacred Kerbala in 1348. He was then almost fourteen.

According to what was transmitted by one of his close students, His Holiness mentor Bahjat had told him

that he had come of age and became a man of responsibility one year after his stay in Kerbala. Yes, the hand of the divine mercy remains caring for the righteous servants since their birth up to their youth, the lights of love and kindness being compassionate to them so they would become in the future torches emitting light along the path of those who seek the most Kind One, the most Exalted, the most Great.

Thus, Ayatollah Bahjat spent four of his honorable lifespan in sacred Kerbala, inhaling the closeness to Abu Abdullah (as), the fragrance of the purity of his soul, cultivating himself thereby. During that period, he studied the largest portion of the books of *fiqh* and *usool* taught to him by the great scholars in that holy city.

In 1352 A.H., he went to Najaf al-Ashraf to continue his studies and acquire the theological branches of knowledge. He attended the courses of the *Sutoohstage* [an equivalent to a study for a Master's degree] under the tutelage of a number of Ayatollahs including Ayatollah mentor Murtada Taleqani. Despite that, his determination was not confined to continuing his studies

but he focused most of his attention on looking for the men of Allah, His righteous servants, so he could satisfy his thirst from their fountainhead, the thirst of his soul which was eager to turn the phases of perfection and reach the most sublime objective.

One of the students of the mentor says the following: "During two years which I spent under the pulpit of his lessons, I never heard him talk about himself except on very rare occasions. One of those occasions is that he talked about the process of lauding the moral status of his mentor, Naeeni the critic. He said, 'I used to participate during my young days in the congregational prayer services led by our mentor, al-Naeeni, and I sometimes used to realize some of his spiritual conditions during the prayers.'"

IN THE COURTYARD OF THE GENIUSES OF *FIQH* AND *USOOL*

Having completed the Sutooh stage and realized the lessons of great professors, such as Sayyid Abul-Hassan al-Isfahani, Agha Mirza al-Naeeni, he entered in the

courtyard of knowledge and virtue so he could complete his higher studies at the hands of the great *`allama* al-Hajj Sheikh Muhammad Hussain al-Gharawi al-Isfahani who is known as al-Kampani. Through his piercing intellect and sound judgment, he was able to follow the waves of deep intellectual waves and precise pursuits which *`allama* al-Kampani used to dictate to his students through his swift and roving intellect, seeking help from Allah, relying on Him, the most Great One, the most Sublime.

Sheikh Muhammad Taqi Musbah says the following in this regard, "Ayatollah Bahjat studied most of his fiqh with the late Sheikh Muhammad Kazim al-Shirazi, student of the late Mirza Muhammad Taqi al-Shirazi, who is one of the prominent professors of al-Najaf al-Ashraf. He started studying the Usool at the hands of the late Naeeni and finished the greatest portion in the presence of the late Sheikh Muhammad Hussain al-Kampani al-Isfahani whether in the science of Usool or in other aspects and dimensions."

BIOGRAPHIES, CONDUCT AND GNOSTICISM

During his studies, and shortly before reaching adolescence, Ayatollah Bahjat paid attention to self-cultivation and moral perfection. He, therefore, kept since residing in Kerbala looking for a professor of manners to embrace and cultivate him. He heard about Ayatollah Sayyid al-Qadi being in Najaf al-Ashraf, so he felt honored to reside in this city so he could be inspired in manners by keeping company with his prominent mentor, the late al-Hajj Sheikh Muhammad Hussain al-Isfahani al-Kampani.

Sheikh Musbah al-Yazdi says the following in this regard: "The impact of the late Sheikh Muhammad Hussain al-Isfahani was obvious on the conduct of the mentor, Ayatollah Bahjat. He used to quote some of his pursuits with admiration. We used to see samples of his conduct which reminded us of his citing the mentor. It was quite obvious that this mentor had a great impact on building his moral character."

The mentor also attended lessons in manners by Sayyid Abd al-Ghaffar in al-Najaf al-Ashraf before being tutored by the spiritual scholar and famous Gnostic, His Holiness Ayatollah Sayyid Ali al-Qadi, may Allah Almighty be

pleased with him. He started his studies with him and drank of the spring of his niceties and care when he was eighteen of age; therefore, the mentor took long strides in the stages of Gnosticism even when he was in the prime of his youth.

Sheikh Musban al-Yazdi says the following: "The mentor benefited from his being in the presence of the late al-Hajj Mirza Ali al-Qadi in as far as manners and morals are concerned and directly, and he was tutored by him for long years. Ayatollah al-Qadi was specialist in cultivating persons morally. Each of the late *`allama* Tabatabai, the late Ayatollah Sheikh Muhammad Taqi al-Amuli and the late Ayatollah Sheikh Ali Muhammad Burujardi as well as a large number of other great men of knowledge and even some religious authorities from his lessons in manners and Gnosticism."

Ayatollah Bahjat quotes some pursuits from other individuals such as Ayatollah Sheikh Murtada Taleqani. He says, "During those days, someone was trying to find out the number of those who were committed to reciting the supplication by Abu Hamzah al-Thumali during the *qunoot* of the *witr* prayer rite during the eves of the

month of Ramadan and in the shrine of Imam Ali, peace be with him. When this person made a count of these individuals, he found out their number exceeding seventy men. The number of people who were committed to rituals and to spirituality at that time was a lot more than it is in our time, and this is regrettable. Of course, we do not know the unknown. Perhaps people undertake these forms of worship at their homes nowadays, but we can say for sure that the commitment for acts of adoration has seen a decline in our times. This is quite regrettable, indeed."

In his memoirs, one of the students of Bahjat the mentor has written the following: "Someone heard that more than seventy men were reciting the supplication by Abu Hamzah al-Thumali in their *witr* prayer and in the shrine of Imam Ali, peace be with him, so he decided to verify the number of those who have committed themselves to so doing during his time. He found out that their number did not exceed fifty men, as I remember, and the person speaking was the Tehrani."

PHILOSOPHY

Ayatollah Bahjat studied the signals of Ibn Sina (Avicenna) and the travels of the most highly spiritual persons with professor Ayatollah Sayyid Hussain Baduba-Ay.

MIGRATION TO HOLY QUM

Ayatollah Bahjat return to his homeland, Foman, after having completed his studied in the lunar year 1363. He stayed in that city for few months then he decided to return to the theological seminary in al-Najaf al-Ashraf. But prior to his departure for al-Najaf, he decided to make a pilgrimage to the shrine of the Lady of Ahl al-Bayt, Fatima the infallible one, peace be with her, in the city of holy Qum and to familiarize himself with the conditions at the theological seminary in this city. He stayed there for few months. But those days coincided with the demise of senior professors of al-Najaf al-Ashraf who passed away one after the other, something that prompted him to decide to stay in the holy city of Qum .

In this city, the mentor attended the classes of Grand Ayatollah the late Hujjat Kuwah-Kamrah-Ay and distinguished himself among his students. Then he attended the classes of the late Ayatollah Burujardi in the

company of great ayatollah such as imam al-Khomeini, Gulpaygani and others.

Sheikh Musbah says the following in this regard: "Ayatollah Bahjat was one of the distinguished students who maintained regular attendance of the classes offered by the late Ayatollah Burujardi. It is customary in reference to the Kharij researches that some students are more distinguished than others in fixing the pursuits and submitting confusing matters than others. These students are more precise than their fellows, and their confusing issues take sometimes a great scholarly shape, making answering them a matter that needs more precision and depth than other confusing issues. Ayatollah Bahjat had thus a status in the classes of the late Ayatollah Burujardi."

TEACHING

Ayatollah Bahjat used to teach the high Sutooh in Najaf al-Ashraf when he was attending classes of major ayatollah such al-Isfahani, alKampani and al-Shirazi. In other words, he used to teach and study at the same

time, and this was his habit even after his migration to the holy city of Qum .

As regarding teaching the Kharij research, we can say he started teaching Kharij al-Fiqh and the Usool for more than forty years, and he used to teach this subject at his house in order to avoid fame. Many men of virtue benefited from him during those long past years.

USWAT AL-AARIFEEN CHAPTER TWO

A QUICK LOOK AT SOME BIOGRAPHIES OF PROFESSORS OF HIS HOLINESS GRAND AYATOLLAH SHEIKH BAHJAT

In this Chapter, we will cast a quick look at the life of some great professors who played a major role in building the scholarly life of the sheikh, his manners and spirituality. Ayatollah al-Mashkini says, "The professors of Sheikh Ayatollah Bahjat enjoy a lofty scholarly station and a great prominence which make us look at them as we look at the stars in the sky."

GRAND AYATOLLAH SAYYID ALI AGHA AL-QADI

Al-Hajj Mirza Sayyid Ali Agha al-Qadi was born in the city of Tabriz on the 13th of the month of Thil-Hijja of 1282 A.H. Having finished his preparatory study, he was tutored by his father, the late Hajj Sayyid Hussain al-Qadi. Then he attended the lectures of the late Mirza Mousa al-Tabrizi, author of the book titled *Hashiyat al-Rasaail*. He also attended the classes of Mirza Muhamamd Ali al-Qaraj Daghi and completed the classes in Arab and Persian literature of the famous poet Mirza Muhammad Taqi al-Tabrizi who is known as "Hujjatul Islam" and the one given the title "Nir". He quoted many poetic verses by him in both Arabic and Persian languages. Then he migrated to the city of al-Najaf al-Ashraf and was honored to reside in it in 1308 A.H. when he was then 26 years old. In the city of Najaf, he was taught by these ayatollahs: Fadil al-Sharabyani, Sheikh Muhammad Hassan al-Mamqani, Sheikh Shari'at, Akhund al-Khurasani and al-Hajj Mirza Hussain al-Khalili.

Sayyid al-Qadi was one of the most respected of the students of al-Hajj Mirza al-Khalili. He also studied in his presence the cultivation of manners.

Sayyid al-Qadi was a Gnostic, a faqih, and a man of a great stature. He also had some miracles and revelations. Allama Sheikh Agha Buzurg al-Tehran wrote the following lines in his book *Tabaqat A'lam al-Shi'a* in his biography: "Sayyid Ali Agha Tabatabai Tabrizi al-Qadi, son of Mirza Hussain son of Mirza Ahmad son of Mirza Raheem, is a scholar, a *mujtahid*, a man of piety and asceticism. I befriended him and kept him company for scores of years, and I found stability in his style, youth in his nature and attributes, generosity in his own self and in his nature. He wrote an exegesis of the Qur'an which starts from the beginning of the Qur'an and ends with the ninety-second verse of Surat al-An'am: 'Say: Allah, then leave them in their wading sporting'".

As for his father, he, too, wrote an exegesis of the Holy Qur'an, and their household was since antiquity a house of knowledge, virtue and piety.

Allama Hassan Zadeh al-Amuli says the following in his regard: "Ayatollah Sayyid al-Qadi was one of the wonders of time." Then he says, "One of the powerful statements of the late al-Hajj Sayyid Ali al-Qadi is this: 'If one spends

half his life looking for a perfect teacher, he does not make much of an achievement."

`Allama Hassan Zadeh quotes `allama Tabatabai saying the following while detailing the biography of Sayyid Ali al-Qadi: "The Sayyid was an amazing man. He nurtured many students and was tutored by many professors. He had very strong revelations, let alone his testimonial and Gnostic perfections, conduct and moral behavior."

Grand Ayatollah al-Gharawi al-Isfahai

`Allama Sayyid Muhammad Hussain al-Isfahani, who is famous as al-Kampani, is one of the prominent *mutjahids* and great authorities of his time. Actually, he was a man of *fiqh* the like of whom is quite rare in all times.

The Sayyid was born in the city of al-Kazimiyya on the second of Muharram of 1296 A.H. in the environments of a revered family known for its adherence to the creed and piety. His father, the late al-Hajj Muhammad Hassan, was a well known merchant in al-Kazimiyya. He was given the title "al-Isfahani" because his ancestors were

affiliated with the city of Isfahan . His father died when he was still a child, leaving him a huge fortune which he spent on the study of branches of knowledge and Islamic teachings as well as on achieving good manners. Signs of intelligence and genius emanated from his face since his childhood. He completed his preparatory study in the city of al-Kazimiyya, then he left it to be honored by residing in the city of knowledge and *ijtihad*, al-Najaf al-Ashraf, when he was no more than twenty years old. He studied *fiqh* and *usool* at the hands of a band of prominent professors such as al-Hajj Agha Rida al-Hamadani, Sayyid al-Fisharki, and Akhund Mulla Kazim al-Khurasani, and he attended lessons in philosophy and Gnosticism in the presence of the famous man of wisdom, al-Hajj Mirza Muhammad al-Istihbanati. He sat on the teaching chair in the city of al-Najaf al-Ashraf shortly after having resided there due to his genius and general acquisition.

He left behind precious works dealing with *fiqh*, *usool* and philosophy. We would like to point out to some of them:

- his comment on *Maq'ad Kifayat al-Usool fi `Ilm al-Usool*
- his comment on *Al-Makasib fi `Ilm al-Fiqh*
- a poem titled "the wise man's precious jewel" which deals with philosophy
- He also left a *diwan* in Arabic and Persian poetry.

He returned to the mercy of his Lord on the fifth of Dhul-Hijjah of 1361 A.H. at an age exceeding 65 and was buried in the city of al-Najaf al-Ashraf beside the shrine of Imam Ali, peace be with him.

Grand Ayatollah al-Hajj Sheikh Muhammad Kazim al-Shirazi

The mentor was born in 1290 A.H. in the city of Shiraz . He was honored by making the pilgrimage to the holy sites in Iraq in the company of his parents in 1300 A.H. and resided in the city of holy Kerbala where he started learning Arabic. His parents returned to Shiraz two years later, but he remained in Kerbala and kept himself busy with the elementary study. He returned to Shiraz fourteen years after his residence in Kerbala. He studied *al-Mutawwal* and *al-Ma`alim* in the presence of the perfect scholar, al-Hajj Sayyid Muhammad al-Kazruni who is well known for his skill in teaching *al-Mutawwal*. He returned to Kerbala two years since his residence in Shiraz , then he went to Samarra in 1310 A.H. in order to continue his studies. He studied the *rasaail* and *makaasib* in the presence of the perfect scholar, Sheikh Hassan Ali al-Tehrani, who is famous for his knowledge and piety, and he attended the classes of the late Ayatollah Mirza Muhammad Taqi al-Shirazi, and he regularly attended his classes till the day the mentor died.

He left Samarra for al-Kazimiyya where he taught, then he migrated to the city of al-Najaf al-Ashraf in order to establish a theological seminary. It is worth mentioning that he used to oversee the answers to most religious edicts of Ayatollah al-Isfahani.

In 1366, one year before his demise, he left the city of al-Najaf al-Ashraf with the intention to make the pilgrimage to the shrine of Imam al-Rida, peace be with him. The theological seminary in holy Qum and its dignitaries, such as Ayatollah Burujardi, Hujjat, al-Faydh, al-Khunsari and al-Sadr, welcomed him. In 1367 he died and was buried in one of the chambers of the shrine of Imam Ali, peace be with him.

Grand Ayatollah Mirza Muhammad Hussain al-Naeeni

Ayatollah al-Naeeni was one of the most famous religious authorities of his time, one of the greatest critics and verifiers in the sciences of *fiqh* and *usool*, so much so that he was known as the *mujaddid* in the science of *usool* and the one who excelled in it.

The *`allama* was born in a family known for its knowledge and distinction on the 17th of Dhul-Qi'da of 1376 A.H. in the city of Naeen in the governorate of Isfahan. He completed his elementary study in his home town then migrated to the city of al-Najaf al-Ashraf in order to continue his higher study in *fiqh* and *usool*. He was taught by Grand Ayatollah al-Hajj Mirza Muhammad Hassan al-Shirazi the Senior and distinguished himself among his students. He also used to attend the classes of Ayatollah Akhund Muhammad Kazim al-Khurasani in order to show his humbleness and respect for his status.

The *`allama* stood out among the scholars of al-Najaf al-Ashraf due to the abundance of his knowledge and to his acquisition of the sciences of mathematics, wisdom, philosophy, Gnosticism as well as skill in *fiqh* and *usool*. He cultivated the science of *usool*, coining anew in a new form distantly from difficulty and complexity, winning the admiration of those who were familiar with this art.

He also wrote books many of which were published including the following:

- a dissertation in what is doubtful to wear
- *Wasilat al-Najat*
- Reports in the science of *usool* (which was printed several times)
- A dissertation in "there is no harm..."

Ayatollah Naeeni paid special attention particularly to cultivating himself, so he never abandoned the performance of the night prayer, nor was he ever heard articulating a bad word. He used to organize his precious time and not waste it at all. He used to spend his time in either a scientific research, or looking after the affairs of people, or in helping them with their needs. He was moderate with regard to what he ate or put on, and he was extremely cautious in faring with the public funds. He never took advantage of the blessed "Imam's share" and other rights stated in the Shari'a for his own personal benefit. Rather, he used to meet his life's expenses from his own income.

As regarding his political and social services, he wrote a book titled *Tanbeeh al-Umma wa Tanzeeh al-*

Milla [notifying the nation and clearing the name of the creed] during the black dictatorial epoch in Iran . In it, he explained through logic and wisdom the norms of despotism and dictatorship, reminding the scholars and jurists of their religious duty towards the situation then. He also explained in the book the limits of the powers of the ruler and the Islamic government, pointing out to the chapters of the admonishment by Imam Ali (AS) to Malik al-Ashtar.

This book won the attention of the struggling authorities at the time; therefore, Ayatollah Akhund al-Khurasani and Ayatollah Sheikh Abdullah al-Mazandarani issued their authorization, supporting the revolution of the constitution and announcing its origins as being derived from the Islamic faith of the Prophet Muhammad, peace and blessings of Allah be with him and his progeny.

Ayatollah Naeeni and a group of his distinguished students were banished together with Ayatollah al-Isfahani and Ayatollah al-Khalisi to Iran because of their struggle to change the government in Iraq .

Ayatollah Naeeni entered the city of Qum after a short stay in the cities of Kermanshah and Hamadan , and he

was busy teaching and performing the congregational prayer service. He returned to al-Najaf al-Ashraf one year after his stay in the holy city of Qum .

He joined his Lord on the 26th of Jumada I of 1358 A.H. after a lifetime of service, struggle and perseverance for nurturing a united generation that carries a Qur'anic message.

Grand Ayatollah Agha Diya ad-Deen al-Iraqi

Grand Ayatollah Agha Diya ad-Deen al-Iraqi was born in the city of Sultan-Abad (Persian Iraq, Arak) in the year 1278 A.H. He completed his preparatory study in his home town then migrated to the city of al-Najaf al-Ashraf in order to complete his study. He attended classes by great Ayatollahs such as Muhammad al-Fisharki, Akhund al-Khurasani, Sayyid Kazim al-Yazdi and the mentor of the Shari'a, al-Isfahani.

Signs of his intelligence and genius were obvious during the first years of his study. He started teaching at an early age, and many students gathered round him because of his oratory and the ease of his explanation.

He distinguished himself among great teachers following the demise of his professor, the late Akhund al-Khurasani. He studied *fiqh* and *usool* for more than thirty years and many students were nurtured by him. Some of them became later on sources for *taqlid*. Among his works, one can point out to a book containing articles about *usool*. Finally, this working scholar moved to the mercy of his Lord in the city of al-Najaf al-Ashraf in the year 1361 A.H.

Grand Ayatollah Sayyid Abu al-Hassan al-Isfahani

Ayatollah Sayyid Abu al-Hassan al-Isfahani was born in the Madisa village, one of the villages of Lanjan district of the city of Isfahan . He completed his elementary study in the Nimarud School in Isfahan where he was taught by Mirza Abu al-Ma'ali al-Kalbasi, benefiting greatly from him. He migrated to Najaf al-Ashraf in 1307 A.H. in order to complete his study and attended classes by its great professors. He earned the degree of *ijtihad* in the classes offered by Ayatollah Akhund al-Khurasani. He rose to distinction with Ayatollah Naeeni after the demise of the late Ayatollah Akhund al-Khurasani and Ayatollah

Muhammad Taqi al-Shirazi. After the death of Ayatollah Naeeni, he became the only religious authority for most of Shiite lands.

Imam al-Khomeini and another group of contemporary jurists commented on his scholarly dissertation (*risala*) due to its inclusion. This great scholar joined his Lord on a Monday, the 9th of the month of Dhul-Hijja of 1365 A.H. in the city of al-Kazimiyya. Addressing his holy body, Ayatollah Muhammad Hussain Kashifal-Ghita made these statements: "Congratulations to you the ascension to your Lord! How happy you have been alive and dead! Your life was joined with management and greatness, making people through it forget the past great ones, following the coming ones. You were also born twice: Once you earned experience and knowledge, and once you acted upon what you had earned!"

He, may Allah have mercy on his soul, was characterized by good attributes and characteristics, and his pure soul inspired one to be firm and steadfast for the sake of the Adored One. He surpassed his peers in managing the affairs, in administration and knowledge, and he was generous, articulate, orator, making his classes the most

busy and popular among those offered at Najaf al-Ashraf's theological seminary.

He participated in the struggle of the Muslim Iraqi people against colonialism and was banished to Iran together with some struggling scholars. He had honorable stands towards the incidents at the Guharshad Mosque in the holy city of Mashhad .

Grand Ayatollah Sheikh Murtada al-Taleqani

Sheikh Murtada al-Taleqani was born in 1280 A.H. in the city of Taleqan . He learned the Qur'an and Persian literature in the *katateeb* of the city then migrated to Tehran and from there to Isfahan so he could attend classes by its great scholars such as Ayatollah Abu al-Ma'ali al-Kerbalai, the man of wisdom al-Qashqa'I Mulla Muhammad al-Kashi and others.

He migrated to the city of al-Najaf al-Ashraf and was tutored at the hands of its great scholars such as Akhund al-Khurasani, Sayyid Kazim al-Yazdi, the mentor of the Shari'a al-Isfahani, Mirza Muhammad Taqi al-Shirazi and others.

He paid attention to nurturing himself and purifying his soul so he could fold the stages of perfection and reach the ultimate objective. The mentor, may Allah have mercy on him, abandoned the world and spent most of his time teaching the students and cultivating them. Many of them later on rose to distinction, becoming authorities and great scholars in our time.

The mentor, may Allah have mercy on him, lived single all his life, and he was residing in the school of Sayyid al-Yazdi of the reliable niche in the city of al-Najaf al-Ashraf till he died there in 1364 A.H.

The wise `allama Sayyid Hussain Badkubah-Ay

The *`allama* was born in 1293 A.H in the village of Dalan in the city of Badkubah . He was tutored at the hands of his father and completed the preparatory study and that of literature in his presence. He migrated to Tehran after the death of his father and resided at the Sadr School in that city. He studied mathematics and philosophy at the hands of the late Sayyid Abu al-Hassan Jalwah and the late Mirza Hashim al-Ashkuri. He also studied logic for seven years of continuous effort in the presence of his professors teaching this science.

He migrated to al-Najaf al-Ashraf and attended the classes of Grand Ayatollah Akhund al-Khurasani. This coincided with the first days of writing the *Kifayabook*. He also studied *fiqh* at the hands of Ayatollah Sheikh

Muhammad Hassan al-Mamqani. Soon many virtuous scholars gathered round him to benefit from his views and theories. Finally, he moved to the mercy of his Lord in the eve of the 28th of the holy month of Shawwal of 1358 A.H. in the bath house of the sacred shrine and was buried in the neighborhood of his holy grandfather, Imam Ali ibn Abu Talib, peace be with him.

Grand Ayatollah the authority Kuwah-Kamrah-Ay

The authority Ayatollah was a scholar who acted upon his knowledge, a perfect jurist, a virtuous traditionist, a skilled wise man, a precise man of *usool*, a verifier of narrators of hadith, a man who acquired knowledge of what is rational and what is transmitted. He was born in the month of Sha'ban of 1310 A.H. in the city of Tabriz in a religious family known for its piety.

His revered lineage goes back to the most respected Sayyid Muhammad al-Masri who is nicknamed al-Hijazi, one of the offspring of Ali al-Asghar son of Imam Ali ibn al-Hussain Zain al-Abidin, peace be with him. The authority ayatollah enjoyed an exceptional intelligence

and a swift roving intellect whereby he was able to complete his preparatory study at an astounding pace so he could study after it *fiqh*, *usool*, mathematics, rationale, ancient and modern medicine as well as a generous amount of modern sciences such as physics and chemistry.

He completed the *Sutooh* stage in *fiqh* and *usool* at the hands of his father, the late Sayyid Ali Kuwah-Kamrah-Ay. He migrated to al-Najaf al-Ashraf in 1330 when he was twenty years old. He attended classes of great professors such as the *`allama* al-Yazdi of Al-Urwah al-Wuthqa (the reliable niche), the mentor of the Shari'a al-Isfahani, Mirza Naeeni and Agha Diya ad-Deen al-Iraqi.

In 1349 A.H., he returned to the holy city of Qum and was one of the greatest of its scholars and senior professors of its seminary.

He won the attention of Grand Ayatollah al-Haeri, founder of the theological seminary in Qum , who asked him to lead the congregational prayer service in his place during the late years of his holy life. He also taught in his

place after his demise and continued to teach and answer requests for edicts. He looked after people's affairs till the last moment of his life despite his weakness and deteriorating health.

The Sayyid, may Allah have mercy on him, was a distinctive testimonial for the tradition transmitted from the Infallible Imams, peace be with them, which says [in describing a true believer], "He disobeys his desires, obedient to the command of his Lord, protecting himself, safeguarding his creed." He kept the secrets to himself, so much so that even the closest people to him did not know him as he should have. He, may Allah have mercy on him, was among those who won the honor of meeting the Imam of the Time, may Allah hasten his reappearance. And he was precise in utilizing his time, an avid reader of scholarly and juristic books, not abandoning research or study even on his wedding night. He left several books in various fields. We would like here to point to some of them:

1. Kitab al-Biya' [a book about real estate]

2. a collection of traditions and *usool*
3. his commentary about the book titled *Al-Kifaya*
4. *Lawami' al-Anwar al-Gharawiyya fi Mursalat al-Athar al-Nabawiyya*
5. *Mustadrak al-Mustadrak*

The Sayyid predicted the hour of his death; so, he gathered some scholars of the seminary and requested some pure soil from the shrine of Imam al-Hussain which he put on his tongue and said, "The last of my ration from the world is the soil of al-Hussain." He consulted the Qur'an regarding his destiny, so the 14th verse of Chapter al-Ra'd [thunder] came up: "To Him belongs the call of the truth". He, therefore, said in an audible voice: "We belong to Allah, and to Him do we return," then his sacred soul left his body.

Having come to know about his demise, Ayatollah Burujardi said, "Now my spine has been broken. The chamber may become a school of a mosque (after the example of the mosque and school of the Hujjatis)," and he instructed the chamber located beside the mosque to be a cemetery for himself and the members of his family. This will was inspired to him in a vision.

Grand Ayatollah Burujardi

Grand Ayatollah Burujardi belongs to a respectable family known for its knowledge and piety. He is one of the Sayyids who belong to the Infallible Imams, peace be with them. His lineage reaches Imam al-Hassan, the chosen one.

The Sayyid was born in 1292 A.H. in the city of Burujard . He was taught by scholars of this city and finished a good deal of his preparatory study at the hand of his father. He migrated to Isfahan in 1310 A.H. in order to continue his studies and acquire religious studies, and he was then eighteen years old. He was tutored by senior scholars of Isfahan such as the grand ayatollahs and those bearing the title "Hujjatul-Islam" such as Abu al-Ma'ali al-Kalbasi, Sayyid Mir Muhammad Taqi al-Mudarrisi and Akhund Mulla Muhammad al-Kashi, Mirza Jehangir al-Qashqai. He also taught jurisprudence and *usool* in his study in this city.

He migrated to al-Najaf al-Ashraf in 1318 A.H. eight years after having resided in Isfahan and his earning the degree

of *ijtihad* in it, and he was then twenty-six years old. He benefited from attending classes by great ayatollahs such as the Akhund al-Khurasani, author of *Al-Kifaya*, and `allama al-Yazdi, author of *Al-Urwat al-Wuthqa*. He distinguished himself among the students of the late Akhund for he wrote commentaries about his book titled *Kifayat al-Usool*.

He returned to the city of Burujard in 1328 A.H. after a residence that lasted for ten years in the city of al-Najaf al-Ashraf during which he earned the *ijtihad* degree which was awarded to him by the most distinguished of its scholars. During his stay in Burujard, which lasted more than 36 years, he founded a theological seminary to teach the researches of *Kharij al-Fiqh* and *Usool* in this city. During this period, he was emulated as an authority for *taqleed* by most residents of the western and southern parts of Iran and some districts in the Khurasan governorates and other areas.

He resided in the city of Qum for few months after returning from making a pilgrimage to the shrine of Imam al-Rida, peace be with him, as insisted by Grand Ayatollah al-Haeri and a group of other men of virtue in

the theological seminary. During that period, he studied the *Kharij al-Fiqh* and *Usool* researches then returned to his birthplace, the city of Burujard . He returned to holy Qum in the holy month of Muharram of 1364 A.H. after having become the greatest authority for the Shiites in the world.

More than 1,200 men of virtue and prominent mujtahids used to attend his classes in the seminary.

AYATULLAH NASIR MAKRAM SHIRAZI

Introduction

The eminent scholar, Ayatollah Nasir Makarim Shirazi was born in the year 1345 AH (1924 CE) in the city of Shiraz, Iran into a religious family who were well known for their great level of spirituality and noble ethical traits. His eminence finished his elementary school studies in Shiraz and due to his eagerness to learn, his powerful memorizing capabilities and other great talents, he was regarded as one of the extraordinary students from amongst his fellow classmates and because of this, was able to complete two years of studies in one year!

The conditions that existed in Iran in those days obligated this young man - who possessed such a talent and great aptitude to choose the path of University studies to increase his knowledge and attain the higher (material) levels of secular studies. However through the hand of fate and the blessings of the Maintainer of the Universe and his own internal desires, this young man developed an attraction to becoming better acquainted and delve deep into the genuine teachings of Islam, especially since after the spring of 1348 AH (1937 CE) (just after he finished his primary school), the Islamic Seminaries went through a major transformation and had taken on a completely new form.

His Studies

His Eminence started his formal Islamic studies at the age of 14 in Madressah Agha Babakhan Shirazi and within a short period of time, was able to complete the introductory studies such as Sarf, Nahw, Mantiq, Bayan, and Badie, which were all needed to advance to the next level of Islamic studies.

After completing these sciences, he turned his attention towards the fields of Fiqh (Jurisprudence) and Usul al-Fiqh (Principles of Jurisprudence) and again, due to the exceptional capabilities that he possessed, was able to finish studying the complete levels of introductory and both the levels of the intermediate Islamic studies in approximately four years (something that normally takes 12 to 15 years)! During this time, a group of students from the Islamic Seminary in Shiraz were also benefiting from the classes that he himself was teaching.

The positive criticisms and personal opinions of His Eminence on the classes being held in Qom and in relation to the need for including extra information within the books that were being taught in the various Theological Seminaries, definitely played a role in the bright future that awaited him. While in religious gatherings in this city, his capabilities, genius, meticulous and deep thought were witnessed by others and because of this, no one was able to deny his God-given talents.

Whereas this brilliant star was only a mere 18 years old, however through his deep penetrating knowledge and the

flowing pen, he was able to write a commentary on the book *Kifayatul Usul* (one of the major books of *Ilmul Usul* that must be studied in the Theological Seminary), in which he was able to bring to light the ambiguous issues mentioned in this traditional book. At the age of 18, he formally entered into the Theological Seminary of Qom and for the next five years, was present in the religious gatherings and classes of some of the greatest teachers of those days, such as Ayatollah al-Uzma al-Hajj as-Sayyid Muhammad Hussein Burujerdi and other great personalities (may Allah be pleased with them all).

In order for His Eminence to become better acquainted with the great scholars, their ideas and thoughts who were studying and teaching in one of the greatest Theological Seminaries of the Shiâ, in the year 1369 AH (1950 CE), he made his way to the *hawzatul âl-Ilmiyyah* of Najaf al-Ashraf in Iraq. It was here that he was able to take part in the classes of some of the greatest teachers such as: Ayatollah al-Uzma al-ajj as-Sayyid Muhsin al-Hakim, Ayatullah al-Uzma al-Hajj as-Sayyid Abul Qasim al-Khui and Ayatollah al-Uzma al-Hajj Abdul Hadi ash-Shirazi and other great teachers (may Allah sanctify their spirits). At the age of 24, His Eminence was granted complete *Ijtihad* from two of the great scholars of Najaf al-Ashraf. In addition, Ayatollah al-Uzma al-Hajj as-Sayyid Muhsin al-Hakim even wrote a short, but comprehensive letter of commendation for His

Eminence's notes on the lessons of Fiqh (The Book of Taharah).

His thirst for acquiring and gaining more knowledge continued with the great teachers in Najaf al-Ashraf. However, since he did not have the means to survive and continue his studies in this holy city, he was forced to return back to Iran in the year 1370 AH (1951 CE) and make his way back to the holy city of Qom which was now the center of gathering religious scholars. Once again, he joined the circle of scholars who later on, had a profound impact on his life.

After returning to Iran, Ayatollah Nasir Makarim Shirazi began teaching the intermediate and higher level of studies (Kharij) in Usul al-Fiqh and Fiqh. It is now close to 28 years that he has been teaching these classes in the Theological Seminary which have been warmly accepted and appreciated by a large number of students. In addition, after teaching a large number of the important books of Fiqh, he went on to write summaries and notes of these great works. At present the classes of Kharij of Usul of this great personality are one of the most popular classes in the hawzatul 'âl-Ilmiyyah of the Shi'â and there are close to 2,000 of the most dedicated and dynamic students who take part and benefit from his lectures!

From the beginning of his studies, he was habituated in writing books in various fields of Islamic studies such as Theology, Islamic Awareness and the issue of Wilayah (of the Ahlul Bait). Moving ahead, he started to write on

the Exegesis of the Quran, Fiqh and Usul al-Fiqh and is currently known and recognized as one of the greatest writers in the Muslim world

Political Activities

His Eminence was also very active in the early days that culminated in the Islamic Revolution of Iran and it is because of this fact that he was thrown in the despotic ruler's jail many times. In addition, he was even exiled on three separate occasions to three different cities to Chabahar, Mahabad and Anarak. However after the Revolution, he was appointed to the first council of Representatives and played a pivotal role in writing the first constitution

Religious Help

Ayatollah Nasir Makarim Shirazi has been quite active in various fields of teaching and guiding the up-and-coming scholars in the Theological Seminary of Qom, and has embarked on various projects and endeavors, of which we mention just a few:

1- Religious Publications Centre for the Shiâ: From some time back, His Eminence felt the need for the hawzatul âl-Ilmiyyah of Qum to have a general publication organization which would be able to defend the Shiâ from the works that were being published, by those wishing to

mislead the people and unfortunately whose number is great.

In addition, this is also something that the Muslims expected from such a great Islamic University such as the hawzatul âl-Ilmiyyah, and thus people from different strata of the community starting from the great Marja Taqlid of the hawza and others also put forward this request that without doubt, a magazine should be published that would be able to answer the religious enquiries of the youth and give them the answers that they were looking for. In addition, such a publication would be able to fight against the books and magazines that were coming out aiming to mislead the people.

Due to the fact that at that time, there were some minds (within the Theological Seminary) that were not ready to accept such a publication, thus, His Eminence sought out serious and original-writing scholars to place the heavy responsibility on their shoulders of producing such a publication. In this regard, His Eminence, along with a group of other scholars and the assistance of the leaders of the hawzatul âl-Ilmiyyah of Qom and the financial support of well-wishers, launched the magazine, âl-Maktab-e-Islam. This magazine was definitely something which was unparalleled in the Shiâ world and maybe from the point of view of its range of circulation â€ amongst the various religious magazines being published at that time it was the number one magazine across the entire Muslim world. This magazine brought a fresh new path

of direction to the great students and thinkers of the hawzah.

At present, this publication has been going on strong for over 39 years - offering its valuable services to the Muslim world and the Shiâ communities and has found a special spot within the hearts of the youth, the university students, teachers and other noble personalities and it is through this publication that the light of Islam and Tashayyâ has been spread from its focal point (Qom) to the

2- Organizing Gatherings to Offer Lessons in Theology and other Religious Teachings: His Eminence felt that the books that had been written in the field of Islamic Theology were not sufficient, nor were they, with the passing of time, able to answer the questions that were being raised. In addition, these books were also not adequate in addressing the needs of the current era. The traditional books of theology were written centuries ago where the questions that the materialists of today bring up were not mentioned. Also, the traditional books written in the past did not discuss the various world religions who were hoping to impose their values on the world. In addition, the older books brought up issues like those in relation to the Ashâris and Muâtazili and others such as these which today discussions on beliefs such as these are no longer applicable as discussions since these were “seasonal”.

It is because of this fact that His Eminence, relying upon his literary talent and exceptional abilities, was able to present the Theological Islamic beliefs and the five Principles of Religion in an unparalleled way! It is through organizing the theological discussions that hundreds of people were attending that these gatherings were made aware of these issues at hand and through these gatherings, a compact and concise book was compiled and published.

3- Islamic Council to Protect the Youth: His Eminence gave unparalleled lessons on Theology and other lessons and discussions in which his students have been educated in eight different subjects from amongst the different schools of thought throughout the world. It is through these classes that those being trained would be able to discuss and have debates with others, who are busy propagating other beliefs and schools of thought and would also be able to write books concerning their beliefs. They would also be equipped to answer any questions or issues that they put forth.

Within a short period of time, these religious gatherings were able to produce students, each one of which was firmly grounded and specialized in a particular field of study and even today, a group of active youth who are well known authors within the hawzatul âl-Ilmiyyah, are busy studying with. As well, in order to save our dear youth from the clutches of corruption, His Eminence

formed an organization called the Educational Assembly for Protection of the Younger Generation. One of the outcomes of this assembly is the publication of material that would be attractive to the youth, and his office made them available to the youth very promptly.

4- Struggles Against Deviant Thoughts: One of his trips to the city of Shiraz, His Eminence came face to face with one of the Sufi groups in this city. A group of people in Shiraz requested him to write a book that would outline the principles of these Sufis, one that would explain their beliefs in a polite and respectful manner. His Eminence, by making use of the resources available to him, sat down to write this book in the year 1953 CE which outlined their beliefs and thoughts, and he named it “The Manifestation of Truth”.

The method in which he wrote this book caught the attention of the late Ayatollah al-Uzma Burujerdi (may Allah be pleased with him) and after requesting His Eminence to see him, he congratulated the author for his valuable efforts. In relation to this book, Ayatollah al-Uzma Burujerdi (may Allah be pleased with him) wrote the following commendation, I have gone through this book in my spare time and did not find even the smallest of weak points in it. May Allah reward you for your troubles.

5- Establishing Organizations and Centres of Learning: In these regards, His Eminence had made the intention of establishing such organizations in the same number of Maâsumin (peace be upon all of them) that we have (14) and with the praise of Allah up until now, he has been successful in establishing four such important schools within the Theological Seminary of Qom and two religious organizations for the welfare of the students who are living in the city of Mashad.

6- Writings: The number of publications of His Eminence currently lies at approximately 130 volumes of books which have all been printed – some of which have been reprinted more than 30 times! Some of these have even been translated into more than 10 living languages of the world and have been published in various parts of the world.

The commentary of the Qur}an authored by him, Tafsir-e-Namuna (The Ideal Commentary) has been translated into many languages, including Arabic (al-Amthal Fi Tafsir al-Quran), and can be found in many homes. In addition to this commentary, he has also authored a thematic commentary of the Quran entitled Payam-e-Quran (The Message of the Quran) which has opened up a new chapter in the field of exegesis of the Noble Quran.

In addition, the books he has written on the theological beliefs have been a place where others can seek refuge

from the assault of books written with false beliefs in them.

Of the books of Fiqh that he has written, we mention a few: Anwar al-Fuqahah, al-Qawaidul Fiqhiyyah, Anwar al-Usul and the notes and commentaries on the complete text of *al-Urwatul Wuthqa* which has been printed many times over.

His practical guide for Muslims (*Tawdhihul Masail*) has also been printed many times and has also been translated into Arabic, Urdu, Turkish, Azari and English.

THE END

