

مَجَلَّةُ فَصْلِيَّةٍ مُحْكَمَةٍ

تُعْنَى بِالتُّرَاثِ الْكَرْبَلَائِيِّ

مُجَاوِزَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

مُعْتَمَدَةً لِأَغْرَاضِ التَّرْقِيَةِ الْعَالِمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

ملف العدد: سيد الشهداء عليه السلام في تراث كربلاء

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أضواء على إجازات العلامة
الشيخ يوسف آل عصفور البهراني
مع تحقيق بعض نصوص إجازاته

**Illuminating “Ijazas”(testimonials) of Sheikh
Yousef Aal-’Usfur Al-Bahrani
and Rectifying and verifying some
of his “Ijazas” Texts**

دراسة وتحقيق: الشيخ إسماعيل الغلداري البهراني
الحوزة العلمية / مملكة البحرين

**Sheikh Isma’il Al-Gildari Al-Bahrani,
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الملخص:

تُعَدُّ حوزة كربلاء المقدّسة من الحوزات العلمية النشطة في القرن الثاني عشر الهجري، ويعُدُّ العلامة المحدث فقيه أهل البيت الشيخ يوسف بن أحمد آل عصفور الدُّرازي البحراني **مُنْتَشِئًا** واحدًا من كبار علمائنا الذين ساهموا في تنشيط حوزة كربلاء المقدّسة.

ومن العلوم التي ازدهرت على يد العلامة المحدث الشيخ يوسف بن أحمد آل عصفور الدُّرازي البحراني في حوزة كربلاء المقدّسة هو علم الحديث وما يتعلق به دراية ورواية.

ومّا يتعلق بقسم الرواية منه هو مسألة تحمّل الحديث والإجازة في الرواية؛ فصدرت منه إجازات متعددة لطلابه مبسّطة ومتوسّطة ووجيزة.

وستعرض في هذا البحث إلى:

التعريف بمشايع الشيخ يوسف بن أحمد آل عصفور.

والمُجازين منه في رواية الحديث.

والتعريف بالإجازات المطبوعة والمنشورة للشيخ يوسف البحراني مع ذكر الملاحظات النقدية على تلك النشرات.

والتعريف ببعض الإجازات المخطوطة، وتحقيق نصوص بعض منها مما لم يُنشر سابقًا.

الكلمات المفتاحية: إجازات، يوسف آل عصفور، البحراني، حوزة كربلاء.

Abstract

Hawza of Karbala is an active hawza in the 2nd. hijri century. The glorified late renewer, Al-Allama, and the jurisprudent of Ahlul-Bait Sheikh Yousef bin Ahmad Aal-Usfur Al-Darrazi Al-Bahrani is one of the great scholars who activated hawza of Karbala. Hadith reporting and documenting was impressively flourished through the efforts of the Sheikh, where he certified some of his students in this field via three types: opened/extended, moderate, and shortened. This research spotlights the following issues: tutors of Sheikh Yousef, his certified students and followers in reporting and documenting Hadith, drawing attention to his published "Ijazas" and reviewing and assessing them, rectifying and verifying the texts of those unpublished "Ijazas".

Key words: Ijazas(testimonials), Yousef Aal-Usfur, Al-Bahrani, Hawza of Karbala.

المقدمة

ساهمت حوزة كربلاء المقدسة عبر عدد من كبار أعلامها في نشر علوم أهل البيت عليهم السلام وتميّزت بشكل ملحوظ في القرن الثاني عشر الهجري إذ كانت لها الصدارة على بقية الحوزات العلمية لكثرة هجرة العلماء إليها، ويُعدّ العلامة الشيخ يوسف آل عصفور البحراني واحدًا من كبار العلماء الذين خدموا حوزة كربلاء، فقد مارسَ التدريس والتأليف وتصدّى للمرجعية في هذه المدينة المقدّسة لعقودٍ عدّة بعد هجرته إليها، وتخرّج على يديه جملة من الأساطين والعلماء؛ كالسيدِّ محمد مهدي بحر العلوم والسيد علي الطباطبائي -صاحب الرياض- وأبي علي الحائري -صاحب منتهى المقال- وغيرهم.

وبسبب هذا النشاط الدؤوب قصده طلاب العلم وشدّوا إليه الرّحال من كلّ حدبٍ وصوبٍ؛ لقراءة كُتب الحديث والفقه عليه، والاستفادة من درسه ومجلس بحثه.

ومن بين العلوم التي ازدهرت على يد الشيخ يوسف البحراني في حوزة كربلاء المقدّسة هو علم الحديث وما يتعلق به دراية ورواية.

ومّا يتعلّق بقسم الرواية منه هو مسألة تحمّل الحديث والإجازة في الرواية.

وستتعرّض في هذا البحث إلى جهود الشيخ يوسف البحراني في إحياء ونشر إجازات الحديث عبر المباحث الآتية:

المبحث الأول: جهود الشيخ يوسف آل عصفور البحراني في نشر وإحياء إجازات الحديث:

✽ المطلب الأول: مشايخه في الرواية.

- * المطلب الثاني: المُجازون مِنْه في الرّواية.
 - * المطلب الثالث: التعريفُ بالإجازات المطبوعة.
 - * المطلب الرابع: التعريفُ ببعض الإجازات المخطوطة.
- المبحث الثاني: تحقيقُ بعض نصوص إجازاته المخطوطة.

المبحث الأول: جهود الشيخ يوسف آل عصفور البحراني في نشر وإحياء إجازات الحديث

المطلب الأول: مشايخه في الرواية

مشايخ الشيخ يوسف البحراني في الرواية هم:

١- الشيخ حسين بن محمد بن جعفر الماحوزي البحراني^(١).

ويروي عنه بالقراءة والسَّماع والإجازة، نصَّ على ذلك في إجازته الكبيرة التي سمّاها «لؤلؤة البحرين»^(٢)، وفي إجازته للسَّيد بحر العلوم^(٣).

٢- الشيخ عبدالله بن الشيخ علي البلادي البحراني^(٤).

ويروي عنه بالسَّماع والإجازة، نصَّ على ذلك في إجازته الكبيرة التي سمّاها «لؤلؤة البحرين»^(٥)، وفي إجازته للسَّيد بحر العلوم^(٦).

(١) ينظر: ترجمته في المصادر الآتية: تتميم أمل الآمل: ١١٧، تنمة أمل الآمل: ٩٤٣، الإجازة الكبيرة: ٦٧، لؤلؤة البحرين: ٦، الدرة البهية: ١٠٩، روضات الجنات ٨: ٢٠٤، أنوار البدرين: ١٧٦، طبقات أعلام الشيعة «ق ١٢» ج ٩: ٢٢٠، أعيان الشيعة ٦: ١٤٣، منتظم الدرّين ١: ٤٨٦.

(٢) ينظر: لؤلؤة البحرين: ٦.

(٣) ينظر: إجازات الحديث: ١٣٤.

(٤) ينظر: ترجمته في المصادر الآتية: تنمة أمل الآمل: ٩٦١، الإجازة الكبيرة: ٦٦، لؤلؤة البحرين: ٧٢، الدرة البهية: ١٠٩، روضات الجنات ٤: ١٤، أنوار البدرين: ١٦٨، الذخائر: ١٥٢، طبقات أعلام الشيعة «ق ١٢» ج ٩: ٤٥٣، منتظم الدرّين ٢: ٣٩١.

(٥) ينظر: لؤلؤة البحرين: ٧٢.

(٦) ينظر: إجازات الحديث: ١٣٤.

٣- ملا محمّد بن فرّخ الجيلاني الرشتي المعروف بـ «مُلاً ربيعاً»^(١).

وهو أعلى طرقه لقلّة الوسائط فيها.

ويروي عنه بالإجازة فقط، فقد استجازه أولاً بالمراسلة، ثمّ تشرّف بلقائه والإستجازة منه عند سفره إلى المشهد الرضوي في خراسان، نصّ على ذلك في إجازته الكبيرة التي سمّاها «لؤلؤة البحرين»^(٢)، وفي إجازته للسيد بحر العلوم^(٣).

٤- السيد عبدالله بن السيد علوي البلادي البحراني^(٤).

ويروي عنه بالإجازة فقط، نصّ على ذلك في إجازته الكبيرة التي سمّاها «لؤلؤة البحرين»^(٥)، وفي إجازته للسيد بحر العلوم^(٦).

روايته عن والده

ذكر بعض الفضلاء^(٧) أنّ الشيخ يوسف البحراني يروي عن والده الشيخ أحمد ابن الشيخ إبراهيم آل عصفور الدرّازي البحراني. وهذا وهم؛ فالشيخ يوسف البحراني لا يروي مباشرة عن والده الشيخ أحمد،

(١) ينظر: ترجمته في المصادر الآتية: رياض العلماء ج٧: ١٠٦، لؤلؤة البحرين: ٩٠، تميم أمل الآمل: ١٥٩-١٦١، الإجازة الكبيرة للجزائري: ١٣٨-١٤٠، طبقات أعلام الشيعة ج٩: ٢٨٣-٢٨٦، أعيان الشيعة ج٧: ٣٣-٣٤، إجازات الحديث: ١٤٥.

(٢) ينظر: لؤلؤة البحرين: ٩٠-٩١.

(٣) ينظر: إجازات الحديث: ١٤٥.

(٤) ينظر: ترجمته في المصادر الآتية: لؤلؤة البحرين: ٩٢، إجازات الحديث: ١٤٥، أنوار البدرين: ١٧٥، منتظم الدرّين ج٢: ٣٨٨.

(٥) ينظر: لؤلؤة البحرين: ٩٢.

(٦) ينظر: إجازات الحديث: ١٤٥.

(٧) هو الشيخ محمد حسين الأعلمي الحائري في مقدمته لكشكول البحراني، الصفحة (و) من المقدمة.

بل يروي عنه بواسطة شيخه في الإجازة السيّد عبد الله ابن السيّد علوي البلادي البحراني.

وقد صرّح بذلك في لؤلؤة البحرين، حيث قال عند ذكره للسيّد عبد الله بن السيّد علوي البلادي: «وكان يروي عن جملة من المشايخ منهم والدي -عطر الله مرقدته-، وبواسطته أروي عن الوالد؛ حيث إنّه لم يتفق لي إجازة منه قبل موته؛ لعدم بلوغي لمقام طلب الإجازة، وعدم ابتدائه بها، حيث إنّه قد مات وأنا أقرأ عليه في أوائل القطبي»^(١).

المطلب الثاني: المجازون منه في الرواية

استجاز منه في الرواية الكثير من الفضلاء والعلماء في عصره، فصدرت منه إجازات عديدة، بعضها كبيرة مفصلة كإجازته المسماة بـ«لؤلؤة البحرين»، وبعضها متوسطة مبسطة كإجازته للسيّد محمد مهدي بحر العلوم، وبعضها قصيرة وجيزة كإجازته للمولى محمد علي بن محمد رضا المازندراني.

وقد ذكر في كتب التراجم أسماء جمع ممن روى عن الشيخ يوسف البحراني، وهم كالآتي:

- ١- الشيخ أحمد ابن الشيخ حسن بن علي بن خلف الدمستاني.
- ٢- الشيخ أحمد بن محمد آل عصفور البحراني.
- ٣- السيّد الأمير عبد الباقي الحسيني الخاتون.
- ٤- الشيخ حسين ابن الشيخ محمد آل عصفور البحراني.
- ٥- الشيخ خلف ابن الشيخ عبد علي آل عصفور البحراني.

(١) ينظر: لؤلؤة البحرين: ٩٣.

- ٦- الشيخ زين العابدين ابن المولى محمد كاظم.
- ٧- الشيخ سليمان بن معتوق العاملي.
- ٨- السيد شمس الدين النسابة الحسيني التبريزي.
- ٩- السيد عبد العزيز بن أحمد الموسوي النجفي.
- ١٠- السيد عبد الله ابن السيد علوي الغريفي البحراني.
- ١١- الشيخ علي بن حسين بن فلاح البحراني.
- ١٢- الشيخ علي بن محمد المقايي البحراني.
- ١٣- الأمير السيد علي الخائري -صاحب الرياض-.
- ١٤- الشيخ علي بن موسى البحراني.
- ١٥- الشيخ محمد علي الشهير بـ«ابن السلطان».
- ١٦- الشيخ محمد بن الحسن البحراني.
- ١٧- الحاج معصوم.
- ١٨- المولى محمد مهدي الفتوفي.
- ١٩- المولى محمد مهدي النراقي.
- ٢٠- السيد مهدي بحر العلوم الطباطبائي.
- ٢١- آية الله السيد ميرزا مهدي الشهرستاني.
- ٢٢- السيد ميرزا مهدي الرضوي الخراساني.
- ٢٣- الشيخ موسى بن علي البحراني.
- ٢٤- الشيخ ناصر بن محمد الجارودي الخطّي البحراني^(١).

(١) ينظر: الحقائق الناضرة (المقدمة): ن

المطلب الثالث: التعريفُ بالإجازات المطبوعة

أما المطبوع من إجازات الشيخ يوسف البحراني، فهو:

١ - «لؤلؤة البحرين في الإجازة لقرّتي العين»^(١).

وهي إجازته الكبيرة إلى ابني أخويه، وهما: العلامة الشيخ خلف بن عبدعلي آل عصفور، والعلامة الشيخ حسين بن محمد آل عصفور.

وتعدّ هذه الإجازة من أوسع ما صنّف في هذا الفن؛ فقد ذكر فيها جميع مشايخه، وأوردَ فيها جميع طرقه وطرق مشايخه، وذكر فيها أسماء مصنفاته، كما ذكر فيها أيضًا تراجم مشايخه ومشايخ الإجازة الأعلام، وذكر أحوالهم وتواريخهم وكتبهم وتصانيفهم، وضبط وفياتهم.

وقد فرغ المَجِيز من هذه الإجازة في ١١ من ربيع الأول سنة ١١٨٢ هـ في كربلاء المقدّسة.

وقد طُبِعَت هذه الإجازة قديمًا على الحجر في بلاد إيران سنة ١٢٦٩ هـ بخطّ أبو القاسم الخوانساري، وفي بومباي من بلاد الهند بخطّ ميرزا فتح الله، وبسعي التاجر الميرزا محمد الشيرازي الملقّب بملك الكتاب.

ثمّ طُبِعَت في العراق في النجف الأشرف في مطبعة النعمان سنة ١٣٩٠ هـ، بتحقيق العلامة المحقّق السيّد محمد صادق بحر العلوم.

ويلاحظ على هذه النشرة اعتمادها على النسخة الحجرية فقط.

٢ - «إجازته إلى السيّد محمد مهدي بحر العلوم»^(٢).

وهي إجازة مبسوطة، ذكر فيها مشايخه، وأوردَ فيها طرقه وبعض طرق مشايخه،

(١) ينظر: الذريعة: ج ١٨: ٣٧٩، ج ٢٤: ٢٧٤؛ التراث العربي ج ٤: ٣٨٧.

(٢) ينظر: الذريعة: ج ١: ٢٦٦.

وذكر فيها أسماء بعض مصنفاته، وهي غير مؤرخة.

وقد طبعت قديماً على الحجر في إيران في خاتمة كتاب الفوائد الرجالية للمُجاز^(١).
ثم طبعت في سنة ١٤٣١ هـ بتحقيق السيّد جعفر الحسيني الأشكوري ضمن
كتاب «إجازات الحديث للسيّد محمّد مهدي بحر العلوم» الصادر عن مركز تراث
السيّد بحر العلوم في قم المقدّسة.

ويلاحظ على هذه النشرة عدم اعتمادها على نسخة المؤلّف.

المطلب الرابع: التعريف ببعض الإجازات المخطوطة

١- «إجازته للمولّي حسن بن محمّد علي السبزواري الحائري»^(٢).

وقد عثرنا على إجازتين له:

الأولى: وهي إجازة متوسطة، ذكر فيها مشايخه وطُرقه، تاريخها ١٧ ذو القعدة سنة
١١٨٠ هجرية.

وتوجد نسخة من صورة هذه الإجازة في ذيل كتاب الحقائق الناضرة المحفوظة
تحت رقم «٥٨٥/٢» في مكتبة الإمام الخوئي العامة في النجف الأشرف، وهي بخط
خاكسار محمّد، فرغ من نسخها في ٤ شعبان سنة ١٢٣٦ هـ، وتقع الإجازة في ثلاث
صفحات، وهي كثيرة السقط والتصحيف^(٣).

(١) وقد طبعت الفوائد الرجالية في أربعة أجزاء بتحقيق السيّد محمّد صادق بحر العلوم والسيّد
حسين بحر العلوم وصدرت عن مكتبة العلمين في النجف الأشرف سنة ١٣٨٥ هـ؛ ولم يطبع
معهما الخاتمة المشتملة على الإجازات، وهي موجودة في الطبعة الحجرية.

(٢) وهو من تلامذته، كما صرّح بذلك في متن إجازته له، حيث قال: «... المجاور بكر بلا المعلّي،
تمنّ لازماني برهة من الزّمان، وسمع مني جملة وافرة من الأخبار الصحاح والحسان، من
أصول الوافي وفروعه، وجملة متكاثرة من كتاب الحقائق الناضرة في أحكام العترة الطاهرة،
وهو الآن أيضاً مشغول بالمقابلة والتحصيل».

(٣) ينظر: فهرس مخطوطات مكتبة الإمام الخوئي ج ٢؛ مخطوط رقم ٥٨٥.

وتوجد نسخة أخرى من الإجازة في المكتبة الرضويّة تحت رقم «٢٧٣٠».

الثانية: وهي إجازة وجيزة تقع في صفحة واحدة، وكتبت في ذيل كتاب الحقائق الناضرة، بعد قراءة الكتاب على مُصنّفه، وهي محفوظة تحت رقم «٦٠٧» في مكتبة مدرسة صدر بازار في أصفهان.

٢- «زين العابدين بن محمّد كاظم»^(١).

وهي إجازة متوسطة، ذكر فيها مشايخه وطرقه، تاريخها سنة ١١٧٦ هجرية. كتبها المُجيز على ظهر كتاب «تهذيب الأحكام» بعد قراءة المُجاز الكتاب عليه أثناء إقامته في كربلاء المقدّسة.

وتقع الإجازة بخطّ المُجيز في أربع صفحات، وهي محفوظة تحت رقم «٣٧٩٥» في مكتبة آية الله العظمى السيّد شهاب الدين المرعشي النجفي العامة في قم المقدّسة.

٣- «المولى محمّد صالح بن مؤمن الإسترآبادي»^(٢).

وهي إجازة متوسطة، ذكر فيها مشايخه وطرقه، تاريخها سنة ١١٧٧ هجرية. كتبها المُجيز على ظهر كتاب «شرح مفاتيح الشرائع» للمُجاز أثناء إقامته في كربلاء المقدّسة.

وتقع الإجازة بخطّ المُجيز في خمس صفحات، وهي محفوظة تحت رقم «٥٣٠٦» في مكتبة مجلس الشورى الإسلامي في مدينة طهران^(٣).

(١) ينظر: ترجمته في طبقات أعلام الشيعة ج ٩: ٣٠٢.

(٢) ينظر: ترجمته في تراجم الرجال ج ٣: ٢٩١.

(٣) ينظر: فهرس مخطوطات مجلس الشورى الإسلامي ج ١٦: ٢٢٢.

٤- «الشيخ محمد علي بن محمد رضا المازندراني»^(١).

وهي إجازة مختصرة، كتبها المٌجيز على ظهر كتابه «الرَّسالة الصَّلَاتيَّة» بعد قراءة المُجاز الكتاب على المُجيز أثناء إقامته في كربلاء المقدَّسة، تاريخها سنة ١١٧٩ هجرية. وتقع الإجازة بخطَّ المُجيز في صفحة واحدة، وهي محفوظة تحت رقم «٦٢٨» في مكتبة مدرسة مَروي في مدينة طهران^(٢).

(١) ينظر: ترجمته في تراجم الرجال ج ٢: ٣٣٦.

(٢) ينظر: فهرس مخطوطات مدرسة مروي: ٢٨٨.

المبحث الثاني: تحقيق بعض إجازاته المخطوطة

[١] إجازة الشيخ يوسف بن أحمد آل عصفور البحراني

للمولاي العابد بن محمد كاظم

بسم الله الرحمن الرحيم

أما بعد حمد الله تعالى على سوانح نعمائه الفاخرة، ورواشح آلائه الباهرة، والصلاة والسلام على سادات الدنيا والآخرة، محمد وعترته الطاهرة.

فيقول الفقير إلى ربه الكريم «يوسف بن أحمد بن إبراهيم الدرزي البحراني»، ملكه الله تعالى نواصي الأمان، وذلل له شوامس المعاني، قد سألتني الأخ الأجل الكامل الفاضل الأمين الأغر «المولى زين العابدين» ابن المقدس المبرور، خدين الولدان والحور، زبدة الفضلاء الأجلاء، العامل العالم «المولى محمد كاظم» - وفقه الله تعالى للعروج إلى معارج الفضل والكمال، والفوز برتبة الاستنباط والاستدلال - الإجازة له فيما صحّت لديّ روايته من أخبار العترة الأطهار، وتحققت عندي درايته من تلك الآثار، التي عليها المدار بل جملة كتب علمائنا الأبرار - رفع الله تعالى أقدارهم في دار القرار -.

وقد سمع مني مدة مقامه في «كربلا المعلّى» في جوار سيّد الشهداء وإمام السعداء جملة وافرة من كتاب «تهذيب الأحكام»؛ فسارعت إلى إجابة مسؤوله وإنجاح مأموله.

فأجزت له - سلمه الله تعالى وأبقاه، وكثّر في الفرقة الناجية شرواه - أن يروي عنّي ما صحّت لي روايته من كتب الأخبار، التي عليها المدار، ولا سيّما «الأصول الأربعة» التي بلغت في الاشتهار، وصارت كالشمس في دائرة نصف النهار، وهي:

«الكافي، والفقيه، والتهذيب، والاستبصار».

وكذا غيرها من كتب أصحابنا في أصول أو فروع أو غيرها مما عليه الاعتماد وإليه الرجوع.

وكذا ما جرى به قلبي في التصنيف، وبرز مني في قالب التأليف، من كتب ورسائل وحواشٍ وأجوبة مسائل.

وطرقي إلى المشايخ -رضوان الله عليهم- متعددة متكررة، وبسبب كثرة الوسائط صارت واسعة منتشرة، إلا أنني أورد شطراً من ذلك؛ إذ لا يسقط الميسور بالمعسور، كما هو المثل الدائر المشهور.

[الطريق الأول: الشيخ حسين الماحوزي]

فمنها: ما أخبرني به قراءةً وسماعاً وإجازةً شيخنا العلامة، وأستاذنا الفهامة، جامع المعقول والمنقول، ومُستنبط الفروع من الأصول، الفائز بدرجة العلم والعمل، والحائز لأكمل مرتبة لا يعتريها الخلل والزلل، الشيخ الأجل، الأوحد الأوفر، شيخنا «الشيخ حسين ابن المرحوم الشيخ محمد بن جعفر الماحوزي البحراني».

[الطريق الثاني: الشيخ عبدالله البلادي]

وما أخبرني به سماعاً وإجازةً شيخنا الفاضل، العالم الكامل، الأواه الأملجي، «الشيخ عبد الله ابن الشيخ علي البلادي البحراني».

عن: شيخهما علامة الزمان، ونادرة الأوان، وأغلوطة الدوران، «الشيخ سليمان ابن المرحوم الشيخ عبد الله البحراني».

عن: شيخه الفقيه، عمدة المجتهدين، وزبدة المحققين، البهي السني، «الشيخ سليمان بن علي الشاخوري البحراني».

عن: شيخه المحدث، صاحب الحواشي المشهورة على كتب الأخبار، العالم العلامة

«الشيخ علي بن سليمان القَدَميَّ البحراني».

عن: شيخه - بل شيخ الكل في الكل - خاتمة المحققين ورئيس المدققين «بهاء الملة والحق والدين».

عن: والده السعيد شيخ الإسلام والمسلمين «الشيخ عز الدين الشيخ حسين بن عبد الصمد الحارثي العاملي».

عن: شيخه فُدوة المجتهدين، ومُهمّد قواعد الدين، الذي قد صار فضله أظهر من أن يُنكر، وعلمه وعمله وورعه وزهده أشهر من أن يُذكر، فكلُّ مَنْ تأخَّر عنه فمن قاموس مسالكه سلك واقتبس، ومن قابوس علمه أخذ والتمس، زين الملة والحق والدين المشهور بـ«الشهيد الثاني» - قدّس الله تعالى أرواحهم أجمعين وطيبَ مواضعهم في جوار ساداتهم المعصومين -.

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: شيخنا «الشيخ سليمان بن عبد الله» المتقدّم.

عن: شيخه غواص بحار الأنوار، ومستخرج لآلي الأخبار، الذي لم ير مثله في الأعصار في نشر علوم الدين، وتشديد قواعد شريعة سيّد المرسلين، الأفضل الأعلام، الفاخر المولى «محمد باقر»، المشتهر بـ«المجلسي».

عن: والده العلامة «المولى محمد تقي».

عن: شيخنا «البهائي»، إلى آخر ما تقدّم.

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: الشيخين الجليلين، النبيلين الفاضلين، «الشيخ صالح بن عبد الكريم»،

و«الشيخ جعفر بن كمال الدين» البحرانيين.

عن: السيّد الثقة الأمين «السيّد نور الدّين ابن السيّد علي بن أبي الحسن».

عن: أخويه العلّامين العلّامتين أحدهما لأبيه وهو السيّد السّنّد «صاحب المدارك»،
والثاني لأُمّه وهو المُحقّق «الشيخ حسن ابن شيخنا الشهيد الثاني».

كلاهما عن: «السيّد علي بن أبي الحسن» المذكور -والد السيّدين المذكورين-.

و«الشيخ حسين بن عبد الصمد».

عن: شيخنا «الشهيد الثاني».

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: «الشيخ سليمان بن عبد الله» المُتقدّم.

عن: الشيخ المُحقّق المُدقّق، العلّم العلامة «الشيخ أحمد ابن الشيخ محمّد بن
يوسف البحراني».

عن: السيّد العلامة المُحدّث «السيّد محمّد مؤمن الإسترآبادي» -صاحب رسالة
الرّجعة-.

عن: الثقة الأمين «السيّد نور الدّين».

عن: «أخويه»، إلى آخر ما تقدّم.

[الطريق الثالث: المولى محمد بن فرّخ المعروف بـ«ملا رفيعا»]

ومنها: ما رويته إجازةً عن الآخذ المولى «محمّد بن فرّخ» المعروف بـ«ملا رفيعا»،
المجاور بالمشهد الرّضوي -على مُشرّفه الصّلاة والسّلام- حيّاً وميّتاً.

عن: شيخه المولى «محمد باقر المجلسي».

وهذه أعلى طُرُقِي وأرفعها؛ لقلّة الوسائط فيها.

[الطريق الرابع: السيّد عبدالله ابن السيّد علوي البلادي]

ومنها: ما رويته إجازة عن أخي بالمؤاخاة الإيمانيّة، وخِلِّي بالمصافاة الربّانيّة، الورع التّقيّ النّقي، «السيّد عبدالله ابن السيّد علوي البحراني».

عن: جملة من مشايخه منهم:

«والدي» **قُدِّسَ سَمُوهُ**.

و«الشيخ الصالح المحدث الشيخ عبدالله بن صالح البحراني».

والفاضل «الشيخ أحمد بن إسماعيل الجزائري» المُجاوِر بالنّجف الأشرف حيّاً وميِّتاً.

[طريق آخر السيّد عبدالله بن السيّد علوي البلادي]

(حيلولة):

وعن: «والدي» و«الشيخ عبدالله بن صالح».

عن: شيخهما «الشيخ سليمان بن عبدالله»، إلى آخر ما تقدّم.

[طريق آخر للسيّد عبدالله بن السيّد علوي البلادي]

(حيلولة):

وعن: «الشيخ أحمد الجزائري» المذكور.

عن: «الشيخ أبي الحسن بن محمد طاهر الشّريف»، المُجاوِر بالنّجف الأشرف حيّاً وميِّتاً.

عن: شيخه «المجلسي».

ولشيخنا المجلسي طرقٌ عديدةٌ مذكورةٌ في إجازاته، منها:

عن: «والده».

وعن: «المحدث المولى محسن الكاشاني».

والمولى «محمد صالح المازندراني» - صاحب شرح الأصول -.

والمولى «خليل بن غازي القزويني»، وغيرهم.

كلهم عن: «الشيخ البهائي».

[طريق آخر للعلامة المجلسي]

(حيلولة):

وعن: شيخنا «المجلسي».

عن: «أبيه».

عن: الشيخ الجليل، والعالم النبيل، ذي الأخلاق الطاهرة الزكية، والنفس الحرام الملكية، المولى «عبدالله التستري».

عن: الشيخ الأجل الصالح «نعمة الله بن أحمد بن محمد بن خاتون العاملي».

عن: الشيخ الأكمل الأفضل «شمس الدين محمد بن خاتون».

عن: الشيخ الأجل «جمال الدين أحمد بن الحاج علي العيناوي».

عن: «الشيخ زين الدين جعفر بن الحسام».

عن: السيّد الأجل «الحسن بن أيوب» الشهير بـ «ابن نجم الدين».

عن: الإمام العلامة السعيد «الشيخ محمد بن مكّي» الشهير بـ «الشَّهيد» - رفع الله

تعالى أقدارهم، وأعلى منارهم-.

[طريق آخر للشهيد الثاني]

(حيلولة):

وعن: شيخنا «الشهيد الثاني» بالأسانيد المتقدمة.

عن: شيخه الإمام الأعظم التّقي «نور الدين علي بن عبد العالي الميسي».

عن: شيخه الإمام السيّد -ابن عم الشهيد- «شمس الدّين محمّد بن محمّد بن محمّد بن داود» الشهير بـ«ابن المؤذن الجزيني».

عن: «الشيخ ضياء الدين».

عن: «أبيه الشهيد الشيخ محمّد بن مكّي».

عن: جُملة من أساتيده:

منهم: «فخر المحقّقين وزبدة المدقّقين».

ومنهم: السيّدان الجليلان «عميد الدّين» وأخوه «ضياء الدّين».

ومنهم: السيّد العلامة «تاج الدّين بن معيّة».

ومنهم: «السيّد نجم الدين مهنا بن سنان المدني».

ومنهم: «الشيخ قطب الدين محمّد بن محمد الرّازي» -صاحب شرح المطالع والمحاكمات-.

كلهم عن: شيخهم بل شيخ الأنام، وعَلَم الأعلام، آية الله في العالمين، جمال المَلّة والدّين «أبي منصور الحسن بن يوسف بن المطهّر» الشهير بـ«العلامة» -أجزَل الله تعالى إكرامهم وإكرامه-.

عن: جملة من مشايخه.

وطرقه - قدس سره - أوسع من أن يسعها المقام، ولكننا نذكر طريقاً واحداً تيمناً، وهو - أي العلامة -:

عن: شيخه نجم الملة والدين «أبي القاسم جعفر بن الحسن بن يحيى بن سعيد» - صاحب الشرائع والمعتبر -.

عن: السيد السعيد «شمس الدين أبي علي بن معد الموسوي».

عن: الشيخ الإمام «شاذان بن جبرئيل القمي».

عن: الشيخ الفقيه «عماد الدين أبي جعفر محمد بن القاسم الطبري».

عن: «الشيخ أبي علي الحسن» ابن شيخ الطائفة المحقة، ورئيس الفرقة الحقة، أبي جعفر محمد بن الحسن الطوسي.

عن: «أبيه» بجميع كتبه وتصانيفه.

وعن: «الشيخ الطوسي».

عن: شيخه مفيد الشيعة، وإمام الشريعة، «محمد بن محمد بن النعمان» الشهير بـ «المفيد».

عن: «أبي القاسم جعفر بن محمد بن قولويه».

عن: «الشيخ محمد بن يعقوب الكليني».

وعن: «الشيخ المفيد».

عن: «الصدوق محمد بن علي بن الحسين بن بابويه القمي».

بأسانيد هؤلاء في كتب الأخبار إلى الأئمة الأبرار.

وبهذه الأسانيد تُروى كُتب كلِّ مُتأخِّرٍ عن مُتَقَدِّمِهِ.

فليرو عني جميع ذلك كيف شاء وأحب لمن أراد وطلب، شارطاً عليه ما شرطه عليّ مشايخي - رضوان الله عليهم - من التمسك بذيل الاحتياط في العلم والعمل؛ لتنجو من عثار الخطل والزلل.

ملتمساً منه - سلّمه الله تعالى - أن لا ينساني من الإمداد بصالح الدعوات في الحياة وبعد الممات، ولا سيما أعقاب الصلوات، ومظان الإجابات.

وكتب الفقير إلى ربه الكريم «يوسف بن أحمد بن إبراهيم البحراني»، بتاريخ اليوم التاسع شهر ربيع الثاني من السنة السادسة والسبعين بعد المائة والألف من الهجرة المحمّدية على مهاجرها أفضل تحية.

[٩ / ٢ / ١١٧٦ هـ]

[٢] إجازة الشيخ يوسف آل عصفور البحراني «صاحب الحقائق»

للمول محمد صالح بن مؤمن الإسترابادي

بسم الله الرحمن الرحيم

الحمد لله الذي جعلنا من أهل الرواية، ونور قلوبنا بأنوار الولاية، وأوضح لنا سبل الرشد والهداية، ونجّانا من الوقوع في مهاوي الزيغ والغواية، وذلك لنا مسالك الأحكام، وفصل لنا معالم الحلال والحرام.

والصلاة والسلام على مؤسس قواعد الدين المبين، وآله البانين عليه والمُشيّدين، والحافظين له عن تطرّق شبه المعاندين والمبدعين.

أما بعد، فيقول الفقير إلى ربه الكريم «يوسف بن أحمد بن إبراهيم الدرّازي البحراني» ملكه الله تعالى نواصي الأمان، وذلك له شوامس المعاني، حيث إنّ الأجل

الأكمل، الأنبل الأفضل، ذا الأخلاق الحميدة، والسَّجَايا السَّعيدة، والمزايا المجيدة، التَّقِي الصَّالح، آخذ «ملا محمَّد صالح ابن المرحوم الحاج مؤمن الإسترآبادي» مِّنْ صَّرَفَ مَدَّةَ أَيَّامِهِ فِي تَحْصِيلِ الْعُلُومِ الدِّينِيَّةِ، وَتَغَرَّبَ عَنِ الْأَوْطَانِ فِي طَلَبِ تِلْكَ الْمَعَارِفِ الْيَقِينِيَّةِ، وَفَازَ مِنْ ذَلِكَ بِالْحِظِّ الْوَافِرِ، وَالنَّصِيبِ الْمُتَكَثِّرِ.

وَقَدْ سَمِعَ مِنَ الْفَقِيرِ جُمْلَةً وَافِرَةً مِنَ الْأَخْبَارِ النَّبَوِيَّةِ وَالسُّنَنِ الْمُصْطَفَوِيَّةِ، وَجُمْلَةً وَافِرَةً مِنَ «شَرْحِ مَدَارِكِ الْأَحْكَامِ»، وَغَيْرِهِ مِمَّا يَتَعَلَّقُ بِذَلِكَ الْمَقَامِ.

وَقَدْ التَّمَسَّ مِنَ الْفَقِيرِ الْإِجَازَةَ لَهُ -سَلَّمَ اللَّهُ تَعَالَى- فِيهَا صَحَّحْتُ لَدِي رَوَايَتَهُ وَثَبَتَ عِنْدِي دَرَايَتُهُ مِنْ كُتُبِ الْأَخْبَارِ وَمُصَنَّفَاتِ عُلَمَائِنَا الْأَبْرَارِ بِأَسَانِيدِي إِلَى مُصَنِّفَيْهَا -نُورَ اللَّهُ تَعَالَى مِرَاقِدَهُمْ، وَأَعْلَى فِي الْخُلْدِ مَقَاعِدَهُمْ-، وَحَيْثُ كَانَ أَهْلًا لِذَلِكَ -سَلَكَ اللَّهُ تَعَالَى بِنَاوِهِ أَحْسَنَ الْمَسَالِكِ- سَارَعْتُ إِلَى إِنْجَاحِ طَلَبَتِهِ، وَإِجَابَةِ مَسْأَلَتِهِ.

فَأَقُولُ: إِنَّ طُرُقِي إِلَى تِلْكَ الْأَصُولِ وَالْمُصَنَّفَاتِ مُتَعَدِّدَةٌ مُتَكَثِّرَةٌ، وَبِكَثْرَةِ الْوَسَائِلِ صَارَتْ وَاسِعَةٌ مُنْتَشِرَةٌ، إِلَّا أَنَّهُ «لَا يَسْقُطُ الْمَيَسُورُ بِالْمَعْسُورِ»، كَمَا هُوَ الْمَثَلُ الدَّائِرُ الْمَشْهُورُ.

[الطريق الأول: الشيخ حسين الماحوزي]

فَمِنْهَا: مَا أَخْبَرَنِي بِهِ قِرَاءَةً وَسَمَاعًا وَإِجَازَةً شَيْخُنَا الْأَجَلِ، وَأُسْتَاذُنَا الْأَفْضَلَ، الشَّيْخَ الْعَالِمَ الْفَقِيهَ، الْأَجْمَدَ الْأَفْخَرَ، «الشَّيْخَ حُسَيْنَ ابْنِ الشَّيْخِ مُحَمَّدِ بْنِ جَعْفَرِ الْمَاخُوزِيِّ الْبَحْرَانِيِّ» -نُورَ اللَّهُ تَعَالَى مُضْجِعَهُ-.

عَنْ: شَيْخِهِ عَلَامَةِ الزَّمَانِ، وَنَادِرَةِ الْأَوَانِ، «الشَّيْخِ سَلِيمَانَ ابْنَ الشَّيْخِ عَبْدِ اللَّهِ الْمَاخُوزِيِّ الْبَحْرَانِيِّ» -أَفَاضَ اللَّهُ تَعَالَى عَلَى جَدِّهِ شَايِبِ جُودِهِ الرَّبَّانِيِّ-.

عَنْ: شَيْخِهِ عُمْدَةِ الْمُجْتَهِدِينَ، وَقُدْوَةِ الْمُحَقِّقِينَ، «الشَّيْخِ سَلِيمَانَ بْنِ عَلِيٍّ

الشاخوري البحراني».

عن: شيخه قُدوة المُحدِّثين، وجمال السَّالِكين، «الشيخ علي بن سليمان القَدَمي البحراني».

عن: شيخه بل شيخ الكلِّ في الكلِّ «بهاء المِلَّة والحقِّ والدِّين محمَّد».

عن: والده الفقيه النَّبِيَّ السَّعيد «الشيخ حسين بن عبدالصمد الحارثي العاملي».

عن: شيخه بل شيخ الإسلام، ومرجع الخاص والعام في جميع العلوم والأحكام، مُمَهِّد قواعد المباني، زين المِلَّة والحقِّ والدِّين، المدعو بـ «الشهيد الثاني» - قَدَّسَ اللهُ تعالى أرواحهم وطَيَّبَ مواضعهم -.

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: شيخنا «الشيخ سليمان بن الشيخ عبدالله» المتقدِّم.

عن: الشيخ العالم العلامة، والفاضل المدقِّق الفهَّامة، الأجدد الأوحد، «الشيخ أحمد ابن الشيخ محمَّد بن يوسف المَقَابِي البحراني».

عن: «والده» المذكور.

عن: «الشيخ علي بن سليمان القَدَمي» المتقدِّم، إلى آخر ما تقدَّم.

[طريق آخر للشيخ أحمد المَقَابِي]

(حيلولة):

وعن: «الشيخ أحمد» المذكور.

عن: السيِّد المحقِّق «السيِّد محمَّد مؤمن الإسترآبادي» - صاحب كتاب الرَّجعة -.

عن: السيّد الثقة، المعتمد الأمين، «السيد نور الدين».

عن: أخويه العلّامين العلّامتين، والمحقّقين المدقّقين، أحدهما لأبيه وهو السيّد السند «السيد محمد» - صاحب المدارك -، والآخر لأمه وهو المحقّق «الشيخ حسن» - صاحب المعالم والمنتقى -.

عن: جماعة من مشايخها:

منهم: السيّد البهي «السيد علي بن أبي الحسن» - والد السيّد محمد والسيد نور الدين المذكورين -.

ومنهم: «الشيخ حسين بن عبد الصمد».

عن: شيخنا «الشهيد الثاني»، - عطر الله مراقدهم، وأعلى مقاعدهم -.

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: شيخنا «سليمان بن عبد الله» المتقدّم.

عن: شيخنا غوّاص بحار الأنوار، ومستخرج لآلئ الأخبار، ناشر علوم الدين، ومشيد شريعة سيّد المرسلين، المقام الفاخر، الجامع مجامع المفاخر، المولى «محمد باقر بن محمد التقي» الشهير بـ «المجلسي».

عن: «والده» المذكور.

عن: شيخنا «البهائي»، إلى آخر ما تقدّم.

[طريق آخر للشيخ سليمان الماحوزي]

(حيلولة):

وعن: شيخنا «الشيخ سليمان بن علي» المتقدّم.

عن: الشيخ الفاضل، المحقّق المدقّق، «الشيخ أحمد ابن الشيخ محمّد بن علي بن يوسف البحراني».

عن: «الشيخ علي بن سليمان» المتقدّم إلى آخر ما تقدّم.

[طريق آخر للشيخ سليمان الماحوزي]

«حيلولة»:

وعن: «الشيخ سليمان بن علي» المتقدّم.

عن: الشيخين الجليدين، والفاضلين النبيلين:

«الشيخ صالح بن عبدالكريم البحراني» المتوطن في شيراز حتى مات فيها.

والشيخ «جعفر بن كمال الدين البحراني» المتوطن في حيدرآباد من ولاية الهند حتى مات بها.

عن: «السيد نور الدين ابن السيد علي بن أبي الحسن» المتقدّم، إلى آخر ما تقدّم.

[طريق آخر للشيخ أحمد المقاببي]

«حيلولة»:

وعن: «الشيخ أحمد ابن الشيخ محمّد بن يوسف» المتقدّم.

عن: شيخنا «محمّد باقر المجلسي»، إلى آخر ما تقدّم.

[الطريق الثاني: الشيخ عبدالله ابن الشيخ علي البلادي]

ومنها: ما أخبرني به سماعاً وإجازة شيخنا الأجل الأكمل، الأواه الألمي، «الشيخ عبدالله ابن الشيخ علي البلادي البحراني».

عن: شيخه العلامة «الشيخ سليمان بن عبدالله الماحوزي» المتقدّم، إلى آخر ما تقدّم من طرق الشيخ سليمان المذكور.

[طريق آخر للشيخ عبدالله البلادي]

«حيلولة»:

وعن: «الشيخ عبدالله» المذكور.

عن: شيخه الأجلّ البهي المؤتمن «الشيخ علي ابن الشيخ حسن البلادي البحراني».
عن: الشيخ الفقيه الأوحّد ذي المناقب والمحامد «الشيخ محمّد بن ماجد الماحوزي البحراني».

عن: شيخنا «محمّد باقر المجلسي»، إلى آخر ما تقدّم.

[طريق آخر للشيخ عبدالله البلادي]

«حيلولة»:

وعن: «الشيخ عبدالله» المذكور.

عن: «الشيخ محمود بن عبد السلام المعني البحراني».
عن: السيّد المحدث «السيّد هاشم ابن السيّد إسماعيل بن عبد الجواد الكتكاني البحراني».

عن: الشيخ الورع، الزاهد العابد، «الشيخ فخر الدّين بن طريح النجفي»
-صاحب كتاب مجمع البحرين-.

عن: العالم الفاضل، النّقي التّقي، «الشيخ محمّد بن جابر النجفي».

عن: «الشيخ محمود بن حسام الدّين الجزائري».

عن: «شيخنا البهائي»، إلى آخر ما تقدّم.

[طريق آخر للشيخ محمود المعني]

«حيلولة»:

وعن: «الشيخ محمود البحراني».

عن: الشيخ المحدث «الشيخ محمد بن الحسن الحرّ العاملي» -صاحب كتاب الوسائل وغيره-.

عن: الشيخ الثقة الأمين «الشيخ زين الدين ابن الشيخ محمد ابن الشيخ حسن ابن شيخنا الشهيد الثاني».

عن: «أبيه».

عن: «جدّه»، إلى آخر ما تقدّم.

[طريق آخر للشيخ محمود المعني]

«حيلولة»:

وعن: «الشيخ محمود» المذكور.

عن: الشيخ الفقيه، المحدث الصالح، «الشيخ سليمان بن صالح الدّرازي البحراني» -وكان هذا الشيخ عمّ جدّي الشيخ إبراهيم ابن الحاج أحمد بن صالح-.

عن: «الشيخ علي سليمان القدي» المتقدّم، إلى آخر ما تقدّم.

[الطريق الثالث: السيّد عبدالله البلادي]

ومنها: ما رويته إجازة عن أخي بالمؤاخاة الإيمانيّة، وخليلي بالمصافاة الرّبانيّة، السيّد النّقي النّقي، الورع الأوّاه، «السيّد عبدالله ابن المرحوم السيّد علوي البلادي».

عن: «والدي» المقدّس المبرور، خدين الولدان والخور، المحقّق المدقّق -قدّس الله

نفسه وطيبَ رسمه -.

وقد كان توفي **ثلاثين** ولم يتفق لي أخذ الإجازة منه؛ لصغر سنِّي يومئذ، وقد قرأتُ عليه علم النحو والتصريف والمعاني والبيان، ثم نَزَلَ ببلاد البحرين ما نَزَلَ من حوادثِ الدهر، وأخذ الخوارج لها، وقُتِلَ مَنْ قُتِلَ فيها، ونُهَبَ الأموال، حتى فررنا إلى القطيف عِراءَ حُفَاة، فتَوَقَّيْ - قُدَّسَ سِرُّه - في بلاد القطيف للسنة الحادية والثلاثين والمائة والألف، وله يومئذ من العمر ثلاث وأربعون سنة.

عن: شيخه العلامة «الشيخ سليمان بن عبدالله الماحوزي» المُتَقَدِّم، إلى آخر ما تَقَدَّمَ.

[طريق آخر للسيد عبدالله البلادي]

«حيلولة»:

وعن: أخي «السيد عبدالله» المذكور.

عن: الشيخ المحدث الصالح «الشيخ عبدالله بن صالح الساهيجي البحراني».

عن: شيخه «الشيخ سليمان بن عبدالله» المُتَقَدِّم، إلى آخر ما تَقَدَّمَ.

[طريق آخر للسيد عبدالله البلادي]

«حيلولة»:

وعن: أخي «السيد عبدالله» المذكور.

عن: الشيخ العالم الفاضل «الشيخ أحمد بن إسماعيل الجزائري» المُجاوِر بالنَّجَف الأشرف حيًّا وميتًا.

عن: جملة من مشايخه الذين صرَّح بهم في إجازته لابنه الفاضل «الشيخ محمَّد» -سَلَّمَهُ اللهُ- بطُرُقِهِ المذكورة ثَمَّة.

ومنها: ما رواه قراءةً وسماعاً عن شيخه الأجلِّ الفاضل الأكمل «الشيخ حسن»

- ولد العالم العلامة الشيخ عبد علي الخمايسي النجفي -.

عن: «والده» المزبور.

عن: الشيخ الأجلّ «الشيخ محمّد ابن الشيخ السّعيد الرّشيد جابر».

عن: «والده».

عن الشيخ الكبير الأعلام «الشيخ عبد النبي بن سعد الجزائري».

عن: السيّد الأفاضل الأوحد «السيّد محمّد» - صاحب المدارك-، إلى آخر ما تقدّم.

[الطريق الرابع: الملا رفيعا الجيلاني]

ومنها: ما رويته إجازة عن الفاضل المولى «محمّد بن فرج»^(١) الشهير بـ «ملا رفيعا» المجاور بالمشهد المقدّس الرّضوي حيّا وميتًا.

عن: شيخه «العلامة المجلسي» المتقدّم.

وهذه الطريق أعلى طرّقي لقلة الوسائط فيها.

[طريق آخر للعلامة المجلسي]

«حيلولة»:

وعن: شيخنا «المجلسي».

عن: عدّة من مشايخه منهم:

«والده».

و«المحدّث الكاشاني» - صاحب الوافي وغيره -.

والمولى «محمّد صالح» - صاحب الشّرح المشهور على أصول الكليني -.

والمولى «خليل بن غازي القزويني».

كلّهم عن: «الشيخ البهائي».

(١) كذا، تقدم ذكره بعنوان «فرخ».

[طريق آخر للمحدث الكاشاني]

«حيلولة»:

وعن: «المحدث الكاشاني».

عن: السيّد المحقّق المدقّق المحدث «السيّد ماجد الجدهفصي البحراني» المقبور الآن في شيراز في مشهد السيّد أحمد ابن الإمام الكاظم -عليهما السلام- المشهور بـ«شاه جراح».

عن: «الشيخ البهائي».

وبالإسناد ما ذكر وما لم يذكر، عن: شيخنا «الشهيد الثاني».

عن: عدّة من مشايخه أعلاها سندًا كما ذكره في إجازته الكبيرة المشهورة عن شيخه الأعظم الجليل الفاضل العابد الزاهد «نور الدّين علي بن عبد العالي الميسي».

عن: شيخه الإمام السّعيد ابن عمّ الشّهد «شمس الدّين محمّد بن محمّد بن داوود» الشهير بـ«ابن المؤذن الجزيني».

عن: «الشيخ ضياء الدّين».

عن: والده الشّهد السّعيد «الشيخ محمد بن مكّي العاملي» -قدّس الله تعالى نفوسهم، وطيب رُؤوسهم-.

[طريق آخر للشهيد الثاني]

«حيلولة»:

وعن: شيخنا «الشّهد الثاني».

عن: الشيخ الجليل «جمال الدّين أحمد بن الشيخ شمس الدّين محمّد بن خاتون».

عن: أفضل المتأخرين، وأكمل المتبحرين، نُورِ المِلَّةِ والدِّينِ «علي بن عبد العالي الكركي العاملي».

عن: الشيخ الورع الجليل «الشيخ علي بن هلال الجزائري».

عن: الشيخ العالم العابد «جمال الدين أحمد بن فهد الحلي».

عن: الشيخ «زين الدين علي بن الخازن».

عن: شيخه «المقداد السيوري».

عن: شيخنا «الشَّهيد الأول».

وبما ذكر من الطرق وما لم يُذكر، عن: شيخنا «الشَّهيد الأول».

عن: عدَّة من مشايخه:

منهم: «أبو طالب فخر المحققين محمَّد» ابن شيخنا العلامة.

ومنهم: السَّيدان الجليان، والفاضلان النيلان، «عميد الدين وأخوه ضياء الدين ابنا عبد المطلب بن أبي الفوارس».

ومنهم: السَّيد العلامة «السَّيد محمَّد بن القاسم بن معية».

والسَّيد الجليل «ابن زهرة الحلبي».

والسَّيد الكبير «نجم الدين مهنا بن سنان المدني».

و«قطب الدين الرازي».

كلهم عن: آية الله في المشارق والمغارب، جمال المِلَّةِ والدِّينِ، «أبي منصور الحسن بن يوسف بن المطهر» الشهير بـ«العلامة» -أجزَلَ اللهُ تعالى إكرامهم وإكرامه-.

وبما ذكر من هذه الطُّرُق وما لم يُذكر، عن: شيخنا «العلامة».

عن: جملة من مشايخه:

منهم: «والده».

ومنهم: المُحقِّق «نجم الدِّين جعفر بن سعيد» - صاحب الشرائع والمعتبر -.

ومنهم: العلامة الفيلسوف «الشيخ ميثم بن علي بن ميثم البحراني» - صاحب الشُّروح الثلاثة على كتاب نهج البلاغة -.

ومنهم: الأخواجه^(١) نصير الحقِّ والدِّين «محمَّد بن محمَّد الحسن الطوسي».

ومنهم: السَّيِّدان الفاضلان، التَّقَّيان الزَّاهدان، «رضي الدِّين علي بن طاووس»، وأخوه «جمال الدِّين أحمد بن طاووس».

ومنهم: الفاضل «يحيى بن سعيد» - صاحب الجامع -.

ومنهم: «الشيخ مفيد الدِّين محمَّد بن جهيم».

ولكلِّ من هؤلاء طُرُق عديدة إلى أصحاب الأصول وأصحاب المُصنَّفات مِنَ الخاصَّة والعامة.

ومنها عن: «الشيخ نجم الدِّين جعفر بن سعيد».

عن: «الشيخ نجيب الدِّين محمَّد بن نما».

عن: الشيخ الفقيه «محمَّد بن إدريس العجلي الحلي».

عن: «الشيخ عربي بن مسافر».

عن: شيخه «إلياس بن هشام الحائري».

عن: شيخه «أبي علي».

(١) كذا في الأصل.

عن: والده شيخ الطائفة الحقة، ورئيس الفرقة الموحدة، «محمد بن الحسن الطوسي»
-روح الله مراحهم، وقدس أشباحهم-.

[طريق آخر للشيخ ميثم البحراني]

«حيلولة»:

وعن: «الشيخ ميثم البحراني».

عن: شيخه «الشيخ علي بن سليمان السراوي البحراني».

عن: «الشيخ نجيب الدين محمد السوراي».

عن: «الشيخ هبة الله بن رطبة».

عن: «الشيخ أبي علي».

عن: «والده» المذكور.

[طريق آخر للسيد بن أبي طاوس]

«حيلولة»:

وعن: «السيد بن أبي طاوس» المتقدمين.

عن: «الشيخ نجيب الدين محمد السوراي»، إلى آخر السند المتقدم.

[طريق آخر للخواجه نصير الدين الطوسي]

«حيلولة»:

وعن: المحقق الأخواجه^(١) «نصير الدين الطوسي».

عن: والده «محمد بن الحسن الطوسي».

(١) كذا في الأصل.

عن: السيّد الجليل «فضل الله الرّاوندي».

عن: «السيّد المجتبي ابن الدّاعي الحسني الحسيني».

عن: «الشيخ الطوسي».

ومأ ذكّر من الأسانيد وما لم يُذكر، عن: «شيخنا الطوسي».

عن: جُملة مشايخه في كُتب «الأخبار» و«الفهرست»، فلا يحتاج إلى الإطالة بذكرها.

وبطريق كلّ متأخر عمّن تقدّمه نروي كُتب ذلك المُتقدّم ومروياته ومسموعاته ومجازاته في كلّ طبقة طبقة ممّن صرّح به هنا ومّن لم يُصرّح به، كما اشتملت عليه الإجازات المبسوطة لأصحابنا - رضوان الله عليهم -.

وقد أجزت له - أدام الله عُلاه، وكثّر في الفرقة النّاجية شرواه - أن يروي عنيّ ذلك كيف شاء وأحب لمن أراد وطلب، مشروطاً عليه ما اشترطه عليّ مشايخي من الأخذ بذيل الاحتياط في العلم والعمل؛ لينجو إن شاء الله تعالى من الخطأ والخلل.

وقد أجزت له أيضاً أن يروي عنيّ كلّ ما برز مني في قالب التّأليف وجرى به قلمي في التصنيف من كُتب ورسائل وحواشٍ وقوِّدٍ وأجوبة مسائل، مُلتبساً منه - سلّمه الله تعالى - الإمداد لي بصالح الدّعوات في الحياة وبعد الممات.

وكتب يمينه الدّائرة، أعطاه الله تعالى كتابه بها في الآخرة، الفقير إلى ربه الكريم «يوسف بن أحمد بن إبراهيم البحراني»، حامداً مُصلياً مُسلياً مُستغفراً.

باليوم السّادس والعشرين من شهر ربيع المولود، من السّنة السّابعة والسّبعين من المائة والألف.

والحمد لله، وصلى الله على محمّد وآله.

[٢٦ / ربيع الاول / سنة ١١٧٧]

[٣] إجازة الشيخ يوسف آل عصفور البحراني «صاحب الحقائق»

للمولى محمد علي بن محمد رضا المازندراني

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، وصلى الله على خير خلقه محمد وآله الطاهرين.

أما بعد، فيقول المفتقر إلى ربه الكريم «يوسف بن أحمد بن إبراهيم البحراني»، ملكه الله نواصي الأماني، وذلل له شوامس المعاني، قد إستجازني الأجل الألمي، والأكمل التقى، المولى «محمد علي ابن المرحوم ملا محمد رضا المازندراني» -أصلح الله تعالى أحواله، وبلغه من الدارين آماله- في العمل بما اشتملت عليه هذه الرسالة^(١) من الأحكام الشرعية، مما ظهر لي سبيله ووضح لدي دليله من النصوص المعصومية. فأجزت له -أدام الله أيامه وضاعفت أعوامه- العمل بذلك كيف شاء وأحب، والإذن لمن رغب وطلب من المؤمنين الطالبين والإخوان في الدين.

بل أجزت له العمل بما وقع بيده من جملة كتبي ومصنفاتي، ولجميع الإخوان المؤمنين.

وكتب مؤلف الرسالة المذكورة بيمينه الدائرة، أعطاه الله كتابه بها في الآخرة، بتاريخ اليوم السادس والعشرين من شهر شوال -ختم بالخير والإقبال- من السنة التاسعة والسبعين بعد المائة والألف من الهجرة المحمدية، على مهاجرها وآله أفضل الصلاة والسلام والتحية، في الأرض المقدسة «كربلاء العلّية»، على مشرفها أفضل صلوات العلّية، حامداً مُصلّياً مُسْلِماً مُستغفِراً، آمين آمين.

[٢٦/ شوال/ ١١٧٩]

(١) أي الرسالة الصلّاتية للمُجيز.

صور المخطوطات المعتمدة في تحقيق نصوص الإجازات

[illegible]

کتابخانہ عمومی آیت اللہ العظمی

هو عشي زجفی - قم

الإجازة الثانية

بسم الله الرحمن الرحيم الحمد لله الذي جعلنا من أهل الرواية ونور قلبنا بأوامر أبيه وأمرنا لما
 سئل المرشد والهادي ونجا من الوقوع في مهاوي الزنج والعبادة وذلك لما سألنا الأحكام
 وفضلنا العالم المحلل والحام والعلو والسطوة من سجد الدف المين والمال المين
 والشيخ والمحقق لم يفرق بينه المانين والدين **المفيد** فيقول المعتبر
 من أئمتنا **الشيخ** المدرسي الخلد فلكل من علمنا ما هو الأمانة ونظام شؤون العامة حيث إن
 الأصل الأول والأصل الثاني الأخلاق الحميدة والتميز الحميدة والمزايا الحميدة التي هي الأصل
 أصلا من أجل ذلك المعتبر **الشيخ** المدرسي الخلد فلكل من علمنا ما هو الأمانة ونظام شؤون العامة حيث إن
 في تلك الحارة السنية وفاز من ذلك الخط الواضح والمصيب المكاثر وقد صرح في
 جملته في **الشيخ** المدرسي الخلد فلكل من علمنا ما هو الأمانة ونظام شؤون العامة حيث إن
 يتعلق بذلك العام وقد اتفق **الشيخ** الإجازة كسلة أمة فينا حتى ليبر بريته وتمت
 عهدي دراية من كتبنا ومصنفاتنا **الشيخ** المدرسي الخلد فلكل من علمنا ما هو الأمانة ونظام شؤون العامة حيث إن
 ما قدمه في تلك الحارة السنية وفاز من ذلك الخط الواضح والمصيب المكاثر وقد صرح في
 إلى الجاه طلبته واجابة مسئلة ما قولك في تلك الأصول والمصنفات المذكورة
 وكثر من الرضا صارت واسعة منتشرة لا تتركها بسقط المسور بالصور كما هو الحال في المشرق
فما ما اجزئته فآؤه وسلا واجازة سما الجبل فاستندنا لأفضل الشيخ العالم الفقيه
 الآخر **الشيخ** حسين بن الشيخ محمد جعفر الملاحزبي الجواني نور الله تعالى مفصلا في شرحه في المان وادارة
 الاوان **الشيخ** سليمان بن الفضل الملقب بـ **الشيخ** الجواني افاض الله تعالى في شرحه في المان وادارة
 شخصه المحدثين وقدوة المحققين **الشيخ** سليمان بن طاهر الملاحزبي الجواني عن شيخه في المان
 وجمال المالين **الشيخ** سليمان بن طاهر الملاحزبي الجواني عن شيخه في المان وجمال المالين
 مخرج من والده الفضل النسب **الشيخ** حسين بن عبد الصمد الحارثي العاملي عن شيخه في المان
 ومخرج الحارثي العام في جميع العلوم والأحكام مبدء قواعد المان في المان والحق والمذدق المبدء
 المان قدس الله تعالى ارواحهم وطبعتهم **ع** وعن **الشيخ** سليمان بن الشيخ عبد الله
 عن **الشيخ** العالم العلامة والفاضل المذدق العام المان **الشيخ** احمد بن الشيخ محمد بن يوسف
 الجواني عن والده المذكور عن **الشيخ** سليمان بن طاهر الملاحزبي الجواني عن شيخه في المان
 ٦

السنة السابعة / الجلد السابع / العدد الأول والثاني (٢٤، ٢٣)
 شهر شوال المعظم ١٤٤١هـ / حزيران ٢٠٢٠م

تراث كربلاء - مجلة فصلية محكمة

7人

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إنا أخذنا كربلاء، وذبحنا أهلها، وأخذنا أموالها، فالحمد لله رب العالمين، ولا نتعذر من ذلك، ونقول: (وَلِلْكَافِرِينَ أَمَثَالُهَا) (سورة محمد، آية عبدالرحمن بن قاسم عاصمي نجدي، الدرر السنية في الأجوبة النجدية، ج ٩، ص ٢٨٤. ١٩٩٥ ميلادي.
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1. Futuh al-Buldan Bilazari, p. 453.
٢. اطلبوا العلم ولو بالصين. وسائل الشيعة، ج ٢٧، ص: ٢٧.
٣. اطلبوا العلم من المهد إلى اللحد. نهج الفصاحه، ص ٢١٨.
٤. اطلبوا العلم ولو بالصين. وسائل الشيعة، ج ٢٧، ص: ٢٧.
٥. الحكمة ضالة المؤمن يأخذها ممن سمعها، نهج الفصاحه، ص ٦١٨.
6. Al-Kafi, vol. 1, p. 34.
7. Bihar al-Anwar, vol. 1, p. 184.
٨. خَرَجَ رَسُولُ اللَّهِ ﷺ فَإِذَا فِي الْمَسْجِدِ مَجْلِسَانِ مَجْلِسٌ يَتَفَقَّهُونَ وَ مَجْلِسٌ يَدْعُونَ اللَّهَ وَيَسْأَلُونَهُ فَقَالَ كَلَّا الْمَجْلِسَيْنِ إِلَى خَيْرٍ أَمَّا هَؤُلَاءِ فَيَدْعُونَ اللَّهَ وَ أَمَّا هَؤُلَاءِ فَيَتَعَلَّمُونَ وَ يَفْقَهُونَ الْجَاهِلَ هَؤُلَاءِ أَفْضَلُ بِالْتَّعْلِيمِ أُرْسِلْتُ ثُمَّ قَعَدَ مَعَهُمْ. بحار الأنوار (ط - بيروت)، ج ١، ص: ٢٠٦.
٩. علم النافع.
10. Wasa'il al-Shi'a, vol. 27, p. 51.
- شَهِدْتُ أَبَا عَبْدِ اللَّهِ ﷺ فِي مَسْجِدِ الْخَيْفِ وَ هُوَ فِي حَلْقَةٍ فِيهَا نَحْوُ مِائَتَيْنِ رَجُلٍ
11. Al-amali(Saduq), p. 78.
12. Al-amali(Saduq), p. 228.
13. Al-amali(Saduq), p. 504.
14. Al-Amali(Saduq), p. 590.
١٥. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنَسِينَ لِحَدِيثٍ
16. The Qur'an,(Ahzab) 33:53.
17. Al-Kafi, vol. 6, 449. & vol. 6, p. 487
18. Amali(Mufid), p. 1.
19. 'Oyun al-'anba'(ibn abi Asib'eh), vol. 1, p. 441.
20. Tarikhe Amuzesh dar Islam, p. 87.

Najaf caused the school of Karbala to lose its pivotal role in Shi'a seminaries. However, there is a hope that, after the fall of Saddam's dictatorial regime, and the residence of a lot of students of seminaries beside the shrine of Imam Al-Hussein(A.S.) this school regains its high ranking status among the Shi'a seminaries.

Conclusion

In conclusion, the teachings of Qur'an and the Prophet of Islam are the guidelines of the establishment of institutions that developed through the course of history. These institutions are the manifestations of instructions and encouragements of the Prophets and Imams in Islamic civilization. Different cities in various ages became the main centers for knowledge.

The school of Karbala possessed its highly important status after the Akhbari trend when Wahid Al-Bahbahani resistance against the Akhbari dogmatism. Writing hundreds of books, training numerous scholars who played leading roles in other seminaries, strategic and thoughtful decisions in vital times against the invaders (like at the time of Mongols and Fatwa against colonial invaders) and many other worthy outcomes are the results of centuries of scholarly activities in this city. The School of Karbala played a crucial role at the colonial times, not only for the people of Iraq but also the people of Iran benefited from the leadership of religious leaders who settled in this seminary.

The city of Karbala in the last centuries suffered from several invasions including the invasion by Ottoman governors, Wahhabi fanatics and tough pressure by Ba'th party Saddam Hussein, who in 1970s expelled many Shi'a scholars (mostly originally Iranians) who had to move to Iran. All these troubles, as well as the fact that many great Shi'a scholars in recent centering preferred to be the residence of

the occupation of Iraq. In Karbala, Sheikh Mohammed Ridha, son of Mirza Mohammad Taqi Al-Shirazi, created an organization called the "Islamic Community", which was attended by prominent clerics such as Sayyed Hibat Al-Din Al-Shahristani, Abdul Karim Awad, Hussein Al-Qhizwini and others. The group's goal was to combat British tutelage and liberate Iraq. They were planning to take over Iraq under the leadership of the Muslim kingdom after independence. It was not long before the Islamic Community began to operate, and England decided to arrest and deport its active members, arresting six of its leaders and detaining them. There, he was sent to Baghdad to be exiled to India. After this incident, Mirza Al-Shirazi wrote a letter to Arnold Wilson, the British ruler of Iraq, demanding their release. In response, Wilson justified their deportation. When his letter to Mirza became very depressing, announcing that he would migrate to Iran to issue the jihad fatwa against the United Kingdom, the consequence was the release of arrested people in couple of weeks.⁽³⁷⁾

Reasons such as the residence of great scholars in Najaf, such as Imam Al-Khomeini - at the time of exile and powerful authority of Iran - and Ayatollah Ali Al-Khoe'i; the increasing Iranian political activity; the increasing Ba'athist pressure on Shirazis in Karbala; and the deport of the late Ayatollah Sayyed Mohammad Al-Shirazi from Iraq led to gradual marginalization of the seminary of Karbala, compared to the main Shia cities like Qum and Najaf.

Riyadh), who miraculously was saved of this attack. after the Wahabis' attack. He attempted to restore order in the city.⁽³⁶⁾

2. Another calamity of Karbala was the conflicts between Karbala residents and the Sunni state of the Ottoman religion in Baghdad culminated in the uprising and massacre of Shiites, forcing many Taliban to leave Karbala and move to a safer environment in Najaf.

The story of the massacre at Karbala in 1258/1842 was that the Ottoman government decided to send Ali Ridha Pasha to Karbala with three thousand troops to force people to pay more taxes. They besieged the city, but the siege did not lead to the attack, and Ali Ridha Pasha returned to Baghdad without success. The Ottoman government realized that Ali Ridha Pasha would not be able to do that, so they replaced Muhammad Najib Pasha, formerly Governor of Damascus and known as a violent governor.

The city was sieged for 20 days and at the same time was targeted with heavy artillery. Finally, on November 13, the Ottoman troops entered the city by opening a door on the eastern side of the city wall, committing a great crime. The house of Sayyed Kadhim Al-Rashti was not attacked, but the shrines were attacked and insulted and parts of them were destroyed and their valuables were looted.

Najib Pasha entered Karbala on the eighteenth of this year and massacred some 4,000 Shi'a people. Soldiers, riding on the compound, entered the courtyard. The brutal and abusive behavior of the Pasha's soldiers made people call him Yazid Pasha.

Karbala gradually became the center of the Shiite struggle against

began to invade Iraq and its holy cities. These attacks lasted about ten years. Sayyed Mohsen Amin reports that Sayyed Mohammed Muja-hid moved to Kadhimyyah due to the attack of Wahhabis. Wahhabis are not ashamed of that and one of their answers to the question of attacking to this holy city says that “you said that we attacked Karbala, Yes we did that and slaughtered their people and seized their properties, thanks to God and we do not apologize for that and we say that infidels must suffer that”.⁽³⁴⁾

Some reports accounts the number of casualties 150000. It is stated that they shed blood in the streets of Karbala. In 1217 AH, they raided the city of Ta’if with numerous troops and besieged the city in the month of the following year, then seizing it all and killing its inhabitants.

It is reported that on 1216 onwards (about ten years after the death of Muhammad ibn Abd Al-Wahhab), the Wahhabis attacked Karbala and Najaf several times in order to gain trophy and ostensibly to disseminate monotheism. People were to visit Najaf due to the pilgrimage of Ali(P.B.U.H.) and Wahhbis seized this opportunity to launch a surprise attack on Karbala, destroyed the city wall and entered the city. Thousands of people were killed in the streets and in bazaars and looted whatever they found on their way. They attacked the shrine of Imam Al-Hussein(AS), which had a large population, and destroyed it and took away all the jewelry and supplies.⁽³⁵⁾

Building a solid wall around Karbala is one of the social activities of the Marja’iat of Sayyed Ali bin Mohammad Tabataba’i (author of

Mirza Mohammad Taqi A-Ha'iri Al-Shirazi who inherited the authority of Sayyed Al-Yazdi, raised the slogan of resistance from Karbala and moved from Samerra to Karbala with the glorious welcome of the people of this city.

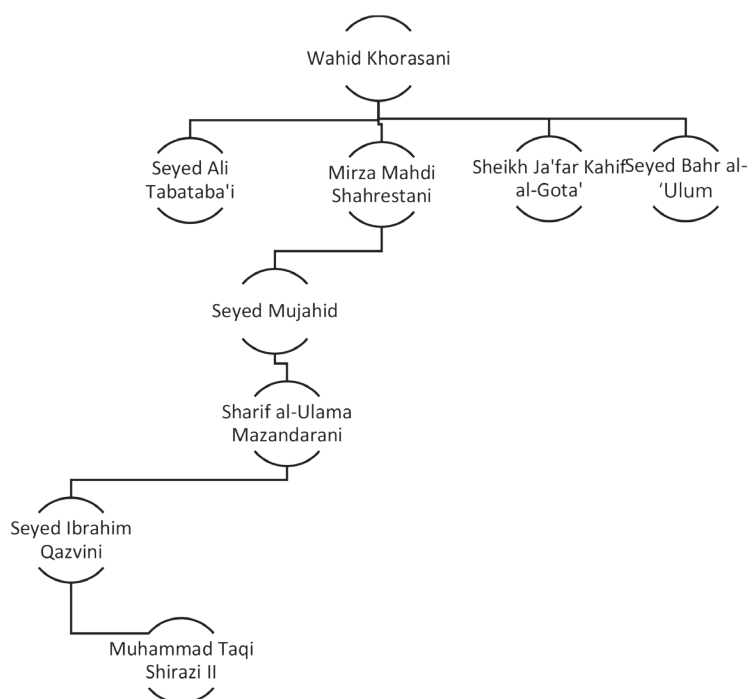
However, an examination of settlement patterns in the 'Atabat (The Holy Shrines) during the 19th century confirms the fact that the site of the major learning center for Persians shifted from Karbala to Najaf. Out of 293 Persian scholars who settled in the 'Atabat (The Holy Shrines), 178 settled in Najaf while 115 settled in Karbala. Of the scholars studying during the first half of the century, 49 settled in Karbala, compared with 47 in Najaf. As for those who studied during the second part of the century, only 66 had settled in Karbala while 131 settled in Najaf. The growth rate over the course of the century in Karbala was 34.7% compared with 179% in Najaf. To sum up, whereas the increase in the number of ulama in Najaf was slightly higher than that of the Persian group as a whole (which amounted to 163%), the increase in Karbala was significantly lower, amounting to only 34.6%.⁽³³⁾

Beside the rise of Baa'th Party and, and before that, two main calamities are outstanding among the reasons that caused troubles for the students of Karbala:

1. The first is the invasion of Saudi Wahhabis to this city in 1216 AH. Wahhabis, at the behest of Abdulaziz bin Mohammed and under the command of his son Saud bin Abdulaziz, conquered Najd and Riyadh and then Riyadh became the capital of Saud family. Later they

Sheikh Mohammed Taqi Al-Shirazi(d.1338AH) known as Shirazi II the seminary of Karbala gained more prosperity. Mirza II's historic fatwa against the British and demands for Iraqi independence, political rights, and the expulsion of foreign colonialism drew everyone's attention to the city and seminary of Karbala.

Mirza Mahdi Al-Shirazi passed away in 1380 A.H., and his son Mirza Mohammad Al-Shirazi sat on the teaching chair of his father. This seminary continued its brilliant path until the arise of Ba'ath Party in Iraq and like other spheres Shi'a academic centers ended in stagnation. At this time, many Iranian scholars in Iraq also had to move to Iran. The rise of the Ba'ath Party in Iraq can be described as the start of a strong anti-Shiite movement in the new century in Iraq.



(author of Miftah Al-Kiramah), Mirza Abulqasim Al-Qummi (author of Qawanin), Mir Sayyed Ali Tabatab'i (author of Riyaz Al-Masa'il). His son in law Sayyed Ali (author of Riyaz Al-Masa'il) and his grandchild Sayyed Mujahid (d. 1242 AH) were also among the important figures: Sayyed Mujahid issued the Fatwa against the invasion of Russian troops to Iran.

He trained thousands of religious scholars to teach in the seminaries of Iraq and Iran. Most importantly, he dispatched scholars like Sayyed Bahr Al-U'lum and Sheikh Jafar Kashif Al-Ghita' to Najaf; Sheikh Ibrahim Al-Karbasi and Sayyed Mohammad Baqir Al-Isfahani to Isfahan; Mirza Abolghasim Al-Qummi (author of Qawanin) to Qum; Sheikh Ahmad Al-Naraqi to Kashan; Mirza Mahdi Al-Khorasani to Mashhad; Sheikh Asadollah Al-Kadhim (author of Maqabis) to Kadhimyyah after him his great students Mirza Mahdi Al-Shahrastani and Sayyed Al-Tabataba'i, followed his path and they were followed by Sayyed Mujahid (d. 1242 AH).

The most important role of this city in socio-political life of Shi'a Islamic world can be seen in the fatwa of Muhammad Taqi Al-Shirazi, which led to a movement known as "Tobacco Protest". Al-Shirazi for a while moved to Karbala and resided in this city.

After Sayyed Mujahid, Sharif l-Ulama' Mazandarani succeeded him, and he was followed by Sayyed Ibrahim Al-Qizwini (d. 1262 AH), author of Dhawabit, and Sheikh Mohammed Saleh Al-Barqa'i Al-Ha'iri (d. 1271 AH) who had migrated from Qizwin to Karbala conducted the seminary of Karbala. After him there was a short period of stagnation in this seminary but shortly after during the time of

stance as Akhbaries.⁽³²⁾

He agrees with the most important ideas of Akhbarism. Still his book is different from “Wasa’il Al-Shi’a” of “Al-Hur Al-Amili” which only mentions the mentioning the hadith without adding so much argument and discussions.

Therefore, one of the most important events in the history of Karbala seminary was the debate between the Usulism and Akhbarism. The appearance of the Akhbarism movement and the dispute arisen between those for and against it was one of the crucial events that took place in the history of Islamic Shi’a seminaries that greatly affected the Karbala seminary.

The demise of Al-Bahbahani in 1205 AH is coincided with the emergence of Qajars in Iran. Many of the clerics came back to Iran since they had declared the Shi’a faith as an official religion in Iran. Due due to the fact that Qajars had no blood relations with the Imam they needed support and legitimacy by the approval of Ulama, and clerics also needed political and economic support of the government.

III. After Al-Bahbahani and Al-Bahrani

The glorious period and golden age of this area was during the intellectual movement of Mohammad Baqer Wahid Al-Bahbahani (d.1205 AH), who with the death of Sheikh Yusuf Al-Bahbahani(1186AH) established a new school of Ahl al-Bayt. After Wahid Al-Bahbahani (d. 1205) his children and students became important figures in the Shi’a seminaries.

Among them are Mulla Mehdi and Ahmad Al-Naraqi, Sayyed Muhammad Mehdi Bahr al-‘Ulum, Sayyed Muhammd Jawad Al-Amili

or indirectly were his disciples.

The fall of the Safavid dynasty launched a chaotic period for Iran benefited the two 'Atabat (Holy Shrines of Najaf and Karbala). Because both the Sunni Afghans and Nader Shah(d. 1747) persecuted the religious scholars, and because conditions in Iran were rapidly worsening, particularly during the interregnums of 1722 until 1747, there was a massive migration of religious scholars from Iran to the Holy Shrines of Najaf and Karbala and India. While Shi'i learning in Iran declined, the flow of Iranian religious scholars to the Holy Shrines of Najaf and Karbala resulted in those cities emerging as the leading Shi'i centers of learning in the 18th century.⁽³¹⁾

At this time, most of the Iranian immigrants were Akhbaris, so the students of Karbala were divided into two branches. Akhbaries headed by Sheikh Yusuf Al-Bahrani(who was a moderate Akhbari) and Usuli led by Wahid Al-Bahbahani that eventually won this dispute.

Sheikh Yusuf Al-Bahrani was among the Ahkbari scholars who finally moved to Iraq, and resided in Karbala and faced disagreement and debates with Wahid Al-Bahbahani.

Usuli school developed in the seminary and became most dominant Shi'a seminary in the world that present an Akhbari approach to fiqh issues.

"Al-Hada'iq Al-Nadhirah" is one of outstanding works in Shi'a Fiqh written by Shaikh Yusuf Al-Bahrani. Al-Bahrani is one of the most prominent Akhbari defenders among the last group of this trend that contacts and debates with Usuli sscholars. These debates him to be somehow moderate Akhbari. In the issues of extrapolating rules from Qur'an, Ijma'(consensus) and 'Aql(Intellect) he held the same

Abdullah ibn Jafar Al-Himyari is one of the students and companions of Imam Al-Hadi(AS) and Imam Al-Hassan Al-Askari(AS) and is among the first who trained disciples in the city of Karbala. According to Sheikh Al-Tusi, Abdullah bin Jafar Al-Himyari had seventeen books, one of which has reached us.

In addition, many of the scholars before Wahid Al-Bahbahani chose to reside in this city and made the first foundation of seminary schools Ibn Fahd Al-Hilli(d. 841 AH), Ibrahim Al-Kaf'ami(d. 895 AH), Seyed Nasrullah Al-Ha'iri(d. 1167) are on the top of these scholars.

Sayad ibn Tawous is another prominent Shi'a scholar who has spent three years of his education in the Karbala. Also After the decline of the Hilla school, the Shi'a scholars returned to Karbala in the ninth century AH, when Sheikh Ahmad bin Fahd Al-Hilli took over teaching at the Karbala seminary. Ibn Fahd Al-Hilli is one of the students of Fazel Miqad.

II. Development and Growth

Traveling for the sake of learning had always been extolled in the Islamic tradition. However, from the 1148/1722 Afghan invasion of Iran onward, the 'Atabat (Holy Shrines) were important centers of learning for the Shi'i world. This is the turning point of seminary of Karbala that after the fall of Isfahan and collapse of Safavid government many scholars moved to Karbala. This time is the golden era of the school of Karbala.

Seyed Nasrullah Al-Ha'iri known as Mudaris Al-Taff is the prominent figure of this time that most of the scholars of Karbala directly

1. The school of Sardar Hasan Khan
2. The school of Sadr A'azam Nuri
3. The school of Al-Hindiyah
4. The school of Bad Kubeh
5. The school of Mirza Karim Al-Shirazi
6. The school of Al-Buq'ah
7. The school of Al-Salimiyah
8. The school of Al-Mahdiyah
9. The school of Ibn Fahd Al-Hilli
10. The school of Al-Mujahid
11. The school of Al-Burujerdi
12. The school of Imam Al-Baqir(a.s.)
13. The school of Al-Hasaniyah
14. The school of Al-Khatib
15. The school of Al-Akbariyah
16. Etc.

Some of these schools disappeared during the time, some were destroyed by enemies and some were destroyed due to the extensions of the Holy Shrine. In the next passages, this paper will focus on the history of seminaries in this city in three phases.

I. Start and Establishment

In this era which starts from the beginning of the history of this city and continues to the time of Wahid Bihbahani some of the hadith transmitters resided in this city among them are people like 'Usman bin Sa'id Al-Kalabi, Hamid bin Ziyad Al-Ninawi.

School of Karbala

The location of the city of Karbala is of a great importance to other cities in Iraq, not just because of its similar climatic conditions but also by being located within the most intensive regions. The city of Karbala has emerged greatly after the martyrdom of Imam Al-Hussein. In 61 AH, the land of Karbala witnessed the innocent martyrdom of Imam Al-Hussein - the grandson of Prophet Muhammad along with his children and his loyal companions. The massacre and burial of the holy bodies of ahl al-bayt in this land shows the proportionate name of this region; a land filled with agonies(karb) and afflictions(bala').

With the grace of the Shi'a residing beside the holy shrine of the Imam, it became a place for narrating and publishing hadiths and cultivating and teaching their knowledge; hence, one of the central seminaries in the Shi'a world.

Some researchers have divided the development of the seminary of Karbala into three phases.⁽³⁰⁾

Compared to other cities of West Asia after Mecca and Medina, Karbala possesses a special social and religious status amongst Muslims. Residents and pilgrims with a variety of different background reside in this city.

Karbala became one of the important centers of Shi'a seminaries with more than twenty important seminary schools, amongst them were:

Farsi and writing books on introducing and identifying Shi'a theological principles. More precisely during this period, numerous publications were introduced. "Wasa'il Al-Shi'a" written by Muhammad ibn Al-Hasan Al-Amili(d. 1114 AH); Al-Wafi written by Faydh Al-Kashani(d. 1191 AH); "Bihar Al-Anwar", Muhammad Baqir Al-Majlisi (1110 AH) and their exegesis to the "Kurub Al-'Arba'ah" are among the top great works.

One of the most important and influential characteristics of Isfahan seminaries was the formation and development of Akhbarism that had its impact on all Shi'a seminary schools including the school of Karbala. However, the Afghan attack on Isfahan ended the Safavid Dynasty 1136/1722 and caused uncertain situation and destruction for Iran and particularly Isfahan seminaries.

School of Isfahan

Muslims conquered the city of Isfahan in the first Hijri century. The unique strategic and commercial opportunity of this city made it capital of the Safavid dynasty.

Safavid kings had a strong interest in knowledge and Shi'a scholars; such attention paid to the scholars in this period led to the migration of many Shi'a scholars of Jabal Amil in Lebanon to Iran and this caused the spread of the intellectual approach in Shi'a jurisprudence. During this era, the Islamic seminaries of Isfahan, supported by the Safavid rulers, became the most active seminary in the Shi'a world.

It was during the Safavid era that the Islamic seminary of Isfahan reached its peak. The necessity of the presence of Shi'a scholars and jurists in a government where Shi'ism was its official religion prompted them to invite Shi'a scholars and jurists from Jabal Amil. They were responsible for issuing fatwas and managing the people's religious affairs. Some of the scholars who traveled from the seminary in Jabal Amil to Iran are Ali ibn Abd Al-Aali Karki(870-940 AH); Kamal Al-Din Darwish, Muhammad ibn Al-Hasan Al-Amili. Ali ibn Hilal Al-Karki(d. 993 AH). Hussain ibn Abd Al-Samad Al-Juba'i(918-948 AH). and Baha' Al-Din Aamili(953-1030 AH).

The presence of outstanding Shi'a scholars in Iran, and more specifically in the Islamic seminary of Isfahan, was the start of an academic and cultural movement in terms of translating Shi'a texts to

Shahid Awwal, called “Al-Rawdha Al-Bahiyah” the commentary of “Sharh Al-Islam” of Muhaqqiq Al-Hilli, called “Masalik Al-Ifham”; and “Muniyah Al-Murid fi Adab Al-Mufid wa Al-Mustafid”, taught in the Islamic seminaries for long as a distinguished book in field of ethics(akhlaq).

The most important role of scholar of this school can be their immigration to Iran's cities at the beginning of Safavids. This migration was an important event in the history of Jabal Amil's seminary that caused the development of Shi'a seminaries and their involvement in Safavid Government. During the tenth and eleventh century, due to the pressures imposed by the Ottoman government, the Shi'as were forced to live in small cities and villages and established their Islamic seminaries in distant areas. In such a situation, with the establishment of the Shi'a Safavid Dynasty, a large group of scholars from Jabal Amil saw Iran as an appropriate location for publishing Shi'a ideology. Through traveling to its cities and undertaking chief positions in the Safavid Empire, they played a critical role in institutionalizing the Shia faith in Iran.

in his “Amal Al-Amil fi Ulama’ Jabal Amil” mentions the names of hundreds of Shi’a scholars of Jabal Amil and others have added more names.

In the seventh century, a seminary was founded by the family of Shahid Awwal (First Martyr) in a village called Jizzin in Jabal Amil. In later centuries, it became one of the important Shi’a academic and cultural centers that trained outstanding Shi’a scholars. Shahid Awwal’s ancestor, Sheikh Muhammad ibn Fakhr Al-Din, along with his father, Sheikh Jamal Al-Din Makki, and himself are amongst the greatest scholars of the Jizzin seminary.

Shams Al-Din Muhammad Makki Jabal Amil, or Shahid Awwal, is a well-known Shi’a scholar. He was educated in the seminaries of Hillah and Najaf and then he returned to his homeland - Jizzin - and founded a school in which he began instructing and mentoring seminarians and writing books.

The social and political transformation in Damascus and the change of its ruler in 784 AH gave Shahid Awwal’s enemies the opportunity to prepare false evidence against him. They eventually managed to imprison him and after receiving the verdict for his death sentence by the city judge, he was executed.

Sheikh Zayn Al-Din ibn Nur Al-Din, known as Shahid Thani(Second Martyr), also is one of the most outstanding jurists and scholars of the tenth Hijri century of this school. whose important works are the commentary of “Al-Lum’ah Al-Dimishqiyyah” of

The Schools of Levant(Sham); Aleppo and Jabal Amil

Jabal Amil is a mountainous region of southern Lebanon. Residence of Shi'a community in this region is a result of introduction of Shi'ism by Abu Dhar Al-Ghaffari - the companion of the Prophet of Islam - during the caliphate of Uthman ibn Affan. After being exiled from Medina, Abu Dhar reached Damascus. Mu'awiyah ibn Abi Sufyan, governor of Damascus, who would exile his oppositions to the coastal regions of Damascus, present-day Jabal Amil, sent him to this area. While living in Damascus, Abu Dhar introduced his viewpoints regarding the caliphate and the status of Imam Ali, and this led Mu'awiyah to send him back to Medina.

Among the first Shi'a scholars who resided in this region was Muhammad ibn Ibrahim Al-Nu'mani who was the disciple of Sheikh Al-Kulayni. He migrated to Aleppo and resided there until the last of his life spreading Shi'a hadith and teaching there among the Shi'a people. His book "Al-Ghayba" (Occultation) is among the important Shi'a works on the issue of Occultation and the Reappearance of Imam Al-(a) written at the beginning of the Major Occultation period. The total number of narrations in this book is presented in twenty six chapters. This book is a reference for many other references and sources of Shi'a scholars.⁽²⁹⁾

In addition, throughout the historical course of the Jabal Amil Seminary, the golden age of this school began during the eighth century and ended during the eleventh century A.H. Sheikh Al-Hurr Al-Amili

mad ibn Idris, the author of “Al-Sara’ir”, that ideas of Sheikh Al-Tusi were seriously challenged and criticized. After ibn Idris, his method of ijtiḥad was continued in the later centuries by other religious scholars of the seminary of Hillah.

Following this method with the growth of Usul al-Fiqh, jurists tried to find the right verdicts of different issues, by ramification of the questions they posed with regard to hypothetical queries of practical life. This school reached its peak towards the end of the eighth century. The seminary of Hillah was able to present the great and well-known scholars of the Shi‘a world. Namely great scholars like Muḥaqiq Al-Hilli Allamah Al-Hilli, Fakhr Al-Muḥaqiqin and finally Muhammad Jamaluddin al-Makki, who wrote a book that nowadays is one of the text books of Shi‘a seminaries.

In fact Shi‘a fiqh developed for the most part in this school. Jurisprudence is one of the most significant sciences taught in the seminaries. Like other sciences, the science of jurisprudence underwent the process of development. After putting behind its introductory stages of narrated jurisprudence, it reached its highest level of accuracy – comparative and deductive jurisprudence – as well as the use of rules of inductive(istinbat) for eliciting religious laws from firsthand sources.

School of Hillah

The stagnation period of the seminary of Najaf continued in the Shi'a history until the construction of the seminary of Hillah. The establishment of the Islamic seminary of Hillah is simultaneous with the establishment of the city of Hillah itself at the beginning of sixth Hijri century. Factors such as its large Shi'a population, its educated founders, the formation of a Shi'a government at its inception, and unstable political conditions in adjacent areas are reasons for its growth. Its Islamic seminaries were the leading Shi'a seminaries for three centuries.⁽²⁸⁾

Another reason causing the seminary of Hillah to be known as the excellent center of Shi'a education center was its stable conditions at the invasion of Mongoles.

We know that after the downfall of the Khwarezmid Empire by Mongols, they attacked Iraq in 656 AH to expand the empire and took over Baghdad. This event led to the decline of the Islamic seminaries of Baghdad and Najaf. Nevertheless, the seminary of Hillah, remained unharmed by the Mongols' attacks. Because of the wise policies adopted by the scholars of the town, it was revived and was able to introduce and provide the Shi'a world with renowned scholars.

However, the most important factor that could end up the recession period after Shaikh Al-Tusi was the courage to criticize his ideas. It was only due to the innate talent and matchless courage of Muham-

to this city. The features of this period include the spread of the science of jurisprudence, comparative and deductive jurisprudence, and composing valuable books like “Ma’alim Al-Din”, a work of Hasan bin Zaid Al-Din. In this period along with jurisprudence and principles of jurisprudence, sciences like logic, Verses of Legislature (Ayat al-Ahkam), exegesis, theology, and biographical evaluation (rijal) started to spread and as a result, treasurable books were written in the fields.

dents various religious sciences such as jurisprudence and theology.

One of his brilliant actions was the establishment of Ijtihadi method in fiqh or deductive fiqh(Fiqh Al-Istidlal).

After 12 years of his fruitful presence in Najaf, Sheikh Al-Tusi passed away in Najaf in 460 A.H. After him, the leadership of Shi'a and the management of the seminaries which he had founded were passed on to his son, Sheikh Abu Ali Al-Tusi, and afterwards to his grandson Abu Nasr Muhammad bin Abi Ali Al-Hasan bin Abi Ja'far Muhammad bin Al-Hasan Al-Tusi. However, none of his students and children could do what he was engaged in.

The seminary of Najaf in the period after Sheikh Al-Tusi became increasingly marginalized. The reason was that it was so heavily influenced by the great scholarship and spiritual characteristics of Sheikh Al-Tusi that for several centuries his views were adopted by successive scholars. It was only due to innate talent and matchless courage of Muhammad ibn Idris, the author of "Al-Sara'ir", that ideas of Sheikh Al-Tusi were seriously challenged and criticized. However, it was in the city of Hillah not Najaf. The recession period of the Islamic seminary of Najaf continued until the ninth Hijri century, that again it started its movement. After, the Safavid it became the most important center of Shi'a thought and it will be covered soon.⁽²⁷⁾

During this time, with the appearance of great figures such as Fadhil Al-Muqdad and Al-Muqaddas Al-Ardabili it was rejuvenated and those who sought Islamic knowledge from other areas turned

School of Najaf

The seminary of Najaf is by far one of the most important institutions of academics and ijthad in the history of academia and Shi'a culture. It has played an undeniable role in leading intellectual integrity and political change in various historical turns throughout Shi'a history. For a long period of time, this seminary was amongst the most important Shi'a seminaries and due to its extensive history and the presence of well-known scholars, continued to be the center of focus and assembly of great scholars and virtuous figures.

According to historical reports, the basis for founding the seminary of Najaf was Sheikh Al-Tusi who after the attack of the Saljuqs in 448 AH relocated from the city of Baghdad to this city.

Ibn Al-Juzi states that a group of the Sunni fanatics attacked Abu Ja'far Al-Tusi's house in Karkh and burnt his books and notebooks.⁽²⁶⁾

Even though this city was the residence of several Shi'a scholars and narrators before Sheikh Al-Tusi's relocation to Najaf, it was with his arrival and the constitution of the Islamic seminary that Najaf became the center of Shi'a jurisprudence and an institute for educating and training great Shi'a scholars. He made a discipline in disordered seminary of Najaf and his great position attracted some of students and seekers of knowledge to this city. It became a focal point where seminarians and researchers in Islamic sciences turned to, and under the supervision of Sheikh Tusi, they were able to train and teach stu-

grettable event in the history of Baghdadi seminaries occurred which resulted in the closing of the seminary. Tuqrul Bayk Saljuqi's attack on Baghdad and the seizing of the city in the year 447 A.H. led to not only the genocide of the Shi'a people, but also the burning of the biggest libraries in Baghdad such as the libraries of Sayyid Murtadha, Sheikh Al-Tusi, as well as Abu Nasr Shapur bin Ardshir which in 381 A.H. in the Shi'a populated area of Karkh was built as The House of knowledge(Dar Al-'ilm).⁽²⁴⁾ Afterwards, the great scholars of Baghdad, including Sheikh Al-Tusi, moved to neighboring cities.

The above-mentioned Dar Al-'ilm like similar structures that were called "Bayt Al-Hikmah" is described as a complex which contained couple of halls and room with a library tat had some donated(waqf) property for the needs of the complex. Students would gather there for learning and research. Also, there was a part for writers to make copy of the books.⁽²⁵⁾

gathering narrations from the Infallibles and it overcame the scholars' and mujtahids' need in deducing Islamic commandments.

The collection Al-Kafi was the deceased Muhammad bin Ya'qub Al-Kulayni Razi's work, after twenty years of research, examination, and traveling to various Shi'a populated cities while gathering authentic narrations.

The late Kulayni who spent his earlier years in his birthplace Rey initially moved to Qum to seek Islamic knowledge. Afterwards, he travelled to the seminaries of Nishabur, Kufa, and Baghdad. Throughout these trips, along with meeting well-known Shi'a narrators and great narrators of the infallible Imams, he gathered parts of the chapter of jurisprudence and narration. After migrating to Baghdad, he properly organized his work and wrote the collection, al-Kafi.

"Tahdhib Al-Ahkam" and "Al-Istibsar" are the third and fourth books from the Four Books of Shi'a and have been written by Abu Ja'far Muhammad bin Hasan bin Ali Al-Tusi, predominantly known as Sheikh Al-Tusi.

In the introduction of "Al-Tahdhib", he mentioned the presence of resentment and the existing differences in the Shi'a narrations that triggered outrage from opposing parties; since he believed that resolving differences was crucial. He introduced this issue using a practical approach in "Al-Istibsar". Therefore, "Al-Istibsar" became the first book of narrations that dealt with resolving differences in narrations.

In the mid-fifth Hijri century, the most unfortunate, bitter, and re-

deputies must be the ones responsible for governing and leading the Islamic society.

Once more, the role of school of Baghdad, in recognizing and introducing intellect as a source in the acquisition of Islamic teachings and the Shi'i Jurisprudence and leading it towards comparative and deductive jurisprudence(fiqh istidlali), must not be forgotten.

In this regard, the Shi'i thought is in debt of another most important figure of the seminary of Baghdad; Muhammad bin Hasan known as Sheikh Al-Tusi.

Sheikh Al-Tusi is the most important scholar who is the founder and pioneer in multiple sciences in Shi'a world. He is the one who compiled two books of the four main books of Shi'a "Al-Tahdhib" and "Al-Istibsar". wrote the books of "Al-Rijal" and "Al-Fihrist" in the biography of the narrators. He is the author of "Al-Tibyan" in the exegeses of Qur'an, "Al-'Oddah" in Usul al-fiqh, "Al-Gaybah" about the Twelfth Imam and many works. But most importantly his role in establishing the seminary of Najaf(that will come in the next part) and writing the first books on Shi'a argumentative(based on reason) jurisprudence is of the highest importance.

Amongst the feasible heritage of the seminaries of Baghdad and Qum was their role in writing and compiling the Four Books of the Shi'a,(Al-Kutub al-Arba'ah) namely: "Kitab Al-Kafi", "Man la Yahduruhu Al-Faqih", "Tahdhib Al-Ahkam", and "Al-Istibsar". All of them replaced the valuable series, "Al-Usul Al-Arba'ma'ah"⁽²³⁾ in

the scholars of Qum. This gave importance to reason in their study of hadiths. This difference between the two schools led to theological disputes in different areas as the book “Tashih ul-I’tihadat” by Sheikh Al-Mufid was written to study and criticize some views of Sheikh Al-Saduq.

Here the science of Kalam(Theology) developed. Kalam is one of the traditional sciences in Islam that scholars have referred to throughout history with terms such as ‘principles of religion’, ‘greater fiqh’(Jurisprudence). The ultimate goal of Kalam is to understand, prove and shield it the principles of religion against doubts and answer the possible questions.

Kalam scholars of different theological schools of thought have used various methods. Among the Sunni school Mu‘tazilite Kalam scholars such as Wasil ibn ‘Ata’, Abu al-Hudhayl ‘Allaf, Abu ‘Ali and Abu Hishim Juba’I insisted on applying reason. On the contrary, the People of Hadith insisted on strict interpretation and ruling to the mere surface structure of verses and traditions and would not accept any question about its content and message. This strong opposition encouraged Ash‘ari and Maturidi Kalam scholars to introduce other methodologies to mediate and reconcile the Mu‘tazilites and the People of Hadith.

The school of Baghdad opted the rational methodology in Kalam. Sheikh Al-Mufid clarified the status of leadership(Imamate) in political philosophy in Islam and the idea that the Shi‘a Imams and their

The School of Baghdad

Baghdad was the center of caliphate during the rule of the Abbasids. Some of the Shi'a Imams also had to live in this city. At the time of minor occultation, the four deputies of the twelfth Imam resided in this city. Therefore, Baghdad became one of the major Shi'a centers in the Islamic world. Throughout the 4th and 5th centuries, Baghdad was the most important center of gathering, interchange and debates amongst the dominant sects and great scholars in various topics, primarily theological issues.

However, the flourishing time of Baghdad was at the time Buyids dynasty. It was an advantage for Shi'a that the Buyids had inclination towards Shi'a or as some scholars believe they were actually Shi'a. However, in this period, parallel to the development of the seminaries of Qum in the field of hadith, the theologians of the school of Baghdad also performed a great deal of service.

Sheikh Al-Mufid(336-413 A.H.) is the dominant figure of the school of Baghdad. Sheikh Al-Mufid was one of the great scholars and prominent theologians of the fourth and fifth centuries. He taught renowned scholars such as Sayed Murtadha, Sayed Radhi, and Sheikh Al-Tusi. He and his students particularly Sayyed Murtadha are the heads of a trend in Shi'a thought known as rationalist theologians.

The key and essential difference between the seminaries of Qum and Baghdad is the rational attitude of the scholars of Baghdad unlike

In this school and the school of the Baghdad, the belief of twelfth Imam is expanded, elaborated and demonstrated. Muhammad bin Ibrahim Al-Nu'mani, Sheikh Al-Saduq and Sheikh Al-Tusi wrote three important books concerning the issue of occultation and twelfth Imam.

The second book from The Four Books of the Shi'a is "Man la Yahduruhu al-Faqih", written as result of the efforts of the renowned scholar, Abu Ja'far Muhammad bin Ali bin Babawayh Al-Qumi, also known as Sheikh Al-Saduq. He had a history of travelling and a residing at the seminary in Rey, Nishabur, Khorasan, and Bukhara, entered the Islamic seminary of Baghdad in 355 A.H.

He wrote a book on jurisprudence that clarified the religious duties of the Muslims containing various parts of religious laws, entitled as jurisprudence Man la Yahduruhu al- Faqih similar to to Razi's book on medicine, "Man la Yahduruhu al-Tabib".

Later, during the period of minor Occultation until the sixth century, Islamic seminaries of Qum were superior to other Shi'a seminaries in terms of quality and quantity. In terms of quantity, narrators residing in Qum were said to be around two hundred thousands and in term of quality, it is enough to mention that narrator such as Ahmad ibn Muhammad Ibn Khalid Barqi were expelled from Qum for narrating unreliable hadiths.

During this period, the hadith-oriented school was the dominant school in Qum.

Great scholars in the field of hadith were educated in the seminaries of both Qum and Ray. Due to the geographical and theoretical closeness and cultural interactions between these two cities, some historians recognize and categorize these schools in combination as the school of Qum and Ray. Al-Kulayni was the leader and religious authority of the Shi'ites in Ray and was the head of the Twelver jurists. He was alive at the time of the Four Deputies of the twelfth Imam and resided in Baghdad in his last years of life.

Shi'a hadiths were classified in chapters by scholars of this field. However, in the fourth century, the seminaries of Ray flourished and this overshadowed the seminaries of Qum, since with the presence of figures like Shaikh Al- Saduq in Ray, students of Islamic studies preferred Ray over Qum. However, hadith scholars had the tendency not to stay in a specific city for a long period and by the means of their travels they would learn hadiths from the narrators.

The School of Qum and Ray

In the year 23 AH, the last year of the life of Umar Ibn Al-Khattab, the second Muslim Caliph, Qum was conquered. The commander of the Muslim army in this defeat was Abu Musa Ash'ari who, having conquered Ahwaz, now had his eyes on Qum. Due to numerous hadiths about Qum's high status, even before Lady Ma'sumah's arrival in Qum many descendants of the Shi'a Imams – including the descendants of Al-Hussein, Hussain, Imam Al-Hassan, and Imam Al-Khadim – had moved to Qum. As a result, there are over four hundred tombs belonging to the descendants of the Shi'a Imams in Qum today.

The arrival of Lady Ma'sumah, the daughter of Imam Al-Khadim, marked the beginning of a new era in the history of Qum. Therefore, the first era of the Islamic seminaries of Qum goes back to the lifetime of the Shi'a Imams.

The students of the Imams were involved in remarkable efforts spreading the teachings of the Ahlul Bayt particularly with the arrival of Ash'arites in the second half of the first century during the lifetime of Imam Al-Sadiq.

In the second half of the second and third century, Qum was the center for compiling the Shi'a Imams' hadiths. Meanwhile, Kufa was no longer the first Shi'a base. Ahmad ibn Muhammad ibn Isa Al-Qummi Al-Ash'ari, a companion of Imam Al-Sadiq, is one of the elites of that period.

sain bin Sa'id Ahwazi etc. transferred the hadith of Kufa to the city of Qum.⁽²²⁾ Kufa and Basra also are well known in the Islamic seminaries due to their scholarly work and ideas in Arabic Grammar.

School of Kufa

Kufa primarily was founded as a garrison city and later became the capital during the caliphate of Imam Ali bin Abi Talib who he was assassinated in this city. Later the people of Kufa called Imam Al-Hussein to come to them and pledged their full support and promised to defend and pay allegiance to him. However, when Imam Al-Hussein went there, they left him alone and even many joined the troops of his enemy causing his martyrdom. Despite this, Kufa continued to serve as the center of opposition to the Umayyads. This opposition was fueled by the growing number of mawālī (new converts to Islam), who were discriminated by Umayyad fiscal practices. Most significant was the revolt of Mokhtar bin Abi ‘Obayd Al-Thaqafi.

In terms of Shi‘a education, the city of Kufa is known in the field of (Ilm-e Hadith) that is: Prophetic and in Shi‘a Imams’ narrations. Particularly at the time of Imam Al-Baqir and Imam Al-Sadiq many scholars lived in the city of Kufa and had constant relations with the Imams. In the Shi‘a hadith records, Kufi narrators have narrated a great number of hadiths. Some of the major narrators of Shi‘a hadith like Zurarah bin ‘A’yun, Aban bin Taglib, Muhammad bin Muslim, Fuzail bin Yasar and others are from this city. Many scholars traveled to Kufa and settled there in pursuit of learning the Ahlul Bayt’s message. Shi‘i hadith spread from this city to other Shi‘i cities. People like the Family of Ash‘aries, Ibrahim bin Hashim, Ahmad bin Muhammad bin Khalid Barqi, ‘Abdorrahman bin Hamad, Hu-

Hawzah Ilmiyah, Shi'a Seminary schools

In Arabic 'hawzah' means 'area', 'complex,' and 'central location'. In a more specific terminology amongst the Shi'a, it refers to a center similar to a university for pursuing Islamic education, or for learning Islamic sciences. Having access to valuable teachings from the Prophet and his progeny, the seminary school of Shi'a could leave a great heritage in scientific, social, and even political fields.

Al-Azhar University

It has been reported that Hasan al-Utrush(d. 304/917) known as al-Nāṣir al-Kabīr(“al-Nasir the Senior”) established the first schools in Tabarestan, north of Iran, to spread Zaydi Shi‘a thought. However we know that Al-Azhar was founded in 970 by the Fatimids as one of the first centers of Islamic learning based on Isma‘ili Shi‘a thought. Its students studied the Qur’an and Islamic law in detail, along with logic and grammar. Most probably famous figures of Isma‘ili thoughts in Iran like Hasan Sabbah and Nasir Khusraw who spent some years of education in Egypt participated in this school.

Maktabeh or Maktabkhaneh

Maktabeh or Maktabkhaneh have continued till the modern time and many of the existing old people of Iran are taught in this system. It is a preliminary educational system for learning basic books. Students needed to pay money or supplies like wheat and bread to study. They used to practice and exercise the alphabet and the words on tablets made of wood. Children would be sent to a maktab school from the age of six and were taught primary education until they reach the age of 14. During this time, they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics, and manual skills. Imam Shafe'i said that when he finished his education on Maktabkhaneh and learned how to read Qur'an he, then, entered the mosque. Ibn Sina also wrote about the necessity and manners of tutors and students there.

Some of these Maktabkhanas were mainly the houses of the scholars. As an example Sayed Murtadha provided the academic needs of those who travelled to Baghdad from various parts of the world and joined his seminary. He dedicated part of his own house for the students' classes and discussion circles, popularly known as, "Dar al-Ilm" (house of knowledge). He also left his personal library, which had over eighty thousand books that were bought with his personal funding, at the disposal of the seminarians.

tutors to their houses to teach their children. However, sometimes the Sheikh refused out of respect of that Islamic teaching recommended for the tutors and to protect their dignity. For instance, Harun al-Rashid asked Abdollah bin Idris who was one of the memorizers of Qur'an to come to his house and teach their children but he refused and said if they seek knowledge, they need to come and join other students.⁽²¹⁾

their sayings, and with the formation of study circles, they pondered and reflected on them.

Eventually, it is said that 400 books and pamphlets were provided directly from the sayings of the Imams. Based on that, the first seminaries established in various geographical locations.

However, this style is not solely used by Shi'a Imams or rather every scholar or sect may have used that. Sheikh Al-Mufid mentioned in his "al-Amali" that the very first meeting took place in the house of Zamareh; Abi al-hasan Ali bin Muhammad.⁽¹⁸⁾

Also Al-Jorjani, the friend of Avicenna, reported that each night students gathered in Avicenna's house, to learn Shifa but the other students used to study with him The Canon of Medicine. The lessons were at night since during the days he was busy in the servitude of the king Shams al-Dowlah and had no time.⁽¹⁹⁾

In particular, the houses were a suitable place for the scholars who were not allowed or were not able to teach in official schools, like the philosophers who sometimes were under the pressure of traditionalists.

History narrates that some scholars of Nizamiyah school were accused of being Shi'a. He had to leave the Nizamiyah but many students proceeded to learn from him at his house, like Abu Hamid Al-Ghazali and Ali b, Muhammad Fasihi.⁽²⁰⁾ In particular, Islma'ili sects used to teach secretly at houses.

Beside houses, we can mention the palaces of governors and rich people. History narrates that most of the kings used to summon the

Houses

The Prophet of Islam's house was a meeting place of people. The number of people coming to him was extremely high and it was disturbing him. Then Qur'anic verse came down to restrict the traffic to his house.⁽¹⁵⁾

“O you who believe, do not enter the prophet's homes except if you are invited to a meal, without you forcing such an invitation. But if you are invited, you may enter. And when you finish eating, you shall leave, without staying for conversation. This used to annoy the prophet, and he was shy to tell you. But God does not shy away from the truth”⁽¹⁶⁾

During the lifetimes of Shi'a Imams, due to political conditions and the pressure of the Umayyads and after the Abbasids, the houses of the Imams were the main locus of spreading knowledge.

Though mentioning the place that a person heard the hadith is not the norm of narrating it. However, in some of the hadith in it has been indicated that the Imam related this hadith or spoke about a given matter in his house, or he invites them to his house to discuss that.⁽¹⁷⁾ Shi'a scholars from different cities traveled to the residence of the Imams in different regions, and after hearing narrations from their original sources, they presented authentic collections of narration.

The houses of the Imams were the foundations of later schools. Since then, the companions of the Imams made great efforts to collect

Contrary to Minbar, which continues until today, this method was, abolished when the institutions of school and Hawzah came into being. Nevertheless, higher levels of lectures continue in the mosques that is called Darse Kharej by great clerics in Qum and Njaf.

after that just the best tutors dared to teach in that place in honor of him. Also Mu'awiya bin Maysareh narrates that he witnessed Imam Jafar bin Muhammad in the Mosque of Khif(in Macca) and almost 200 people were around him in a circle.⁽¹⁰⁾

There are plenty of stories about the circles of the Prophet of Islam with his people. His companions used to sit together and discuss his teachings. An inquiry in the hadiths of the companions shows that this was a custom among them. For instance, Sheikh Al-Saduq narrates one from Orwah bin Zuhair: "We were discussing in the Mosque and continues his hadith".⁽¹¹⁾ Also he reports from Imam Ali in the same manner talking among a circle of companions in the Mosque.⁽¹²⁾ He narrates from Ali bin Al-Hussein that he used to lecture people in the Prophet's Mosque(masjid al-nabi).⁽¹³⁾

Hisham bin Al-Hakam narrates that he had heard a lot of people around the circle of Amr bin Obaid in the Mosque of Basrah so he went to visit that. He found it a great circle, and people were asking their questions. He proceeds with a description of the master's clothing and continues with the questions that he could ask.⁽¹⁴⁾

The famous story about the abandonment of Wasil bin 'Ata from the circle of Hasan Al-Basri is another example of various trends and schools in the same mosque. One of the functions of the mosque was to save the manuscript of books and the copies of Qur'an to the access of people who were less fortunate to hold a personal copy. The place of keeping the books was called Khazanat al-masahif(chamber of books).

Mosques

The study of world religions shows no sacred place in any of them used during the history as a center of education as mosques in Islamic culture. Right from the beginning of Islam, mosque was used as a site for education where people needed to recite Qur'an. The captives would be set free if they could teach Muslims how to read.

In each city there have been multiple mosques in each neighborhood and five times of being there has made them among of the frequent visiting and gathering places.

Education in the mosques was accomplished in two ways: one through lecturing on the pulpit(Minbar) and another in gathering circles. Minbar is the first stage that is used for lecturing in the mosque. History reveals that the Prophet of Islam used to recline on a pillar in the mosque and later people made the first Minbar for him.

Ibn Battuta, the Muslim explorer, reports that people in Iran used to write their questions and present them to the lecturer who he used to open them one by one and answer them. This culture of oral education continues until today.

On the other hand, the circle method was based on trends and sometimes sects that each chose one corner of the mosque or a pillar to sit around in a circle and teach. Sometimes in one mosque, several circles would be seen, each one with a different tutor.

The corner of Shafi'i was famous in the Mosque of the Prophet and

It must be noted that knowledge is what helps one become more familiarized with religion, which in the tongue of the Prophet is called “beneficial knowledge”⁽⁹⁾. Scholars have divided the main sciences into three branches: Islamic Theology, Islamic Ethics, and Islamic Jurisprudence. However, during the course of history, these sciences developed and other majors were initiated.

Though learning, and gaining knowledge are recommended in Islamic teachings but their actualization requires the establishment of an organized and systematic institution.

In terms of Shi‘a denominations throughout history, Islamic seminaries came into being to realize these goals. In spite of many social and political alterations, they have been the most stable and affective institutions. In the Arabic language ‘hawzah’ means ‘area’, ‘complex,’ and ‘central location’, and in a more specific terminology amongst the Shi‘a, it refers to a center similar to a university for pursuing Islamic education, or for learning Islamic sciences. Through an access to valuable teachings from the Prophet and his family, a unique culture has been left behind in the scientific, social, and even political fields.

However, prior to this organized level of education in hawzah there were other institutions for education.

Beside all these instructions in the Qur'an, the Sunnah and Hadith of the Prophet are replete with instructions that theoretically remove the obstacles of distance by asserting that "Seek knowledge even if it is needed to travel as far as China!"(2) "Seek knowledge from cradle to grave!"(3) "Seeking knowledge is necessary for every believing male and female"(4) "Wisdom belongs to a believing person, no matter wherever he finds it, he takes that."(5) In this manner, the prophet of Islam also shows how attaining knowledge is important. Traveling for the sake of learning had always been extolled in the Islamic tradition.

Therefore, one can understand the status of one who seeks knowledge from the accounts Islam gives about such a person. The Holy Prophet has said, "All creatures - be it the fish in the sea, the insects in the ground, and the mammals on land - seek forgiveness for the seeker of knowledge.(6) He has also said, "He who seeks knowledge is like a person who fasts during the day and stands in prayer at night; and the knowledge he seeks is better than giving charity in the amount of mountain Abu Qubays in the way of God."(7)

Likewise, the Prophet's deeds show a role model for love of knowledge. Once the Prophet of Islam entered the Mosque and there were two groups of people. One was engaged in theological discussions and the other was engaged in prayer. People asked about his preference to join. He replied both are excellent but the one engaged in discussion has members who are learning and teaching, and he (the Prophet) has been sent to teach so he sat with them.(8)

Qur'an explicitly asserts that one of the main objectives of giving assignment to the prophets, in particular the prophet of Islam, is teaching, training, instructing and instilling knowledge in the people's hearts:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

As We sent to you an Apostle from among yourselves, who recites to you Our signs, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know.(2:151)

On the other hand, talking about the duties of Muslims, the Holy Qur'an encourages people to attain knowledge

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة، 122)

Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they(may learn) to guard themselves(against evil).(9:122)

In addition, Qur'an praises the knowledgeable people and asserts their advantages over those who had no knowledge.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (المجادله، ١١)

God will rise up, to(suitable) ranks(and degrees), those of you who believe and who have been granted(mystic) Knowledge.(58:11; 30:56)

Introduction

Islam is a religion that grounded and emanated from a land where the people were known by their ignorance and fanaticism. The most remarkable feature of the political life of Arabia before Islam was the total absence of political organization in any form. With the exception of Yemen in the south-west, no part of the Arabian Peninsula had any permanent government.

Arabs never acknowledged any authority other than the authority of the chiefs of their tribes. The authority of the tribal chiefs, however, rested, in most cases, on their character and personality, and was moral rather than political. People and tribes engaged in battles against one another over petty issues. Fathers would bury their daughters alive out of superstitious ideas. People used to worship idols made of wood and stone and circulate around Ka'bah naked. Therefore, this time was called the "age of Ignorance". Due to historical reports, there were only 17 people among the tribe of prophet of Islam, who could read and write.⁽¹⁾

In these circumstances, the religion of Islam revealed, and encouraged people to gain knowledge and learn. In fact, as the teachings of Qur'an indicate, Islam's goal is to assist people to reach happiness and tranquility in this world and the next. This cannot be achieved if one does not know the path, and knowing it requires learning and education.

الملخص:

إنّ مراجعة سريعة للتعاليم الإسلامية لتبرز اهتماما كبيرا لهذا الدين باكتساب العلم والمعرفة. ولتحقيق هذا الهدف كانت هناك جهود متفاوتة في الشدة والضعف، بدأت بالمساجد والبيوت والكتاتيب و انتهت بتأسيس الحوزات والمدارس العلمية. فالاهتمام بالتعليم في الثقافة الشيعية وبخاصة في عهد الغيبة، أدى إلى تأسيس حوزات علمية مختلفة منها مدرسة قم، وري وبغداد والنجف واصفهان و كربلاء وغيرها.

يتناول هذا البحث أولاً وباختصار بعض المدارس الشيعية الأكثر أهمية والتي ظهرت عبر التاريخ ثم يؤكد على مدرسة كربلاء ودورها في التراث الشيعي. ثم يعرض خصائص هذه المدرسة، والعلماء الكبار فيها وآثارهم المهمة في العلوم الإسلامية. ويشير الى المناهج والاتجاهات لعلماء هذه المدرسة ثم يدرس الأحداث التي وقعت في تلك المدة ومنها النزاعات بين الاخباريين والاصوليين، وكذلك دورها في مدة الاحتلال الانجليزي.

الكلمات المفتاحية: الحوزات العلمية، تاريخ الشيعة، التعليم في الإسلام، حوزة كربلاء

Abstract

A rapid review of Islamic teachings shows a strong emphasis of this religion on gaining knowledge. The establishment of an institution to accomplish such teachings and encouragements is a long process and uneven history, starting with masjids, houses, madrasas, and ending with hawzas and scientific schools. The history of education in Shi'a culture, particularly at the time of Imam Occultation, has led to the establishment of different seminaries, among which are the schools of Qum, Ray, Baghdad, Najaf, Isfahan, Karbala, etc.

This paper first briefly looks at some of the most important Shi'i schools which during the course of history and then touches upon the school of Karbala and its contribution to the Shi'a heritage. The characteristics of this seminary school, its great scholars, and its important works in Islamic sciences are presented. Different approaches applied by the scholars of this school in particular, the events which took place at Akhbari-Usuli disputes as well as its role against colonial powers are also investigated.

Keywords: seminary schools, Shi'a history, education in Islam, knowledge in Islam, Hawza of Karbala.

**The History of Education in Shi'i
(Hawza)-Karbala Hawza as a Model**

تاريخ التعليم في الحوزات الشيعية/
حوزة كربلاء أنموذجاً

Asst. Prof. Dr. Morteza Maddahi
Al-Hikmah Institute,
Al-Mustafa International University.



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particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.

4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.

5. Verifying Karbala manuscripts

At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

even if they left it.

2.The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Kerbala, then this affiliation to his original city is not cancelled.

The Journal Axes

Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

1.Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.

2.Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.

3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a

search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

Karbala heritage journal interests:

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

Who are Karbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1.The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen

to Al - Mufedhel bin Omer “ Write and tell your brothers science and let your books be a heritage to your son “. Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Karbala heritage?

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that

The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'afer Al Sadiq(p.b.u.h.) said

tadha Al-Wahab's Poetry (History of Poetry and Eulogy as a Case)' . The third one presents 'Abdul-Jawad Al-Kilidar and his Approach to History Writing (General History of Karbala as a Case)'. The fourth paper is about 'Sheikh Ali bin Mohammed Al-Ithan Al-Ha'iri (1318-1401 H): A Research of his Biography& Scientific Impacts'. The fifth research studies a sound rule in Usul, 'Whole Juridical Decisions Accompaniment to Al-Fadhil Al-Naraqi'. The sixth one investigates 'Al-Hindiyya Grand School and its Academic and Cultural Impact (1270-1411 A.H./1854-1991 A.D.): A Historical Study'. The seventh research is in English, namely; 'The Golden Era of Karbala Seminary'. The last research is 'A Monograph in 'Discrepancy of Circumstances' by Sayyed Ibrahim Al-Mousawi Al-Qizwini Al-Ha'ri (1214-1262 A.H.)'. This issue also includes an index of all issues of this year.

We hope we could satisfy readers acceptance and appreciation. The close of our call will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

Editor-in-chief

In the Name of Allah, the Most Gracious, the Most Merciful

The Issue Word

Praise be to Allah, Lord of all worlds, and Blessings and Peace Be Upon the Prophet of Allah Mohammed and His Pure Family.

Those who follow up historical events that Islamic nation has undergone since the death of the Prophet Mohammed till now can discover a great deal of injustice, unfairness, and discrimination practiced on the Family of the Prophet and their supporters. This is represented in killing, imprisonment, expulsion, libraries destruction and burn, effacing heritage and legacy, clamping them down, intellectual subjugation, etc. It is only Allah's care and will that have kept them and the heritage and legacy of the Family of the Prophet safe, including those of the city of Al-Hussein (Peace Be Upon Him) reflected in Fiqh, Usul, theology, literature, biographies, men of recounting and reporting, etc.

This journal has taken the responsibility to uncover this illuminating and informative heritage through publishing and editing researches, papers, and rectifying and verifying manuscripts.

This issue includes eight researches and papers. The first research is entitled 'A Dictionary of the Divans of Karbala'i Poets' which follows up those prominent Karbala'i poets who participated a lot to the heritage of the city. The second research is 'A Reading in Sayyed Mur-

13- Receiving research is to be by correspondence on the E-mail of the Journal :(turath.karbala@gmail.com), Web: <http://karbalaheritage.alkafeel.net/>, or delivered directly to the journal at the following address: Karbala Heritage Center, Al-Kafeel cultural complex, A;- Eslah District, behind the large Hussein park, Karbala, Iraq.

a: A researcher should be notified to deliver the research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper is approved is to be apprised of the edition chief approval and the eminent date of publication.

c: Researches are sent back to their authors to accomplish when there are some renovations or additions or corrections formally notified and required by rectifiers or reconnoiters.

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e: Researches to be published are only those given consent by experts in the field.

f: A researcher bestowed a version in which the published research published, and a financial reward of (150,000) ID

12. Taking into consideration some points for the publication priorities, as follows:

a: Research participated in conferences and adjudicated by the issuing authority.

b: The date of research delivery to the edition chief.

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6. Submitting all the attached sources for the marginal notes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one, and consequently books and researches should be alphabetically ordered.

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8. Attaching a curriculum vitae, if the researcher publishes in the journal for the first time, so it is to manifest whether the research is submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

9. the research should never have been published before, or submitted to any means of publication.

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11. All researches are exposed to confidential revision to state their reliability for publication. No research is sent back to researchers, whether they are approved or not; it takes the procedures below:

Publication Conditions

Karbala Heritage Quarterly Journal receives all original scientific researches under the provisions below:

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2. Being printed on A4, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font.
in pagination.
3. Submitting the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.
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**In the Name of Allah
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But We wanted to be gracious to those abased in the land
And to make them leaders and inheritors
(Al-Qasas-5)**





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