

Q SCHOLARS



WWW.QFATIMA.COM

Q SCHOLARS

"..Why should not a group from every section of the believers go forth and become learned in religion; and to warn their people when they return to them, that they may become aware?"

9:122

Those who take up this task are known as the 'Ulema (singular 'Aalim)

The Prophet (pbuh) said: *"The Ulema are the inheritors of the Prophets"*

They are also known as fuqaha (singular - faqih) and Mujtahideen (singular – Mujtahid)

A mujtahid is one who does ijtiḥad.

The literal meaning of ijtiḥad is to strive with one's total ability and efforts to reach a goal which in this case is to endeavour to deduce the divine laws of shari'a from the reliable sources and proofs.

To reach the stage of ijtiḥad therefore is the capacity to give an expert opinion in the matter of religion.

The word marja' literally means one to whom we turn to (do ruju'). He is one who is a point of reference.

The Prophet (pbuh) has said:

"Allah sends a person in every century with the responsibility of revitalising and spreading His religion."

Shaykh Abbas Al-Qummi has listed these **Mujaddideen** (revitalisers).

1st Century	Imam Muhammad Al-Baqir (pbuh) 57-114 A.H. Imam Ali Ridha (pbuh)
2nd Century	148-203 A.H. Muhammad bin Yaqub Kulayni d 329 A.H.
3rd Century	Alam Al-Huda Sayyid Al-Murtadha 355-436 A.H.
4th Century	Allama Muhammad Bin Shahr Ashub Khwaja Nasiruddin Tusi
5th Century	Allama Hilli -Hasan bin Yusuf 648-726 A.H. Ibn Fahd
6th Century	Ahmad bin Muhammad Al-Hilli 757-841 A.H. Al-Muhaqqiq Al-Karaki
7th Century	Shaykh Nuraddin Ali bin Abdullah 870 - 940 A.H. Shaykh Muhammad bin Husayn Al-Amili

8th Century	Al-Bahai 953-1031 A.H. Shaykh Muhammad Baqir Al-Majlisi 1038 -1111 A.H.
--------------------	--

After the Prophet (pbuh) the Aimmah guided mu'mineen to follow those who were best known for their taqwa and knowledge. As early as the beginning of Ghaybatul Kubra (329 A.H.); Taqleed was discussed in the risalas of the Ulema. Some of the Ulema who confirmed the condition of being A'lam are:

Allama Hilli	648-726 A.H.	1250-1325 C.E.
Shaheed e Awwal - Jamalad deen Makki	734-786 A.H.	1333-1384 C.E.
Shaheed e Thani - Zaunud deen Jabal Amili	911-966 A.H.	1506-1558 C.E.
Ayatullah Mulla Salih Mazanderani	died 1086 A.H.	1648 C.E.
Shaykh Bahai	953 -1031 A.H.	1547-1622 C.E.

Shaykh Ja'fer Kashiful Ghita	1156-1228 A.H.	1743-1812 C.E.
Shaykh Murtadha Ansari	1214-1281 A.H.	1799-1864 C.E.
Mirza Muhammad Hasan Shirazi	1230-1312 A.H.	1815-1895 C.E.
Ayatullah Syed Abul Hasan Isfahani	1284-1365 A.H.	1867-1947 C.E.
Ayatullah Syed Husayn Burjurdi	1292-1381 A.H.	1875-1962 C.E.
Ayatullah Syed Muhsin Hakim	1306-1390 A.H.	1889-1970 C.E.
Ayatullah Ruhullah Al-Musawi Al- Khumayni	1320-1410 A.H.	1902-1989 C.E.
Ayatullah Syed Abul Qasim Al-Khui	1317-1413 A.H.	1899-1992 C.E.

MUHAMMAD bin YAQUB AL-KULAYNI (A.R.) **Abu Ja'fer Al – Kulayni**

He is known as the mujaddid (reviver) of Islam of the 3rd century.

He was born in Kulayn which is in the vicinity of Rey near Tehran.

He was brought up in a family of Muhaddithun (relaters of Ahadith) and went to Rey for furthering his formal education and Islamic Sciences.

In a short time he became an eminent scholar.

His date of birth cannot be ascertained however, he lived during the period of Ghaybatus Sughra of our Imam and was privileged in receiving direct guidance from the most authentic sources.

He is known as *Rihla e Hadith* (Rihla means to travel) as he used to travel far and wide to collect the Ahadith of the ma'sumeen.

He lived in Baghdad for 20 years near the Bab As-Salsala (Kufa gate) and is sometimes known as Salsali.

He is also known as *Thiqat e Islam* (Thiqa is used for a narrator of Ahadith who is reliable).

His major works are:

Al -Kafi (written in 20 years)-

3 parts - Usul, Furu & Rawda (Khutab & Letters of the Ma'sumeen)

Al-Kafi is until today one of the four major books of Ahadith. The 12th Imam had given approval to Al-Kafi.

Tafseer Ar-Ru'yaa -

Interpretations of dreams

Kitab Ar-Rijal -

Research in the lives of the narrators of Ahadith & Ulema

Kitab Ar-Radd Al-Qaramita -

Refutation of a sect of Khawarij

Kitab Ar-Rasāil

Treatise by the Ahlulbayt

Kitab ma qila min Al-Shi'r fi Ahlulbayt -

On verses written in praise of eminent personalities from the Ahlulbayt.

He died in Baghdad in 328/329 A.H. and is buried there.

AL-KAAFI

By Muhammad Al-Kulayni (A.R.) It is one of the 4 major books of ahadith. It has 15, 181 (if the ahadith in different sections are counted individually then the number is over 1000 more).

Out of these the ulema regard:

5,072 as sahih (sound) - 1st category

144 as hasan (good) - 2nd category

178 as muwaththaq (trustworthy) - 3rd category

302 as qawi (strong) - 4th category

9484 as dhaif (weak*) - 5th category

*A weak hadith does not mean that it is not true.

What it means is that there is a weakness somewhere in the chain of narrators of the ahadith. The science of study of the narrators of ahadith is known as 'ilm al-rijal.

Muhammad Al-Kulayni travelled to different places in order to collect these ahadith over a period of 22 years.

It has been reported that when Al-Kaafi was presented to Imam Al-Mahdi (pbuh) and was approved by the Imam with the remark that Al-Kaafi was sufficient for our Shia'.

It consists of 3 parts:

1. Usul Al-Kaafi
2. Furu Al-Kaafi
3. Rawdat Al-Kaafi

Usul Al-Kaafi (3783 ahadith)

This deals with the fundamentals of Islamic belief consists of 8 books:

1. Kitab Al-Aql wa Al-Jahl - The book of reason and ignorance.
2. Kitab Fadhl Al-Ilm - The book of knowledge
3. Kitab Al-Tawheed - The book of Tawheed
4. Kitab Al-Hujjah - The book of the proofs of Allah (Nabuwwa & Imama)
5. Kitab Al-Eiman wa Al-Kufr - The book of belief and unbelief
6. Kitab al-Dua - The book of dua
7. Kitab Adhamat Al-Qur'an - The book concerning the virtues and greatness of the Qur'an.
8. Kitab Al- Muaa'sharah - The book of social philosophy.

Furu Al-Kaafi (11,156 ahadith)

It serves as a guide to Islamic law covering all aspects of life from taharah to diyaa (compensation). In all there are 24 books in this section.

Rawdatal Kaafi

This contains the letters and sermons of the ma'sumeen. As the usul and Furu sections were meant to be a compilation of the fundamental principals and rules of Islamic law, akhlaqiyaat, many of the letters and sermons could not be placed under a particular heading.

Muhammad Al-Kulayni compiled them under the name Rawdah - a garden embracing a variety of flowers and fruits picked up and gathered from the fields cultivated by the ma'sumeen.

SHAYKH SADUQ

**Abu Ja'fer Muhammad Ibn 'Ali Al-Qummi (A.R.)
Ibn Babawayh / /Al-Qummi**

He was the second great teacher and scholar after Abu Ja'fer Al-Kulayni.

He was born in the year 305 A.H.-918 C.E. in Qum. It is reported that he was born as a result of the blessing of the 12th Imam who was approached by his father (Ali bin Babawayh) through Husayn bin Rawh with a request to ask Allah to bless him with a son. Shaykh Saduq used to take pride in the fact that he was born as a result of the dua of the 12th Imam.

His father supervised his early education. His father too was called Ibn Babawayh or Saduq the first and the two together are sometimes referred to as As-Saduqayn.

His mother too was a lady great virtue and excellence.

On the invitation of the people of Rey he went and settled there for some time. Like Abu Ja'fer Al-Kulayni he too travelled extensively to collect the Ahadith of the Ma'sumeen. In 352 A.H. he

went on a journey to Baghdad and all the cities in the vicinity. He met a lot of Ulema out of whom one inspired him to write the book - **Man Laa Yahdharuhu Al-Faqih** (*When No Faqih is Present*). This book is considered as one of the four most authentic book of Ahadith. It is second to Al-Kafi.

Besides compiling Ahadith he trained a large number of people who carried on his work preserving, collecting and transmitting the Ahadith of the ma'sumeen.

He is amongst the first Shia scholars who participated in debates against the critics and opponents of the Shias. His success in such debates earned him a world wide reputation.

He has written and compiled over 300 books. He has also been reported to have said that once whilst visiting Makka he saw the 12th Imam in his dream. Imam told him to write the book - **Kamal Ad-Din** (*The perfection of religion*).

He was accepted as a *marja'* in the field of *ijtihad* and was approached from all corners of the Shia world to answer and solve difficulties in Fiqh.

One of Shaykh Saduq's most outstanding pupils was Shaykh Al-Mufeed.

He died in the year 381 A.H.(991 C.E.)

MAN LAA YAHDHARUHU AL-FAQIH

'For those who do not have access to a Faqih'

By Shaykh Saduq (A.R.)

It is regarded as the second authentic collection of ahadith after Al-Kaafi, and is also one of the 4 main books of ahadith.

It is a complete and comprehensive collection of ahadith covering all the issues of fiqh from tahara to diyah (compensation).

The total number of ahadith is 5,963 spread over 4 volumes divided into 566 chapters.

Shaykh Saduq travelled extensively and once on a journey met someone who praised a book called *'For those who do not have access to a doctor'*.

The man known as Syyed Ni'mat suggested that Shaykh Saduq compile a similar book on *halal* and *haram*. Shaykh Saduq decided to do this to provide a ready reference of ahadith for the Shia' which would help them as a ready guide in matters relating to fiqh.

It's compilation is different to that of Al-Kaafi, and Shaykh Saduq has not quoted the whole chain of narrators for the ahadith. This is because it was meant to be a book to help the ordinary Shia'. Ulema could check the chain of narrators (isnad) in his other books.

SHAYKH MUFEED

Muhammad Bin Muhammad Bin Nu'man (A.R.)

He was born in a small town 35 miles away from Baghdad on the 11th of Dhulqa'da 336 A.H.

His father was known as 'Muallim' (teacher) and thus Shaykh Mufeed is often referred to as 'Ibnul Muallim'. His father wished his son to study further and with this intention moved to Baghdad where his son could be taught Islamic Sciences.

In a short time Shaykh Mufeed excelled in his studies especially in the field of 'Ilmul Kalām'. He earned the name 'Mufeed' meaning one who is a benefit to others for his excellence in answering the controversies others had with Shia beliefs. His knowledge gained him the respect of the rulers and thus facilitated the opening of the first Shia madrasa in Baghdad.

In his dream once he saw Bibi Fatima Zahra (pbuh) with her two sons Imam Hasan and Husayn (pbuh). He saw himself sitting in the madrasa where he taught and she asked him to

teach her two sons 'Ilmul Fiqh'. Shaykh Mufeed on waking up was greatly troubled fearing he must have done something wrong. That day he went to the Madrasa to take his classes. Just as he was about to start his lesson a lady walked in with her two sons using the same words Bibi Fatima Zahra (pbuh) had used asking Shaykh to teach her sons 'Ilmul Fiqh'. Both were Seyyids. Shaykh Mufeed realised the message of his dream and accepted to be their tutor. The two boys were Syed Murtadha and Syed Radhi who became great Ulema.

An atheist persistently came to the court of Baghdad and evaded all arguments to believe in the existence of Allah. Shaykh agreed to see him one day and they agreed a time at an appointed venue. It was Shaykh who was considerably late and the man started taunting the Muslims. Shaykh arrived saying that he had seen an amazing sight at the river bank. He saw a ship without a master (one who sails it) picking people up at one bank and dropping them at the other bank. The atheist started to laugh asking people

what sort of man they had brought to reason with him. Shaykh Mufeed told him:

"If you cannot believe that a ship can sail without someone to sail it; How can you believe that this universe runs without someone to control it?"

The atheist had no answer and it is reported that he accepted Islam.

Shaykh Mufeed wrote and compiled over 200 books. He used to sleep very little spending his nights in worship, study and writing.

He was one of the privileged people to whom the 12th Imam has written on three known occasions and the contents of the letters recorded.

He died on the 3rd of Ramadhan 412 A.H. in Kadhmayn where he is buried. Syed Murtadha (his student) led his Salatul Mayyit and 70,000 attended the funeral. On his grave Imam Mahdi (pbuh) wrote verses expressing the grief of 'Aale Rasul' at his departure from the world.

SYED MURTADHA
Ali Bin Husayn Bin Musa Bin Ibraheem
Bin Musa Al-Kadhim (A.R.)

He was born in Baghdad in the year 355 A.H. He had a younger brother called Syed Radhi (A.R.) who compiled the sermons and letters of Imam Ali (pbuh) in what is known as **Nahjul Balagha**.

His father was from the progeny of Imam Musa Al-Kadhim (pbuh) whilst his mother Fatima was from the progeny of Imam Ali Zaynul Abedeen (pbuh)

His titles were many - Abul Qasim (kuniyya), Murtadha, Dhul Majdayn, Abu Thamaneen & 'Alamul Huda (Banner of guidance).

Both brothers - Syed Murtadha and Syed Radhi were taken by their mother to Shaykh Mufeed to be given training in 'Ilmul Fiqh'. Shaykh Mufeed on seeing them realised that this was the interpretation of the dream he had seen the night before when he saw Bibi Fatima Zahra (pbuh)

come to him with Imamayn Hasanayn (pbuh) asking of the same.

Syed Murtadha was one of the wealthiest amongst the Shias of his time and also the most generous and charitable.

During this period people used to act on innovations and 'fatawa' were being issued by anyone. The Khalifas announced that the only people who could issue fatawa were those who registered with them paying a large registration fee. This was an ideal opportunity for the Shia to register. The other sects paid and registered (Hambali, Hanafi, Maliki, & Shafi'i). The Khalifas requested 100,000 dinars. Syed Murtadha raised 80,000 himself and asked the Shias to raise 20,000 but they could not manage.

His position was such that Ulema like Khwaja Nasiruddin Tusi (one who converted the Mongols to Islam and was Allama Hilli's teacher) used to recite *Salawatullah alayhim* whenever Syed Murtadha's name was mentioned. He is the

mujaddid of the 4th century after Muhammad ibn Yaqub Al-Kulayni.

Once a minister of the Abbasid Khalifas was very sick and was told there was no cure for his illness. In his dream he saw Imam Ali (pbuh) and he complained of his illness to Imam. Imam told him to ask his 'son' '*Alamul Huda* (banner of guidance) to pray for him. He wrote to Syed Murtadha addressing him as '*Alamul Huda*'. Syed Murtadha was at first perturbed that such a title had been used for him. The minister wrote back saying it was a title used by Imam Ali (pbuh). Syed Murtadha prayed for him and he was cured by the grace of Allah. The minister related the incident to the Khalifa. After that there was always respect for Syed Murtadha from the Khalifa.

In Syed Murtadha's classes there was a student who was persistently late. When asked why he said that the ferry that brought him across the river to the classes was late and he always took the first ferry across. Syed Murtadha gave him a piece of paper and told him to keep the paper

with him and he would be able to walk on water. Syed Murtadha told the student not to open the paper to see what was written. For the next few days the student found that he could walk on water and he got to his classes on time. Curiosity got the better of him and he opened the paper to see what was written. He saw the aya *Bismillah.....* For a fleeting moment he thought *"Was that all that helped me walk on water?"* The next morning he found he was unable to walk on the water and he was late for his classes. Syed Murtadha immediately noticed and knew that his orders had been disobeyed.

Syed Murtadha died on the 25th Rajab 436 A.H. at the age of approx. 80 years. He is also known as Abu Thamaneen (The father of 80). He is known to have written, compiled, read or having been associated with 80,000 books. He left 80 buildings, 80 servants, 80 animals..... His son led the Salatul Mayyit and he is buried in Kerbala where his father and younger brother Syed Radhi are buried too.

ABUL HASSAN SAYYID MUHAMMAD RADHI (AR)

He was born in Baghdad in the year 359 A.H.

His father was a descendant of Imam Musa Al-Kadhim (pbuh) and his mother the descendant of Imam Ali Zaynul Abedeen (pbuh). She was a woman famous for her piety and literary talents.

His elder brother Sayyid Murtadha was a great 'Aalim - the mujaddid of the 4th century.

At a young age, he was recognised as a prodigy and even his teacher Shaykh Mufeed regarded him as his equal.

Amongst his many works, the most famous is the compilation of the letters, sermons and sayings of Imam Ali (pbuh) in what is called **Nahjul Balagha - The peak of eloquence.**

It is reported that for years, Sayyid Radhi worked for 18 hours a day.

He died in the year 404 A.H. at the age of 45 years. His teacher - Shaykh Mufeed and brother Sayyid Radhi were so grief stricken that they could not lead the Salaatul Janaza, and the salaa was led by the Prime Minister - Abu Ghalib Fakhrul Mulk.

**SHAYKH ABU JA'FER MUHAMMAD ibn
HASAN TUSI (A.R.)
Shaykhu't Tā'ifa**

*At the outset it must be noted that there are two great Ulema who bear the title **TUSI**. The other one is Khwaja Nasiruddin Al-Tusi (A.R.). They are unrelated but were both born in the Iranian city of Tus. There is a difference of approx. 200 years between their eras.*

His name was Muhammad ibn Hasan ibn Ali ibn Hasan and he was born in Ramadhan 385 A.H. in Tus (Iran).

His early years were spent in Tus where he was taught by his father who was a great A'lim of his time.

In 408 A.H. (1017 A.D.) he moved to Baghdad to pursue further studies and became a student of Shaykh Mufeed. When Shaykh Mufeed died he studied under Syed Murtadha ('Alamul Huda). He soon became Syed Murtadha's star student.

After the death of Syed Murtadha in 436 A.H., he became the leading Shia 'A'lim and acknowledged as the *Marja'* of the Shia world.

In 448 A.H. during the reign of Qāim ibn Amr Allah; the enemies of Ahlulbayt were jealous of the progress made by the Shia Ulema in particular Shaykh Tusi. They started influencing the Khalifa by saying that Shaykh Tusi was one of those who abused the first three Khalifa's - Abu Bakr, Uthman & Umar.. They produced the book of *a'māl* called **Al - Misbāh** and picked on *Ziyarat e Ashura* which says "*...la'na on the first, second third and fourth who committed injustices....*" Shaykh Tusi was called to the court and asked to explain. He said the first was Qabil, the second the one who killed the she-camel of Nabi Salih, the third one being the killer of Nabi Yahya, and the fourth - Abdur Rahman ibn Muljim (One who struck Imam Ali (pbuh) on 21st Ramadhan). The Khalifa was satisfied.

Seeing that they were not successful they started causing rifts within the general public causing Sunni-Shia riots in Baghdad - 448 A.H. (1056 A.D.). In these riots thousands of houses belonging to Shias were burnt down including the house of Shaykh Tusi and his famous library which is said to have contained 90,000 books (80,000 given to him by Shaykh Murtadha). The riots spread to

Kadhmayn and Shaykh Tusi decided to move to Najaf with some of his students. His students included his son - Syed Hasan.

It is he who laid the foundation of Islamic knowledge in Najaf establishing madrasas and making it a flourishing learning centre (albeit destroyed by Saddam). Through him countless benefited, from whom 300 became Mujtahideen.

He is the author of two of the four main books of Ahadith - **Al-Istibsār** and **Al-Tahdhib**. The latter contains 393 chapters with 13,590 Ahadith. He wrote many other books.

His authority and impact was such that after his death for 80 years no A'lim gave any fatawa which were different from Shaykh Tusi's. One other reason was also that his book **Al-Nihaya** was disputed by some Ulema from Baghdad. They came to Najaf to resolve the dispute asking for help in the haram of Imam Ali (pbuh). All three saw Imam in their dream authorising the book. He had two daughters and one son. All became Mujtahideen. His son- Syed Hasan was known as

Mufeed the second. His grandchildren to became eminent scholars.

No Aalim in either the Sunni or Shia world covered such wide fields of study as Shaykh Tusi.

He died in Najaf on the night of 22 Muharram 460 A.H. (1067 A.D.) at the age of 75 years. He was buried in his home as per his wasiyya. The house was converted into a mosque which was later incorporated with the haram of Imam Ali (pbuh) Today it is difficult to identify the original mosque but there is a gate of the haram on the side known as *Bāb Al-Tusi*.

KHWAJA NASIRRUDDIN AL-TUSI (A.R.)

Muhaqqiqe Tusi

Fakhrul Mahaqqiqeen

His name was Muhammad bin Muhammad bin Hasan Al-Tusi. He was born on the 11th of Jamadiul Awwal 597 A.H.- 1201 C.E. in Tusi (Iran).

He excelled in his knowledge both in religious and other fields like astronomy, medicine, mathematics, geography and history. His tutor for religious fields was his father (a great Ulema in his own right) and for other fields his tutor was one who had been taught by Ibn Sina (known as Avicenne).

His students included Allama Hilli which is sufficient in itself to describe the greatness of Khwaja Nasiruddin Tusi. His book on Aqãid is still used in madrasas today - *Tajrid Al-I'tiqadat*. He was the Mujaddid (rejuvenator of Islam) of the 6th century.

He collected all the traditions Ahadith of the excellence of the Ahlulbayt which all the sects of

Islam agreed with into a book and went to Baghdad to present it to the Khalifa in the hope that it would be accepted as a book to unite all the sects. The Khalifa at the time was sitting at a riverbank with his chief adviser Ibn Hajib. When Khwaja presented the book to Mo'tasam Billah-The Khalifa; the Khalifa gave it to his adviser who in hatred of the Ahlulbayt threw the book into the river. He pulled the book out (the ink had washed off) and handed the empty book back to Khwaja Tusi. The adviser mocked Khwaja by saying *"Look! how the river enjoyed the book"*.

Khwaja Tusi returned to Tus disheartened and very sad. He went straight to the shrine of the 8th Imam and that night when he slept he saw a dream in which he saw the 12th Imam and a dua' written on a wall. He complained to Imam about the way he had been treated by the khalifa and Imam told him to ask Allah through this dua'. The dua' is one we recite today also called **Dua' Tawassul**.

Some years later the same khalifa and his adviser were killed by the Mongols when they invaded

Baghdad; and it was Khwaja who converted the Mongol ruler Halagu Khan to Islam. The conversion was not an easy task for the Mongols were destroyers who in their invasions had destroyed everything in their path.

When Khwaja Tusi told him of Allah ; Halagu Khan asked to see the rules (the book) of this Allah. Khwaja arranged for the whole Qur'an to be written on deer skin and to carried into the court of Halagu on several horses and camels accompanied by an army Halagu was impressed and converted but asked to be explained of all the rules plus the reason why they were performed? Why Salaa? Why Sawm? etc. Khwaja Nasiruddin Tusi took up the task and explained everything according to Halagu Khan's understanding.

Khwaja Tusi over a period of time won the favour of Halagu Khan and took up the setting of things like libraries that the Mongols had destroyed in their path. He set up the revival of Islamic Sciences and the construction of an Observatory at Maragha in Turkey (the first in the world). His

charts are used even today to predict natural phenomena like earthquakes etc.

The other Ulema were getting jealous over Khwaja's position and were looking for an opportunity to get back at him. When Halagu's mother died they told Halagu to bury Khwaja Nasiruddin Tusi with his mother so Khwaja could help his mother answer Munkar and Nakir's questions. Halagu thought it was a good idea. Khwaja understood the plot hatched by his enemies and he asked Halagu who was more precious - himself or his mother. Halagu said it was he-himself. Khwaja suggested that Halagu bury the other Ulema with his mother and save Khwaja for himself. A lot of such attempts were made to get rid of Khwaja Nasiruddin Tusi.

He is one of the Ulema for whom wrong accusations have been made in abundance.

His humility is shown by the following incident. Once he went to visit a town. A man told him not to sleep outside although it was very hot for it would rain that day. Khwaja Nasiruddin Tusi had

predicted according to his knowledge that it would not rain that night. He slept outside and it started raining. In the morning he asked the man how he had predicted this. The man said that whenever his dog comes inside at night he knew that it would rain. On hearing this Khwaja said to himself:

"I studied all my life but my knowledge is not even as much as that of a dog".

On visiting Baghdad once he fell ill. Knowing that he was nearing his death he called some believers and taught them how to give him ghusl, kafan and to bury him. He asked to be buried at the entrance of the haram in Kadhmain and to inscribe the following aya of Qur'an on his grave:

"...And their dog lay stretching his paws at the entrance..."

Suratul Kahf 18:18

Khwaja Nasiruddin Tusi died at the age of 75 years in Baghdad on 18th Dhulhijjah 672 A.H.- 1274 C.E. - Eid e Ghadeer.

When they started digging his grave they found one already prepared. Apparently it was one that

had been prepared for a khalifa the day Khwaja was born but not been used as the one whom it had been prepared for had died elsewhere.

ABU MANSUR HASAN bin YUSUF AL-HILLA
(A.R.)
Ibn Al-Mutahhar
Allama Hilli

He was born on 29 Ramadhan 648 A.H. in Hilla he has been given the title which means - The very learned one from Hilla. He was the nephew and student of Muhaqqiq e Hilli for Fiqh and then proceeded to study from other masters of his era, including Khwaja Nasiruddin Tusi who taught him Philosophy and Logic. Later, he sat with the Sunni Scholars to study their Fiqh.

He was a child genius attaining the position of a mujtahid at the age of 9 - 10 years.

It is reported that as a very young child, when chased by his tutor - his uncle he used to recite the ayaat of wajib sajda; his uncle would have to stop and do sajda whilst he ran away (he was not baligh and therefore it was not wajib on him).

As a child he was once playing outside the masjid whilst his father - a mujtahid also was inside with

some mu'mineen. An old man emerged from the masjid crying. Allama asked him the reason for his grief whereby the old man said that Allama's father had said that he would have to repay 50 years of his salaa, because he had been coming early to the masjid and doing his wudhoo for Salatul Dhuhur & Asr with the niyya of wajib before the time of salaa had set in. (This was the fatwa issued by Allama's father - most marja today do not view this in the same way). Allama Hilli told him that he only had to pray one day's qadha salaa.

Perplexed the old man called Allama's father. Allama explained to his father that the qadha salaa was wajib on the old man everyday since he first did his wudhoo niyya incorrectly. Therefore, everyday when he prayed with wudhoo of wajib niyya he was praying the previous days qadha salaa.

Many a time he would debate with the ulema of the other sects and was respected amongst all. Once the Sultan of the time had divorced his much loved wife 3 times after a petty argument *(in the other sects of Islam one is allowed to divorce one's wife 3 times in one sitting - this case*

the husband can not remarry his ex-wife unless she has married another man and he then divorces her).

The Sultan was distraught and called the ulema of all the sects. When none could help he asked if there were anymore sects in Islam. The ulema advised him of the Shias and he summoned Allama Hilli

Allama Hilli entered the Sultan's court with his shoes under his armpit and he sat down without bowing to the Sultan.

The other ulema ridiculed him on having no etiquette (akhlaq).

Allama replied :

"In your religion as well as mine, to bow down in front of anyone other than Allah is inadvisable." As for my shoes I have heard that during the Prophet's time, the Hanafis used to steal shoes, so I decided to bring mine in !"

The Hanafi ulema were enraged:

You do not even know from whence the Hanafi sect started ? It did not even exist at the time of the Prophet (S.A.W.) but started about 100 years after his wafat."

Allama said : *“I’m sorry ! It must be the Malikis who stole the shoes then.”*

The Maliki ulema retorted : *“We too did not exist in the time of the Prophet (S.A.W.)”*

Allama said : *“It must be the Hambalis then”*

The Hambali ulema denied existing at the time of the Prophet (S.A.W.).

Allama said : *“It must be the Shafi’is!!!”*

The Shafi ulema said :

“What nonsense you talk! None of our sects existed during the time of Prophet (S.A.W.)!”

Allama Hill turned to the Sultan and said :

“You have heard that none of these sects existed during the time of the Prophet (S.A.W.). I am from those who follow the Imam who was with the Prophet (S.A.W.) all the way !”

Rendering the others dumbfounded, he explained that 3 divorces in one sitting were not permissible and therefore re-marriage to his ex-wife was permissible.

His works include several memorable books and treaties on Fiqh, Usul, Kalam, Logic, Philosophy and Rijal. We know of at least a hundred books written by him, some of which are still in the form

of manuscripts. Each book of this great faqeeh is enough to portray his genius. His book *Tabsiratul Muta'allimeen*, is still being studied by the students of Hawza today. Later Fuqaha have written extensive commentaries on Allama's works.

He died on 21 Muharram 726 AH and is buried in Najaf.

MUHAMMAD bin HASAN AL-HILLI
Fakhrul Muhaqqiqeen
(Pride of the Investigators)

He was born in 682A.H. and studied under his father - Allama Hilli.

Allama Hilli was so impressed by his son's brilliance that he called him Fakhrul Muhaqqiqeen.

He too is said to have reached the rank of mujtahid at the age of 10 years.

He is said to be responsible for completing of several of his fathers' works.

Most of the important ulema of the next generation including Shaheed Awwal studied under him.

His famous book on Fiqh is 'Aydhah Al-Fawaaid' which he wrote to explain some difficult parts of his father's book 'Qawaaid'.

He died in 771 A. H. in Hilla.

SHAMSUD DEEN MUHAMMAD bin MAKKI
AL-AMILI AL-JIZZINI (A.R.)
Shaheed Al-Awwal
(The first martyr)

He was born in Jizzeen in 734 A. H. in the Jabal Amil in S. Lebanon, where Shias have lived for many centuries.

He studied in Hilla under the care of great Fuqaha of his time, amongst them Fakhrul Muhaqqiqeen.

It is said that when he studied at night he used to keep a heated copper plate near him. When he felt drowsy he used to place the hot plate on his head as the accompanying pain would keep him awake. As a result of this practise he lost all his hair which never grew back.

He went to Damascus and established himself as a leading a'alim of the town, giving judgements on fiqh for all 4 Sunni schools of thought whilst also being the leader of the Shias. this was only achieved through taqiyya. He was arrested, imprisoned and martyred as a result of a fatwa issued by a Maliki faqih, supported by Shafei,

condemning him because he was a Shia, in the year of 786 A.H.

His most important book is *Al-Luma'a Ad-Dimashqiyya* which was written by him during his short term in prison which ended with his execution.

It is strange coincidence that two centuries later, a faqih who wrote a commentary on *Al-Luma'a* was also executed and martyred. He came to be known as Shaheed Ath--Thaani.

The most distinctive feature of the family of Shaheed-e-Awwal is that practically every member of the household was a Faqih. His wife Ummu Ali and his daughter Ummu Hasan were both Fuqaha of the first order. Ladies were instructed to refer to them for any problems of Fiqh. He had three sons, all of them Fuqaha.

**SHAYKH ZAYNUD DEEN ibn ALI
AL-AMILI AL-JUBAAI (A.R.)
Shaheed Ath-Thaani
(The second Shaheed)**

He was born in 911 A.H. in Juba', Jabal Aamil in S. Lebanon, but he must have lived in Tus for a considerable time, as he occasionally signed his name as al-Tusi, al-Shami.

He was a widely travelled man, having visited Egypt, Syria, Hijaz, Baytul Muqaddas, Iraq and Constantinople (Istanbul).

Always in pursuit of knowledge, he studied from nearly twelve Sunni Ulama of Fiqh. apart from the proficiency in Fiqh, he was well versed in Usool , Philosophy, Irfan, Medicine and Astronomy.

He became a teacher at the Sunni madrasa Nuriyya in Balbeck in the Biqa valley teaching the 4 Sunni schools of law as well as the Shia'.

His students have recorded in his biography that Shaheed maintained his family by selling firewood cut by himself during the nights, and then sat to teach during the day.

He wrote many books and standardised the study of classification of ahadith. His major book is *Rawdat Al-Bahiyya* which is the commentary on Al-Lum'ah written by Shaheed-e-Awwal. It is a part of curriculum in almost every Hawza even today.

A man whom he had given judgement against complained to the wali of Sidon and as a result Shaheed Ath-Thaani was summoned to Istanbul. He was killed in 966 A.H. either in or on his way to Istanbul.

AHMED bin MUHAMMAD ARDABILI (A.R.)
Muqaddas Ardabili
(The holy one from Ardabil)

From Ardabil, he was also known as Muhaqqiq Ardabili (The investigator of Ardabil)

He is known for his piety thus the title Muqaddas. It is reported that for travelling between Samarra, Karbala and Najaf he used to travel on a hired donkey. Once he was given a letter to deliver to someone in Najaf on his way back from Karbala. The people got worried as Muqaddis Ardabili had not arrived in Najaf at the expected time. Many hours later he arrived in Najaf exhausted walking with the donkey.

When he was asked about the delay, he said he had walked all the way as he had not had permission from the owner of the donkey to carry the extra weight of the letter.

He was respected highly by all. Shah Abbas Safavi of Iran wanted him to come and live in Iran but Ahmed Ardbili would not agree. Once, a fugitive mu'min from Iran came to Muqaddas Ardabili in

Najaf, asking him to write to the Shah recommending a pardon, Muqaddas Ardabili wrote :

*“The holder of temporary rule, Abbas, is advised that although the man was initially a wrongdoer, who now seems to be oppressed. If you forgive him, Allah may forgive some of your lapses” .
From the slave of the Master of Wilaya (Imam Ali (pbuh) - Ahmed Ardabili.*

In reply, Shah Abbas Safavi wrote :

“I bring to your esteemed notice that Abbas has done the service ordered by you feeling deeply obliged. I hope you will not forget this devotee of yours in your duas “. From a dog on the threshold of Ali (pbuh) - Abbas.

On insisting at staying in Najaf and not moving to Iran, Muqaddas Ardabili helped to strengthen the hawza in najaf. After Shaheed Thaani, he was the leading marja ‘.

His books include *Tafseer Ayaat Al-Ahkaam and Haiqaat Ash-Shia’*. He died in Najaf in Safar 993 A.H. and is buried there.

**MUHAMMAD ibn HUSAYN
AL-AMILI AL BAHAI (A.R.)
Shaykh Bahai**

He was born on the 17 Dhulhijja 953 A.H. in Balbeck.

He is the mujaddid of the 10th century.

When he was still young, his father moved to Khurasan where he lived mainly in Herat.

Shaykh Bahai studied under his father who was himself a student of Shahid ath-Thani.

Shaykh Bahai became Shaykh al-Islam of Isfahan under Shah 'Abbas, a position that was at that time the foremost clerical office in Iran. He helped in the building and development of Isfahan.

He was a great scholar in several fields such as mathematics, astronomy and fiqh as well as being a poet, and a philosopher.

He wrote many books include Jami'al -'Abbasi, on fiqh; Kitab az-Zubda on usul ul fiqh; and the Kashkul - prose and poetry on various subjects. Jami'al - 'Abbasi was the first handbook in Fiqh for the layperson in Farsi. Among his students was Muhammad Taqi Majlisi - the father of Baqir Majlisi.

He died in Shawwal 1032 A.H. in Isfahan and is buried in Mashhad.

MULLA MUHAMMAD BAQIR AL-MAJLISI
(A.R.)
Allama Majlisi

He was born in Isfahan, Iran in 1038 A. H.

He is the mujaddid of the 11th century.

His father was the famous A'lim - Mulla Muhammad Taqi Majlisi (A.R.).

He wrote over 60 books, the most famous of which is *Bihaarul Anwaar* (Oceans of Lights) which is in 110 volumes and divided into 25 mainsections. It covers an extensive range of topics such as wisdom, reason, knowledge, tawheed, adala, qiyama, nabuwwa, imama, historical events, personality of the ambiya and aimma, ghayba of the 12th Imam, jinns, angels, animals, birds, eiman, kufr, furu

Some of the other books are *Jalaal Al-Uyun*, *Hilayatul Muttaqeen*, *Hayat Al-Qulub*, *Haqq Al-Yaqeen*.

His books are still used as a major source of reference.

It is said that he used to pin his hair to the wall whilst writing at night so that if he fell asleep, the hair would be pulled to wake him up again. When death approached, and he laid down and stretched out his legs he remarked that he had forgotten the pleasure of stretching his legs.

He was also titled Shaykh ul Islam.

Allama Majlisi died in Isfahan on the 27th Ramadhan 1111 A.H. and is buried there.

SHAYKH MURTADHA ANSAARI (A.R.)

Shaykh Murtadha Ansaari was a descendent of the Prophet's noble companion, Jabir b. Abdullah Ansari.

He was born on 18th Dhul Hijjah (the day of Eid-e-Ghadeer) 1214 AH. in Dezful.

For 20 year, he studied in Iran before leaving for Iraq. After a brief stay there, he decided to return to Iran. In 1249 AH he decided to visit the holy shrines of Iraq, but he took up permanent residence in Najaf for here he started his own classes which made him world famous. he became an undisputed Marja' A'lam after the death of Muhammad Hasan Najafi - Sahib-e-Jawahir.

He was famous for his memory and speedy resolution of intellectual problems. Shaikh was a genius of extra ordinary calibre. In Usool and Fiqh his originality and analytic mind enabled him to blaze a new path, a path which has been adopted and followed by all the subsequent Fuqaha. His two great works, 'Rasail' and 'Makasib' are a

major part of the curriculum in modern Hawzas. We can say that after Muhaqqiqe Hill, Allama Hilli and Shaheed-e-Awwal, the figure of Shaikh Murtadha Ansari towers highest among the Shia Fuqaha. He is rightly known as 'Khatimul Fuqaha Wal Mujtahideen'.

His lifestyle was that of the poor and on his death he left only 70 Qiran (approx. £3.00).

He died in Najaf on 18th Jamad ul Aakher 1281 AH.

**AYATULLAH MIRZA SAYYID MUHAMMAD
HASAN ibn MAHMUD SHIRAZI (A.R.)
Mirza Shirazi Buzurg**

He was born on the 15 Jamadul Awwal 1230 A.H. in Shiraz.

He is the mujaddid of 13th century.

He studied in Isfahan and then Najaf under Shaykh Murtadha Ansari as well as Shaykh Muhammad Hasan Najafi and Shaykh Hasan Al Kashifu'l-Ghita.

After the death of Shaykh Ansari he became the leading Shi'i scholar and eventually the sole marja' of taqlid.

In 1292 A.H. he moved to Samarra and began teaching there. He is perhaps best known for his opposition to the British government over the tobacco industry of Iran in 1891 C.E.. He issued an order likening the use of tobacco to fighting against Imam e Zamana (pbuh). This was in the best interests of the Muslim Umma as the British

wished to manipulate the economy of Iran through the tobacco industry to colonise Iran as they did to India. Everyone, including the other mujtahideen followed this order. The tobacco industry collapsed as there was no market and the take over was abandoned.

He also reorganised and consolidated the teaching of fiqh along the lines that it has continued to be taught to the present day.

However, he wrote no books of note.

He was the teacher of the most prominent ulama of the next generation including Akhund Khurasani, Muhammad Kazim Yazdi, Muhammad Taqi Shirazi, Na'ini and Ha'iri-Yazdi. It is through them that we know his fatawa.

He died on 24 Sha'ban 1312 A.H. in Samarra and is buried in Najaf.

AYATULLAH HUSAYN
bin ALI TABATABA'I BURUJARDI (A.R.)

He was born in Burujardi in 1292 A.H. He specialised in Fiqh and studied the laws of all the Islamic schools of thought. He studied in Isfahan and then in Najaf where he excelled soon becoming one of the masters.

He returned to Qum in 1364 A.H. at the request of the Ulema there giving it new light. It was at the height of Reza Khan's power and the Ulema in Iran were oppressed. His sermons inspired strength and his resistance against foreign powers grew rapidly amongst the young. He said *"Our mission is to keep the light of Islam burning and we can be certain that this light will one day illuminate the whole world. The seeds sown now will produce a rich harvest in the future."*

His greatest joy was always to set up new centres of education for it will be these which will keep the light of Islam burning.

It is reported that in his last years he had a major heart attack and his associates were busy getting

medical expertise. After being given some pain killers, when he came round he opened his eyes and searched the room.

On seeing his attendant, he asked: *“Why don’t you go?”*

The attendant with tears in his eyes replied : *“Where ?”*

Ayatullah Burujardi replied : *“Were you not supposed to accompany Mr. Lorzadeh to Mashhad for the opening of the Mirza Ja’fer School ?”*

His attendant said: *“I am waiting for your recovery so I may leave with peace of mind !”*

It was during his sixteen years that the hawzas of Qum first sent Ulema as missionaries all over the world to establish religious centres and masjids.

He was the sole marja’ of taqleed after the death of Ayatulla Isfahani.

His books include Hashiyya Al-Kifaya and Hashiyya An-Nihaya. His students include most of the leading ulama in Islamic Government of Iran. He died on 13 Shawwal 1381 A.H. in Qum.

SAYYID MUHSIN ibn MAHDI AT-TABATABA'I AL-HAKIM (A.R.)

He was born in Najaf in 1306 A.H. in a family renowned for it's fuqaha.

After the death of Ayatulla Burujardi, he became the sole marja' of taqleed.

He taught in Najaf and under him the hawza of Najaf grew immensely, with a record number of 8000 students.

He was particularly active in opposing socialism and communism. He declared these policies as those Kufir and Atheism.

Amongst his works, the most famous in Fiqh is *Mustamsak* which is an enlightening commentary on the first part of Al-Urwatul Wuthqa (The firm handle) written by Sayyid Yazdi (d.1337 A.H.)

He died on 27th Rabi ul Awwal 1390 A.H. (June 1970) in Najaf and is buried in the library that he had established.

Soon after, the Iraqi government became more oppressive towards the Ulama, and many Ulema were executed, in particular those from the family of Sayyid Al-Hakim.

AYATULLAH SYED ABUL QASIM AL-KHUI (A.R.)

He was born in the town of Khuy in Azarbaijan on the 15th Rajab 1317 A.H. - 19th November 1899.

He studied under his father until at the age of 13 when both father and son moved to Najaf. Here under teachers such as Ayatullah Mahdi Mazandarani, Ayatullah Muhammad Husayn Al-Gharawi, Shaykh Fat'hullah Shirazi, and Mirza Muhammad Husayn Naini he continued his studies to become one of the leading Ulema of Kalām, Rijāl and Fiqh. Among the learned circle of Najaf he was known as Imam ul-Usool. His persuasive style and analytic discussions drew huge crowds of scholars amongst them Ayatullah Ash-shaheed Syed Muhammad Baqir As-Sadr (brutally killed by Saddam Yazid), Ayatullah Syed Ali As-Seestani, Ayatullah Syed Ali Al-Bihishti...

As a marjā of taqleed, Syed Al-Khui was firmly in authority even in the days of Ayatullah Syed Muhsin Al-Hakim. After the death of Syed Al-

Hakim, the majority of muqallids turned to Syed Al-Khui.

He was an author of at least 90 different books. The subjects covered are wide and varied - Fiqh, Tafseer of Qur'an, Biographies of narrators of Ahadith....

In a reply to a letter written to him by the Ulema of Iran, after the brutal attack on Qum's Madrasa Fayziyya by the Shah's troops (Dhulhijja 1382 - March 22 1963), he wrote:

"When innovations creep into religion, then it is the responsibility of the 'Alim to display his knowledge. Else, upon him shall be the la'na of Allah. History tells us of many who gave their blood to save Islam ... Today the tree of ISLAM needs fresh sacrifice, and I offer my blood. It shall be a matter of pride for me if my blood shall serve Islam, the teachings of Qur'an, and shall cut off the hands of those who promote evil. I shall consider myself most fortunate if my offer was accepted by Hazrat Baqiyatullah (Imam Muhammad Al-Mahdi A.S.), may our souls be his ransom. In fact, to remain alive, when strange events take place, and where confirmed enemies

of Islam invade upon the freedom and values of Muslims, it is equal to dying, perhaps worse than mere dying."

Even though Saddam Yazid systematically continued to destroy the hawzas and oppress the Ulema; Syed Al-Khui continued to guide and support Hawzas all over the world. The great Hawzas of Qum, Mash had, Tabriz, Lebanon, India , Pakistan.... all benefited materially and spiritually from Syed Al-Khui.

His humility and simplicity stood out to all who visited him. He used to say "Reading and giving lectures are my way of relaxing".

After the Gulf war, in April 1991 when inspired by the West, Saddam Yazid brutally ended the short lived freedom of the Shias in Southern Iraq; Syed Al-Khui was forced to appear on Baghdad television with Saddam. From that time onwards with most of his family imprisoned or missing, he was under house arrest.

On Saturday, 8th Safar 1413 (8th August 1992) Syed Al-Khui died suddenly in Kufa. All telephone communications were cut off and there was a

curfew imposed on Najaf, Kufa and other town and cities of Iraq. He died at 3.10 p.m. At midnight the family were ordered to bury him before dawn. He was buried in the courtyard of the Al-Khadhra masjid in Najaf (next to the haram of Imam Ali A.S.) where he used to conduct his classes. A handful of family members and close friends took part in the burial.

The authorities then announced 3 day of official mourning yet no public expression of mourning was permitted.

It is very rare at present to find a single Shia scholar who has not directly or indirectly been a student of Syed Al-Khui.

**A DAY IN THE LIFE OF
MARHUM AYATULLAH AS-SAYYID AL KHUI
(A.R.)
(in the latter days of his life)**

His daily routine was that he used to wake up well before Fajr to meditate until it was time for Salaa. He then prayed and joined his family for breakfast which was usually bread, local cheese and tea. He always insisted that whoever was present in the house including guests and housekeepers must join in eating.

After breakfast he took a short break. At 8 a.m. precisely he used to start the session of giving answers to queries in the incoming mail which he ensured were all read by himself. Many of the ulema of Najaf used to be present in this session. They would discuss religious edicts (decisions) and reach a consensus on judgements. When he approved the decision he would put his personal seal on them. The seal was always kept under lock by himself.

At Dhuhr time, he would lead salaa at Al-Khadhra masjid, which is adjacent to the shrine of Imam Ali (pbuh) in Najaf. Here Ayatulla Al-Khui had taught study circles for 60 years. He would stay at the masjid to receive guests and then return home to have lunch and a break.

At 4 p.m. he would have a second session of discussion dedicated to matters of education, schools, his representatives (wakils)..... The sessions would also be attended by specialists in various fields. Ayatullah Khui always used to say: *“Whoever embarks on consultation shall never be disappointed.”*

The afternoon session closed in readiness for Salatul Maghrib at Al-Khadhra masjid. After salaa he would sit in the reception hall to receive visitors from all over the world. He would listen to their problems, issue instructions where he could help. The session continued to 9 p.m; but often continuing till 11p.m.

After that he would return home to spend some time with his family. After that he would take

time to listen to world news especially on Muslim affairs.

All this was a normal day in his life - Take into account that he was 93 years old.

AYATULLAH RUHULLAH AL-MUSAWI KHUMAYNI (A.R.)

He was born in Khumayn, a small town S. W. of Tehran on 20th Jamadul Aakher 1320 A.H. September 24th 1902 C.E. His father Ayatulla Mustafa was murdered when he was 5 months old.

His mother and aunt brought him up but both died when he was 16 years old. Then he was brought up by his brother Seyyid Murtadha (Ayatullah Pasandida)

At the age of 19 he went to study religious studies and soon became well known for his excellence and his teaching in character building. He studied first in Arak and then in Qum.

Iran was being influenced by the Americans through the Shah and Ayatullah Khumayni's first public outburst against it was in the book Kashf al-Asrar in 1941.

After the death of Ayatullah Burujardi in 1961, he reluctantly accepted to carry the banner of movement and revolution.

In a discourse with the Shah's prime-minister Mr. Amini: Ayatulla Khumayni told him :

Good deeds remain with your God. You can be sure that the more you serve the people the greater your popularity and peoples affection for you and you will be respected and loved by God."

In 1383 A.H. (March 22nd 1963) the Shah's troops attacked the Fayzia Madrasa in Qum. Students were massacred in large numbers and the madrasa was ransacked with lots of books destroyed. This was used to intimidate the Ulema but it just increased their determination to struggle for the truth.

On the day of Ashura 1383 (1963) Ayatullah Khumayni delivered his famous lecture in Masjide Azam of Qum denouncing the regime and warning the Shah explicitly. He made the people aware of the looting of their country by Russia, Britain and America. He was arrested and

confined in Tehran 2 days later and then imprisoned.

There was outrage at his arrest throughout the country and people demonstrated in large numbers. The army was ordered to shoot to kill and they killed at least 15,000 people in a space of 3 days. It was the turning point of Iran's history and it established Ayatullah Khomeini as a national leader.

The uprising was suppressed but the Ulama pushed for Ayatullah's release. Aqil Qasheh took a letter to the prime-minister from 13 Ulama from Azarbaijan. Ayatullah Khomeini was freed on April 6th 1964 with a statement issued by the government that he had agreed to refrain from political activity. The Ayatullah refuted it saying he had agreed to no such condition.

In 1343 (October 1964) the Shah granted legal immunity to US personnel and dependants from all offences committed on Iranian Territory. On the birthday of Sayyida Fatima Zahra (pbuh) Ayatullah Khomeini said it was a day on which instead of lights, black flags should be hung as

Americans could commit any crime in Iran without being prosecuted. He gave a lecture denouncing this. 9 days later he was arrested and sent to exile in Turkey.

There were continuous pressure from the Ulema for Ayatulla Khumayni to be moved to another place and he was finally allowed to go to Najaf in October in 1965. This was his home for 13 years. In November 1977 his eldest son Mustafa was assassinated by Savak (The Shah's secret police).

In 1978 President Carter visited Iran and praised the Shah. There was news article printed stating that Ayatullah was an agent of foreign powers. There was public outrage and demonstrations and a heavy loss of life. In September 1978 the Shah requested Iraq to expel Ayatullah and he was expelled. He went to France in early 1979.

Communication with his people in Iran was easier from France His lectures were sent through cassettes and leaflets were distributed all over Iran. The effect was uprisings in Muharram (December 1978). Thousands were slaughtered

by the Shah's army but the determination of the people remained. Finally, on January 16 1979 the Shah left Iran. Ayatullah Khumayni returned to Iran on the 1st February 1979 after an absence of 15 years.

Until June 3rd 1989 when Ayatullah Khumayni passed away he ruled the Islamic Republic of Iran according to the tenants of Islam never fearing the "Super powers". His rule has been compared with that of Imam Ali (pbuh) He once said :
"As long as you have this trust and attention to Allah, all powers are nothing before you".

A Canadian philosopher, poet & author called Robing Woodsworth Carlsen met Ayatulla Khumayni (A.R.) on his third journey to Iran in February 1982 for the first time. The following is an extract from his book called *'The Imam and his revolution: A journey into heaven and hell'*
"...Ayatullah Khumayni has been the object of extreme hatred in the U. S. for being linked intimately with the seizing of innocent American diplomats.... Now, I would see in the flesh the personage whose will had dominated Iran, whose

policies (although attributed to God) had caused so much disruption in Iran and had drawn so much negativity in the West.....

At the appearance of Khumayni in the doorway, everyone jumped to his feet and began shouting “Khumayni, Khumayni, Khumayni” in the most vibrant militant tribute that I have ever witnessed for another human being.... I experienced a hurricane of energy surge through the door, and in his brown robes, his black turbaned head, his white beard, he stirred every molecule in the building and riveted the attention in a way that made everything else disappear. He was a flowing mass of light that penetrated into the consciousness of each person in the hall....

This was no ordinary human being, in fact even of all the so-called saints I had met - the Dalai Lama, Buddhist monks, Hindu sages - none possessed quite the electrifying presence of Khumayni....

Imam Khumayni broke in my heart and my brain with a current of emotion that I can only describe as extreme positivity...he was a generator of the

energy that overwhelms the ears and cleanses the - if I may say it - soul....

I would never become a Muslim, I would never consider all Western culture, philosophy, art and valued to be anti-ethical to life - as these Muslims did. I would even find myself unable to adopt the stance of hostility towards everything non-Islamic in the world. But I would forever honour Ayatullah Khomeini as an absolutely pure and remarkable human being, a human being who exalted the vision of man's worth and man's destiny, a human being who demonstrated the glory of God as He manifested through the traditions of Islam...

I was a witness to this fact on Wednesday, February 9th 1982."

AYATULLAH MUHAMMAD BAQIR Ibn HAYDER Ibn ISMAI'L AS-SADR

He was born in Kadhmayn – Baghdaad in 1350 A.H. (1931 A.D.).

At the age of four, he lost his father, and was brought up by his mother and elder brother, Isma'il, who was also a learned mujtahid in Kadhimain. When he was ten, he was delivering lectures on Islamic history, as well as on some other aspects of Islamic culture. At eleven, he took up the study of logic, and wrote a book in which he criticized philosophers. At thirteen, his brother taught him Usul al-fih (the fundamentals of the science of the principles of Islamic law, consisting of the Quran, the tradition, the consensus and analogy).

He moved to Najaf al Ashraf at the age of 12 years and joined the hawza. At the age of 15 or 16 years, he wrote an encyclopaedia called 'Ghayat al fikr fil usul' (the ultimate thought in usool).

He was often consulted by various Islamic Organizations such as "The Islamic bank for development" because of his expertise in Economics and the Islamic Banking system.

Between 1958 and 1959 he established the Islamic Da'wa Party (Hizb al Da'wa al Islamiyya) which was extended , in the late Sixties, to Lebanon and the Gulf countries.

He called upon Muslims to recognise the rich legacy of Islam and to detach themselves from any external influences, especially those of capitalism and Marxism.

Because of his political convictions and teachings, which led him to condemn the Ba'th regime in Iraq as standing against human rights and Islam, Ayatullah .Al Sadr was arrested and taken from al Najaf to Baghdad in 1971, 1977 and in June 1979. His Sister, Bint Al Huda, who was also a scholar in Islamic Theology, organized a protest against the last arrest of a supreme referral authority. A number of other protests against his imprisonment were also organized inside and outside Iraq. This may have contributed to his release from jail. However, he was kept under house arrest for nine months.

Tension between him and the Bath party continued to grow. He issued a fatwa that it was haram for a Muslim to join the Ba'th party. On Apr. 5, 1980 he was arrested once again

and transferred to Baghdad. The Ba'th regime told him that " they would release him if he fulfilled the following three conditions, which was reduced to only the 3rd, but he refused-

1. To lift his support to Islamic Revolution in Iran and to the leader Imam Khumayni.
2. To issue a fatwa saying " it is haram to join Islamic Da'wa party".
3. To lift his Fatwa with respect joining the Unislamic Ba'th Party.

After refusing their request, he and his sister Bint Al Huda, were executed three days later. Their bodies were transferred to, and buried in, al Najaf. No one knows the whereabouts of their graves. The signs of torture were apparent on their bodies. Attend the burial in the dark of the night with security forces.

Al Shaheed al Sadr made Many contributions to papers and journals. He also wrote a number of books, mainly on economics, sociology, theology and philosophy. Some of them are:

- Al Fatawa Al wadhiha (the clear Fatawa).
- Iqtisaduna (our economy).
- Al Mursil wal Rasul wa al Risala (The Sender, the Messenger and the Messag

- Ahlul-Bayt Tannawua' Ahdaf Wa Wahdat Hadaf (Ahlul-Bayt: One goal with different roles)
- Falsafatuna (Our Philosophy).

AYATULLAH SYED MUHAMMAD RIDHA GHULPAYGĀNI (A.R.)

He was born on the 8th of Dhulqa'da 1316 A.H. - 1898 C.E. in Ghulpaygan (a province of Iran). He completed his early studies in Ghulpaygan and travelled to Khonsar.

At the age of 16, he went to Arak to join the seminary headed by Ayatullah Shaykh Abdul Karim Ha'iri and remained a student of his until 1340 A.H. when Shaykh Ha'iri was invited to Qum to assist in reviving the Hawza there.

Shaykh Hai'ri asked him to join the Hawza in Qum (1922) and Ayatullah Ghulpayghani agreed. In a short span of time he became well known for his knowledge and taqwa. By the time Ayatullah Burjurdi succeeded as head of the hawza from Shaykh Hai'ri (1937), Ayatullah Ghulpayghani had already been acknowledged as a marja' of taqleed.

He became a central figure in the hawza (Madrasa Fayziyya) of Qum after the death of Ayatullah Burjurdi in 1381 (1962). During and after the

Islamic Revolution of Iran, he played a prominent role in establishing Islamic rule in Iran.

He has 30 books mainly on Fiqh and Usool, some of them extending to more than 10 volume.

He died in Jamadiul Aakher 1414 (9th of December 1993) in Qum.

AYATULLAH SYED ALI AL-HUSAYNI AS- SEESTANI (A.R.)

He was born in Mash'had (Iran) in Rabi ul Awwal 1349 A.H. (1930 C.E.). He was brought up in a family of Ulema and was taught by teachers such as Mirza Mahdi Al-Isfahani.

He then moved to the Hawza in Qum, during the time of Ayatullah Burjurdi in 1368 where he studied Fiqh under him.

In 1371 he moved to Najaf, where in study circles of Ulema such as Syed Al-Hakim, Shaykh Husayn Al-Hilli and Syed Al-Khui he continued studying.

Syed As-Seestani excelled in these circles and there used to be a lot of discourse between him and Ayatullah Shaheed Muhammad Baqir As-Sadr. In 1380 he was awarded a permit by Syed Al-Khui certifying that he had attained the level of Ijtihad. He was then 31 years of age.

For the past 34 years Syed As-Seestani has been teaching in the hawza of Najaf . After the death of

Syed Al-Khui, he was one of the six persons who took part in the burial. A large number of the muqallideen of Syed Al-Khui have turned to him as their marja' of taqleed.



WWW.QFATIMA.COM