



Biographies Of The Learned

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**BIOGRAPHIES
OF THE LEARNED**

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BIOGRAPHIES OF THE LEARNED
(QASASUL ULEMA)
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PUBLISHER'S NOTE

The Trustees of the Peermohamed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "BACK TO RELIGION" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and so inculcate a taste for and appreciation of sound and healthful mental food.

No commercialisation is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet readers, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts the objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

BIOGRAPHIES OF THE LEARNED

PREFACE

The **Peermohamed Ebrahim Trust**, Karachi presents this compendium on the biographies of great divines and religious scholars through whose untiring labours the message of Islam as interpreted and propagated by the Progeny of the Prophet (S.A.W.) has been handed down from generation to generation through the past thirteen centuries or so particularly after the occultation of the present Imam (A.T.F.S.). Unfortunately evil forces had ever been against Aal-e-Muhammad, the progeny of the Prophet (S.A.W.), and the trials and tribulations through which each one of the infallible Imams had to pass are too well-known to need any elaborate mention here. But the fact remains that the opposition of the message and cause of Aal-e-Muhammad (A.S.) continued even after the Ghaibat (Occultation) of the 12th Imam and still continues. Nevertheless the candle of their message has kept burning and still burns and provides light for the devotees of Truth and Right. During the days of the Imams the companions of each Imam took instructions on various points from the Imam (A.S.) and circulated them among the followers by various means. Even during the minor Occultation the *Nayabs* (deputies) used to take instructions from the Imam (A.S.) direct for further dissemination; but with the major Occultation great gloom overtook the devotees of Aal-e-Muhammad (A.S.) as they found themselves without any protector. The great responsibility of preserving and propagating the message of Aal-e-Muhammad (A.S.) now fell on those who had acquired deep knowledge of the commandments of the Shariat through the infallible Imams. These great divines did not feel shy of shouldering this great and unique responsibility but rose to the occasion and decided to keep and maintain the shred of the great community of the devotees of Aal-e-Muhammad (A.S.) by keeping them knit together and keeping their teachings alive.

This was a great task as all these teachings which covered not only the interpretation and annotation of the Holy Quran as taught by the infallible Imams (A.S.) but also the sayings of the Prophet (S.A.W.) on diverse matters of human life were not available in any one codified volume of law or Shariat but were widely diffused in the form of writings, small books or pieces of parchment and in most cases just in the memory of the careful devotees. Divines and scholars have since then been devoting ages in this great task only to ensure that the teachings are passed on to the posterity for guidance. Their efforts had been laudable and their life-records showing unstinted devotion to the teachings of Aal-e-Muhammad (A.S.) and propagation of those teachings are worth emulation. A study of their life-sketches infuses the same spirit of devotion, research and untiring labour among the readers.

These divines were not ordinary people; rather they were reputed scholars of their days widely recognized for their learning, piety, and devotion to acquiring and disseminating the teachings of Aal-e-Muhammad (A.S.). They enjoyed great positions not only among the people of their days but also apparently with Allah as many Wonder Acts are attributed to many of them. The first great divine among the devotees of Aal-e-Muhammad (A.S.) who took up the work of collecting the traditions of the Infallibles was **Sheikh Muhammad bin Yaqoob Kulaini** who started his great work soon after the major occultation. Thereafter there has been a whole galaxy of equally great scholars in every generation one after the other – all devoted to the same noble task and enjoying great power and religious influence among the devotees of Aal-e-Muhammad (A.S.).

The Wonder Acts attributed to some of these great scholars and divines and found in their life-sketches in the pages that follow should not be confused with miracles which are a peculiarity of Prophethood and Imamate. No doubt there is much in common between Miracle and Wonder Act and those who have given thought to the matter

have held that it is very difficult to differentiate between the two. Nevertheless there is a clear line of demarcation between them. Firstly, Miracle is manifested in proof of a claim to Prophethood or Imamate while in a Wonder Act there is no claim for Prophethood or Imamate. Secondly Wonder Act is evinced by spiritualists who enjoy high position in the domain of spirit by freeing themselves from the shackles of this world and betaking themselves to the origins of the unknown, but a Miracle is manifested by a Prophet (S.A.) or an Imam by praying to Allah to help him at the time of his trial particularly when it is necessary to prove his superiority before falsifiers. Thus technically speaking Miracle is the name of performance which is beyond norm and carries with it the claim to Prophethood or Imamate, otherwise it is just a Wonder Act. In other words we should always first see what the person who manifests an act not within the normal competence of men claims through it. A point that naturally crops up at this stage is whether a person making a false claim to Prophethood can manifest a Wonder Act and if he does so should it be taken as a miracle and in such a case how will it be possible to guard against false claimants to Prophethood. The reply to this question is very simple, namely that since Wonder Act is the result of spiritual position while a false person cannot enjoy any spirituality, he cannot manifest a Wonder Act. Any abnormal performance shown by such a false person should be sorcery.

This brings us to a discussion of the difference between Miracle and Sorcery. Firstly, a sorcerer cannot succeed in showing a feat of sorcery is proof of his false claim, because if the claim is false it is Allah's duty to disprove his claim. Secondly a sorcerer only affects the vision but it cannot change the reality of things. The description of the sorcery played by the sorcerers of Pharaoh and the miracle shown by Prophet Musa (A.S.) given in Quran proves this point very clearly and establishes beyond doubt that sorcery is confined to mere affecting the vision while miracle does not affect the vision but

changes the reality of things. Then again sorcery has no effect on Prophets. On this point also Quran gives us clear guidance and categorically says that the Prophet (S.A. W.) is not under the effect of sorcery. In any case the great divines whose life-sketches are presented in this book had nothing to do with sorcery. They were highly spiritual personalities and were gifted with Wonder Acts because of their high spiritual attainments. Their Wonder Acts were not Miracles because they did not perform the Wonder Acts with any acclaimed purposes, much less to prove their claim to Prophethood or Imamate, which Allah may forbid. As a matter of fact the Wonder Acts that appeared through these people were gifted to them by Allah as a mark of recognition of their high devotion to Him and their high spirituality. They did not perform them in support of any claim whatever. They came to them or, so to say, were manifested through them as a spontaneous effect of their spiritual position, even sometimes without their own knowledge that it would so happen or occur. And this is, as we have already shown the cardinal difference between a Wonder Act and a Miracle. The former is a spontaneous effect of his spiritualism without being a proof of some pre-announced claim while the latter is a super-normal phenomenon demonstrated in proof of a claim for Prophethood or Imamate.

The lives of these great men will show how each of them has steadfastly defended the faith against every old and has been conveying the message and teachings of Aal-e-Muhammad (A.S.) to the posterity untarnished by worldly considerations of any kind whatsoever. Their duty has been and is tough and it is self-imposed. They take it up of their own free will and choice. No worldly charm is involved, nor any desire for position or prestige. It is entirely selfless, just for the sake of faith, nothing else. They are actuated by the desire for Eila-e-Kalimat il Haq i.e. for dissemination of the message of truth and guidance. Certainly it is about the religious leaders of this category that the Prophet (S.A. W.) said : “*Ulema- o-Ummati afzalo-*

min ambia-i Bani Israel” meaning that the scholars among my followers are superior to the prophets of Bani Israel. Let us hope that this line of selfless seekers, defenders and preservers of the teachings of Aal-e-Muhammad (A.S.) does not come to an end but continues till the Imam-e-Zamana (A.T.F.S.) appears and relieves them of this great and onerous charge. Let us not feel shy of sending our boys to take up religious studies and join this brilliant galaxy of defenders and preservers of the True Faith. Allah may bless those who join this illustrious group of selfless devotees to faith and grant them strength and capacity to discharge their self imposed obligation successfully while they are in this world and bestow upon them His reward in the life hereafter. Amen.

Peer Mohamed Ebrahim Trust, Karachi - 5.

17th Rabil Awal 1993 A.H. 21st April 1973

BIOGRAPHIES OF THE LEARNED

(QASASUL ULEMA)

VIRTUES OF THE LEARNED

Before writing the accounts of the learned it is necessary to give a review of their virtues. God in the Holy Quran says “Verily fear God only those of His servants endued with knowledge” (35:28). Because when one starts learning he recognizes God, knows his commands, and refrains from disobeying Him, so as to avoid by His wrath.

Those who are learned and still commit sins and are not afraid of God’s wrath, are like the rainless clouds or even worse than that. If the learned disobey Allah, they are liable to a severe punishment, because inspite of there knowledge they sin.

This verse, though, is for the common learned people in general, the fact is that praise of the learned is for the AHLE BAIT – the pure progeny who were really infallible and feared God’s wrath. Hazrat Imam Jafar-e-Sadiq (A.S.) has said, “The learned are those who practice what they preach”.

The Holy Quran says, “God will exalt (you in) ranks (unto Him) those who believe among you and those who have been granted knowledge”. (58:11)

The Holy Prophet (S.A.W.) has said, “God has superiority over all beings, so are the learned superior Martyrs. The Martyrs are more dignified than the worshippers and the Prophets surpass them all. Similarly the Holy Quran is the most dignified of all books, and as is my preference over an ordinary man, in the similar manner the learned have superiority over all”.

Moreover the Prophet (S.A.W.) said “The superiority of the learned over the pious is comparable to the superiority of the full moon over the stars. There is Gulf of one hundred tiers between the

learned and the pious and the distance between each tier is so great that it can only be covered by a fast running horse in seventy years”.

The Holy Prophet (S.A.W.) has also said, “Three groups of people will intercede for the sinners on the day of Judgement.

1. The Prophets;
2. The Learned; and
3. The Martyrs”.

A question arises here, so as to why the Prophet (S.A.) has omitted the Imams. The reply is that the Imams can either be included in the group of the Prophets, or being the leaders of the learned can be included in the group of the learned.

The Prophet (S.A.W.) said, “Whoever acquired knowledge for the revival of Islam and dies, then there is a difference of one grade between him and the Prophet”. The Prophet (S.A.W.) further said, “The sleep of the learned is superior to the thousand Rakaat prayers of the worshippers”. The Prophet (S.A.W.) then pointed out a group of people who though are neither Prophets nor martyrs yet their superiority which God will bless them with is that they will be on the pulpit of splendour, the Prophet and martyrs will envy them and will wish that they could be there.

On inquiring about the group the Prophet (S.A.W.) said, “They are those who give the people the love of God, and the love of the Prophet (S.A.W.). They enjoin good and forbid evil, God will love those who obey this group”.

Imam Hasan Askari (A.S.) has described an incident which is as follows :

A man was brought to Imam Ali Zainul Aabedeen (A.S.) by a person who suspected that his father was murdered by this man. The accused confessed the charge but begged for pardon. Imam (A.S.) asked the son of the deceased to forgive the murderer in lieu of any of his obligations. The man replied that his obligation is not so great as to get pardoned. He said, that he wanted to kill the murderer, but

for his obligation he would forgive him, if he gave him a certain amount of money. Imam (A.S.) inquired about the man's obligation. The son of the deceased said, "He has taught me the Unity of God, the Prophethood of Muhammad (S.A.W.), and to love Hazrat Ali (A.S.) and the other Imams". On hearing this Imam (A.S.) swore by God and said, "If this man had murdered the whole world except the Prophet and the Imams even then his obligations could not be recompensed". Imam then offered the murderer to pay the required amount if he would transfer the heavenly reward of his obligation to Imam's account. The man pleaded that he was more needful of the requital than Imam (A.S.). He said that his sins were many and for their pardon he needed these obligations.

Then the Imam explained to the son of the deceased saying, "Your father is killed and hence has been prevented from the pleasures of this world – and you have been deprived of his benefit. But if you be patient, your father will be with you in the paradise. And by his proper teachings and by his richness of faith you have reserved a place in Paradise. Therefore he has saved you from the anger of the Almighty and so the sin he committed stands rejected due to his obligation. Finally the man pardoned the murderer.

The Prophet (S.A.W.) was told of two persons, one who offered the obligatory prayer and educated others. The second person prayed the whole night and observed fasts during the day. The Prophet (S.A.W.) said, "The former is superior to the latter in the manner as I am superior to an ordinary man. If a person studies even one lesson of the religious knowledge with the intention to teach others for the pleasure of God he will be recompensated with the rewards of the seventy Prophets.

Besides the above-mentioned traditions there are still numerous Ahadith in the favour of learned people. The ink of the writings of the learned will be weighed against the blood of the *martyrs*. The ink will outweigh the blood. If a faithful dies leaving behind just one

page of knowledge that he has written then that page will serve as a curtain between him and the hell. In compensation for each letter on that paper he will be blessed with one city, which will be bigger than the seven worlds, in Paradise. To conclude, we can say that the learned people keep Islam living, growing and flourishing.

We are highly obliged to the learned, as is described in the book Zaat-ul-Yaqin. The Shia literature was intensely searched for and was either burned or thrown in the rivers by the Ummayyads and Abbasi Caliphs. The children in those days were taught the forged Ahadith of the infidels. Even the Imams for the sake of Taqqiyah used their Ahadith on the suitable occasions. They had tyrannised the Imams etc. to the greatest possible extent. Two of the Imams were martyred with swords while nine others were poisoned.

Even under such oppressive circumstances correct and authentic Ahadith were found and preserved by the learned although it cost them their lives. They secretly developed this religion and finally by cogent arguments proved and preserved this religion.

Due to the reasons mentioned above there arose a difference of opinion on the right and false Ahadith. But the learned testify the true ones on the basis shown by the Imams. They have separated the authentic Ahadith and collected them in the book named “Rejal”. The Hadith is named considering the narrator, his conduct and reliability. For instance correct Ahadith, firm Ahadith, reliable Ahadith, weak Ahadith and so on. This task of verification of Ahadith is known as Interpretation and one who carries out such authentication is known as Mujtahid. If a Shia Isna Ashari Mujtahid who is just and has acquired the necessary knowledge then his verdicts in the matters of religion can be followed.

Some people misrepresent the meaning of the word “Following” to mislead the people. They say that we obey God, Prophet and the Imams then why should we obey and follow the Mujtahids. They question their right to command. By talking such nonsense people

are simply showing their own importance, they are certainly wrong. The Mujtahids neither call themselves the Imams nor give commands of their own. Since the ignorant people fail to understand the commands of the Almighty from the Holy Quran and Ahadith, they cannot therefore practice them. So for the sake of God's blessings and with the intention that the ignorant may not go astray, they have taken a lot of trouble and have shown us the right path. Their task is of no lesser degree than the Jihad. Those who call themselves Akhbari they say that Ijtihad and Taqleed are like Saint disciple relationship. Those who say all these things are not learned, most of them are ignorant and practice according to the guidance of the learned. They substitute the word Beseer for the Mujtahid and Mubasir for Muqallid. So they also practice according to the teachings of the learned with the difference that the Usooli School of thought first scrutinize the Ahadith and then practice while the Akhbari School of thought practice the Ahadith without caring to know whether the narrator was good or bad and so they are deceived. Since their investigation is not complete and correct, they are deprived of the many benefits like the prayers in congregation and the Friday prayers.

In the opinion of the compiler anyone who diverts the people from Taqleed has become an angel or has he been inspired by God that on his preaching we may oppose thousands of learned people. This is something like calling himself a Mujtahid i.e. claiming that his commands are true and reliable. The scholars of our religion like Allama Hilli had doubts about some precepts. The twelfth Imam (A.S.) himself met Allama and explained it properly. If some ignorant person asks us not to follow the right path and tries to misguide us it will be sheer folly to be deceived by such persons. This is the case of practical part of the religious doctrine but if tomorrow someone tries to show us the drawbacks in the basic principles of Islam would we agree with him ?

For instance, someone tells us that nothing on this earth is

formed without being created and it is also evident that to create something hands are necessary and since God has created everything He should also have hands. To support his statement he quotes Quran. “The hand of God is above their hands”. (48:10)

Should we be deluded by him and start believing that God has hands or feet ? Or for example someone tells us that God is in such and such a country in the shape of Imam. Will we be deceived by him ?

It is clear from the above illustrations that we should not agree to anything which anybody tells us. We should first confirm what type of person he is or what are his qualities and qualifications. After these verifications, we should get it testified by the learned people as to what he has said.

It is said in the Ahadith that those learned people from whose knowledge people are benefited and educated are superior to the seventy thousand worshippers.

Imam Ja’far-e-Sadiq (A.S.) said, “The learned people of Shia sect are an army of soldiers, in the way of God, on the frontiers of the satan’s territory and guard the Shias from the devil by counselling and reciting sermons” He continued, “Those Shias who choose the task of teaching our friends the doctrine and the rules of religion and give sermons and counsels, guide them to the right path and stop them from sinning then their task is superior to the ten crore Jehads against the infidels of Turkman. The reason being that they guard the faith of our friends from the enemies.

Besides these, there are numerous Ahadith in the praise of the learned. After the occultation of the Twelfth Imam the learned people by their endeavours and efforts have upheld the faith and have been manifesting it since then.

In Mifta-hu-Shafa is quoted a Hadith from the ninth volume of Behar-ul-Anwar from Ibne Abbas. It says when a believer dies the heaven and earth mourns for forty days. When the learned person it

mourns for forty months, when a Prophet dies it mourns for forty years. The Prophet (S.A.W.) said, “O Ali (A.S.) when you die the earth and the heaven will mourn for forty years but for Imam Husain (A.S.) the heaven and earth will mourn forever”.

In Anwar-ul-Hidayah the Prophet (S.A.W.) has been quoted as saying anyone who serves a learned person his service is equivalent to seventy thousand years of service to God, he will be blessed with the requital of one thousand martyrs. One who does not mourn the death of a learned person is an infidel. There is no greater adversity than the death of the learned. Those faithful who mourn the death of the learned are blessed with the reward of a thousand learned and a thousand martyrs. Imam Moosa Kazim (A.S.) said, “When believer theologian dies the angels, the earth on which he used to pray and the entrances through which his actions used to enter the heaven, all mourn his death. His death is an irreparable loss. The reason for this is that faithful theologian is a fort for guarding the Islam as is the fort for the Protection of a city.

The position of the learned is highly dignified. Although in the worldly affairs the rich people are respected more but actually the learned occupy the most dignified position.

Leader of the willied heir, The Imam of the pious, the invincible lion of God Hazrat Ali (A.S.) Ibn-e Abi Talib (A.S.) has said, “All the human beings are similar considering their colors and creed because their great grandfather is Hazrat Aadam (A.S.) and their great grandmother is Havva. The creation of man is from clay and water. If besides these things anything else would have been present in man then his pride and greatness would have been justified”. Then Hazrat Ali (A.S.) added, “If you are proud of your geneology then let it be known to you that in forgiveness and obligations our geneology is second to none. Hence it does not suit a man to be proud of himself. But the learned people of a religion can be proud of themselves because it is due to them that the people follow the right path”.

BIOGRAPHY OF SAYED IBRAHIM BIN SAYED MUHAMMAD BAQAR-UL-MUSVI

Janab Aqa Sayed Ibrahim Baqar-ul-Musvi was a highly learned man and was well-known during his times. He was a genius in Islamic jurisprudence, Islamic principles and Rejal. He was a great tutor and resided in Karbala. When he imparted knowledge of Law and Religion, about seven hundred to one thousand people attended his lectures. Among them were the scholars of great calibre such as Aqa Shaikh Zain-ul-Abedin bhar Faroshi, and Aqa Sayed Hussein-e-Turky.

He first explained the problems and then invited disciples for arguments. He was never frustrated at any irrelevant question or answer. He avoided reference to any such problem in which a dispute was imminent.

WONDER ACT No. 1

Once Hazrat Fatema-tuz-Zehra (S.A.) appeared in his dream and offered him pen and ink saying, “Son write a book on the Precepts of Islam”. So he wrote a book. Then on people’s request he wrote two different volumes in a short span of about two months. This is considered to be a miracle because it was extremely difficult to write those books in such a short time.

Besides, he has written a number of books on matters like prayer and Haj. He was a calligrapher also.

He had no sons but had daughters. One of his daughters was married to one of his disciples. This disciple in his presence led the congregation prayers and gave lessons, resolved disputes and recited sermons. After the death of Syed Ibrahim this disciple was poisoned. He was survived by two sons.

The fort of Samarrah was completed under his management. Every year a large sum of money came to him from India. This he

gave away to the poor and helpless people. He also used it for the maintenance and renovation of the mausoleum of the Imam.

It is said that he was so gentle and affectionate that he respected even the young people, whether rich or poor. The narrator says that he has not witnessed such gentility. He would say nothing even to those who abused him. Once a savage Arab came to his class and due to the religious enmity started abusing him. Sayed Ibrahim did not answer and kept himself busy with his lecture. At that moment a khadim of Imam Husain's (A.S.) mausoleum came there and caught the Arab by neck in order to beat him. Sayed Ibrahim said, "Leave him, punish him not, he is not in his senses". But the khadim did not obey and dragged the Arab into the courtyard and gave him a good beating.

During his lectures when anyone quarrelled for any reason, he kept himself busy in his task and avoided that quarrel by turning away his face. At the most he would ask the people not to use the filthy language.

It is said that every year about eight thousand Rupees came from India and a lot more from Iran. All this he distributed amongst the poor and deserving people. He never accumulated any wealth for himself, but took only for the daily expenses.

Sayed Ibrahim was proposed in marriage, a lady from a Royal family, but he refused. He said, "Expenses of the members of the Royal family are plentiful, while we live in poverty and hunger."

They said, "You need not bear expenses, on the contrary we will bear it all".

In reply Sayed Ibrahim said, "I am already married and have a wife and children and we live together in poverty while if I marry a lady of your family then my attention will be diverted and so I will be avoiding my family, and this is not fair". They said, "we simply want that she should be married to you. You may even after marriage continue to live with your former wife and children".

Sayed Ibrahim declined even this offer.

WONDER ACT No. 2

His followers in India had requested him to send a book for their guidance. He sent a book and letter with a traveller who was travelling in a boat.

The boat was caught in a storm. The book and the other material was thrown into the sea. The Indians wrote the whole story and again requested him to send another copy of it. Sayed Ibrahim wrote in reply, “The book and the letter have reached me safely. One day I had been to the river, where I found a mysterious dead animal. On tearing it open, the book and the paper were found safe in its belly without even a scratch”.

WONDER ACT No. 3

There was a man who always disobeyed Sayed Ibrahim and quarrelled. One day Sayed Ibrahim asked him not to tell such nonsense. To this he replied, “I hear all this nonsense and so you also talk all nonsense”. He left the place with these words. On reaching home he had a severe backache which could not be cured although all medicines were tried. He made an entreaty for pilgrimage and then went to Baitullah, but in vain. After the death of Sayed Ibrahim he sent a number of things for his children and obliged them in many ways.

WONDER ACT No. 4

In the days of Sayed Ibrahim Musavi, there was a man named Sayed Ibrahim Zafrani, in Karbala. He was rich and seditious. He had good terms with the ruler there. He always quarrelled with Sayed Ibrahim and demanded the charity funds that came from India, but that being the right of the poor and the needy, he refused to give him. Once he came in a Majlis and smashed a cup into pieces, in front of Sayed Ibrahim. Sheikh Mohammad Bin Sheikh Ali Bin Sheikh Jaffar was there smoking a huqqah, on seeing this impudence he hit the

huqqah on his head.

Once this Zafrani, who always, quarrelled with Sayed Ibrahim, was arrested for some offence. He was handcuffed and brought to Sayed Ibrahim. The orders from Baghdad said that he should not be allowed to stay for more than two hours with Sayed Ibrahim. He came and fell on his feet and asked certain questions. Sayed Ibrahim gave satisfactory answers to them all.

In compiler's view the wonder act shown by this incident is that a person, who always quarrelled and created problems for Sayed Ibrahim was forced to be at his feet, which he kissed. The lesson that we learn from this incident is that anyone having high authority or any rich person should not be proud either of his rank or his grandeurs. If some poor people pay them respect they should not neglect it with indifference. More over they should always be humble and gentle. If they do not show humility and gentleness, but remain proud Allah at times give such people their due punishment even in this world. When they have wealth they think it is permanent and will never exhaust. But they are not aware of the fact that it can all finish up just in a moment's time. There have been many such examples.

WONDER ACT No. 5

Sayed Ibrahim had one disciple who had attained scholarly characters. He started arranging classes and forced people to attend them, so much so that he even asked his teacher (Sayed Ibrahim) to attend his lectures. Sayed Ibrahim gave some excuses and abstained from attending. The disciple would not let him go and started using force. To get rid of this, Sayed Ibrahim left Karbala for Kazmain and Samarrah with the intention of pilgrimage. After the departure of Sayed Ibrahim Karbala was invaded and many ruffians were arrested and a number of mischief-mongers were killed.

The author describes the situation that Sayed Ibrahim was my tutor and I had served him for a long time, therefore, I could witness

certain issues with my own eyes. Sayed Ibrahim on getting tired of the foolish disciple left for Kazmain. Karbala was invaded, I looked into the Holy Quran for a good augury, whether I may stay in Karbala or not. There came an ayat in Quran which meant (“A king entered a country, finished it and created disorder”) I came to the conclusion that it was not advisable to stay in Karbala and so went to Kazmain. After that the arrests and blood shed took place in Karbala. One day along with some disciples I went to old (Baghdad) I saw that the silly disciple of Sayed Ibrahim was also one of those arrested. He was being taken to new Baghdad. He had his hands tied, a chain in his neck and was bare headed. Orders for his death sentence were also issued.

He told one of us, “I had been disrespectful to my mentor but he endured it all. Now I am getting the punishment for my madness. Kindly request him on my behalf to save me from the death sentence”.

When Sayed Ibrahim came to know about this he at once sent a messenger to the merchants of Baghdad. He wrote, “Purchase this man (Zafrani) from the ruler and so save him from the death sentence. All the expenses will be borne by me”. Later he himself went to the ruler together with the merchant, and offered to purchase that man.

The ruler said, “Due to this venerable man (Sayed Ibrahim) I pardon Zafrani, I will neither keep him in jail nor will kill him, but he must be sent to Istanbul to the king. He did not accept any money then he addressed Sayed Ibrahim, “There is no need for you to worry or fear, he will not be hurt”. The man was sent to Istanbul and was then released.

This is also a wonder act for a person who misbehaves and is sentenced to death, has to beg for his life to his teacher. Both the above mentioned prodigies are considered to be wonder act. Moreover they prove the generosity and richness to do good to those who are wicked. That he being a disciple was rude to his teacher and the teacher was so tired that he had to leave the place yet when he saw the disciple

in adversity he had pity on him and got him released from the jail and saved him from being killed.

It has already been mentioned that Hazrat Fatema-tuz-Zehra (S.A.) had appeared in the dream of Sayed Ibrahim. Not only this but Hazrat Ali (A.S.) Haider-e-Karrar, had also given appearance in his dream. In the dream Hazrat Ali (A.S.) said, "Leave Najaf for Karbala." He thought that since the dreams are not reliable so he did not pay any attention to it. After a few days the dream was repeated with minor change. This time Hazrat Ali (A.S.) appeared and said, "Go to Karbala, the first dream was true." Still he did not rely upon it. Third time Hazrat Ali (A.S.) ordered him to go to Karbala. This time he obeyed and went to Karbala. The compiler, who is also a disciple of Sayed Ibrahim describes an event full of wonder. This he heard from Sayed Ibrahim. In one Majlis during a dissertation on the maximum size of a fish was discussed. In Tauret God addresses Moosa, "I have created a fish in the sea whose food is fixed at three fishes. The dimension of each of these three fishes is equal to a distance which can be crossed over in three months." Imagine the hugeness of the fish in whose food such fishes included (Praise before God.). Further he said, "Once Prophet Soloman (A.S.) who was also the King, went to the sea together with an army. One of the soldiers thought of finding out the length of the sea. There came a bird who could fly for a distance (coverable in one year) with just one grain of wheat. It was flown away with three grains of wheat. The first day it flew the distance of one year, seeing a hill, landed on it and there it spent the whole night. In the morning it ate another grain of wheat and flew the same distance during the whole day. Again a hill was sighted and the night was spent there. The third day it continued its journey and at night rested at the third hill. Now in the morning it wondered as to how it would reach back or continue its journey without any food. Besides, no land was visible. It was somewhere in the middle of the sea and could not go back until it had something to eat.

It was still wondering, when a fish put out its head and asked the bird where it was going. The fish said, “When you had covered distance of one year after your first day’s flight you had rested on my tail. The second night you had relaxed on my waist, and on the third night on my head. Just imagine that I am so big as to extend upto a distance of three years. There are still bigger fishes and so I do not go to the big seas because of their fear, that they may not eat me up. Now your journey had ended from my tail to my head, whereas I am still a small fish, afraid of bigger fishes. How then can you reach the end of the sea ? You better go back and narrate this whole story to Prophet Soloman (A.S.). The bird asked, “O Fish how can I return home ? I have nothing to eat and the journey is long.”

The fish said, “I will take you back in a few seconds, you just keep sitting on my head”. Then the fish turned about and the bird reached the original place from where it had started, and narrated the whole story to Prophet Soloman (A.S.).

The compiler is of the opinion that nature is full of mysteries. There is no reason to doubt it. The Lord has created such mysterious things. Leave aside seeing it all, we have not even heard of the large number of such creations. Consider the case of a person who had not even seen a creature bigger than an ant. How surprised will he be if he hears of an animal like the elephant, but if he sees it he will be convinced.

Sayed Ibrahim died of cholera, in Karbala, at the age of sixty in the year 1264 Hijri. In Karbala his death was mourned widely by people of all ages. At his funeral people cried, recited elegies and mourned. They also circumambulated the mausoleum of Hazrat Imam Husain (A.S.) and Hazrat Abbas (A.S.) and the coffin then was buried in his own house.

The Compiler says the Prophet (S.A.W.) and the Imams (A.S.) undoubtedly reveal miracles, show endurance, manifest gratefulness to God are generous and pious. They are so saintly and possess such

supernatural powers that we would simply be astonished. They are really infallible, besides these, there are certain learned people who are blessed with great cadres by God. These blessings are for the most eminent people. We know little about our fate. Therefore, dear brothers, when we cannot even claim to be amongst the residents of Paradise, how can we be sure of it ? What good deeds do we perform. Still we should not be disappointed of his clemency, because to be despaired of the divine mercy is also an offence. We should have love for Ahle Bait and should strive for their intercession. We should try our at most to practise according to the commands of our Lord's Master. We should resolve to avoid the worldly pleasures and devote ourselves to the recital of God's praise and in the reading of Holy Quran, only then can we reach our destination and reach higher cadres. Hence the Holy Five Panjatan-e-Pak will be pleased. They will say, "Our friends and lovers performed deeds that make us happy and will please God and so will be blessed by God".

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ACCOUNTS OF JANAB HAJI MAULA MOHAMMAD TAQI BIN MOHAMMAD-UL-BURJANI QAZVINI

Mulla Mohammad Taqi was very intelligent, perfect, learned and bountiful. He was born in a village named Burgan, which is near Tehran. He lived in Qazvain till his death. They were three brothers of whom he was the eldest. The next was Haji Mulla Mohammad Saleh and the youngest named Haji Mulla Ali. Their father was very pious and saintly.

Haji Mulla Saleh the brother of Mulla Mohammad Taqi says that my father had described the following dream. I saw a dream one night in which I saw Prophet (S.A.W.) sitting at a place. All the scholars were present in the service of the Holy Prophet (S.A.W.). Ibne Fahad, a scholar, occupied the highest position amongst all the scholars. I was surprised to see that in the presence of scholars of such high calibre Ibne Fahad occupies a higher position. How could this happen. I asked the Prophet (S.A.W.) to which he replied. "Here are all learned people. If any beggar came to them they gave him alms provided they had something to give. When they did not have anything they refused. But Ibne Fahad is a person who gave alms if he had and if not made arrangements for it. He never despaired anyone. This is the reason why he gets that great honour".

Mulla Mohammad Taqi was a genius in Islamic Precepts. Certain facts exhibiting these qualities are written here while many others which he had discussed with other scholars have not been included because it is not possible for a common man to understand them.

He led the Friday congregation and recited very good sermons. His style of sermon recitation was unique. He used sweet language and recited sermons with such eloquence that he became the most popular of all the scholars in those days. His language had so much influence that when he gave lectures and spoke of righteousness the

hearts of the listeners were greatly influenced. His speeches were full of astonishment. His lectures on the Shahadat of Imam Husain (A.S.) also bore great influence. He explained and interpreted the verses of The Holy Quran. His sermons were attended by a large number of people both students and learned. They noted down his lectures. About his prayers it is said that after midnight till early morning he went to Mosque and supplicated and imprecated to God and wept a lot. He recited fifteen munajat, all in arabic, from memory. In winter he was seen at times praying on the roof of the Mosque when it was heavily snowing. On such occasions he wore a dress made of skin and a turban on his head. He remained busy in supplication with hands raised towards heavens when around him it all snowed heavily. About his younger brother it is said that he cried the whole night, put a chain round the neck and remained busy praying till the day dawned. But in later life he adopted a different path. A man has written about Haji Mohammad Taqi that, "Once I met him in the library when he was alone. I asked him about a scholar and he gave me satisfactory reply. After this he asked me about the number of books I have written. I showed him the list, seeing which he said. It is God's graciousness that at this young age you have written so many books. It is very difficult to write so many books in such a short time at this young age. For everything there is craze, unless you have craze for something, success is not possible. The craze keeps us busy in that particular field. To become Mujtahid, to write books and to rule over a kingdom, craze is necessary. If anyone lacks this craze then he cannot become a king or cannot rule efficiently. History shows us many such examples that only those people get the kingdom who are crazy for it. For success in a kind of work it is extremely necessary that we should be crazy for it otherwise the work will not be fulfilled". Then he described a story which is as follows :

“Aqa Mohammad Khan the king had six brothers. One day in Ustarabad all his six brothers met and selected one of them as king

and started administrating the country. They had not called Aqa Mohammad Khan in that meeting. One night they had again met for some consultations, when suddenly Aqa Mohammad Khan (their elder brother) reached there. He said, “You all have selected a king from amongst yourselves which is not fair. I am the eldest and it is my right to become the king and so accept me as the king. If you refuse then there will be a fight between us and the result will be that the third party will get the benefit. But if you do not agree to accept me as the king, then here I am alone in front of you, kill me so that you may have no hindrance”.

Hearing this his brothers thought that it was very bad of us to kill our brother in private without even having a fight with him. Besides he is our elder brother and so accepted him as the king and they resolved to follow him sincerely and faithfully.

“The conclusion that we draw from this is that the six brothers lacked the craze which is necessary to run a kingdom. Of all the brothers only Aqa Mohammad Khan was crazy for it and so got the kingdom.

WITTICISM AND INGENIOUSNESS OF MULLA MOHAMMAD TAQI

The quality of ready wittedness in Mulla Mohammad Taqi is worth praising. There is one incident about his ready wit. When Rizwanmaab Aqa Sayed Mohammad went for Jihad many scholars of Iran including Mulla Mohammad Taqi, would accompany him. Once in Naib-us-Saltanat war he took the command and fought. In the beginning he was victorious but finally lost. This he narrated to Fateh Ali Shah the king. The king asked in everybody’s presence the causes of their defeat but no one answered. He repeated his question but to no avail. When he asked for the third time Mulla Mohammad Taqi said, “If you permit me I will give you the causes of our failure but before doing that I will narrate a short story”.

Then he said “In the times of Bani Israel there was a worshipper who used to pray to God on the roof of his house. Near his house was a big tree. The travellers took refuge and rested under that tree. But the robbers hid themselves in that tree and when the travellers had gone to sleep they robbed their valuables. This pious man saw all this and thought for himself that if only to please God I cut this tree then the travellers will be saved from being robbed. So he took a hatchet and started cutting the tree. At that moment the devil came there in the form of a man and started quarrelling with the pious man saying that I will not allow you to cut this tree”. They argued for a long time, but the situation worsened to the extent that they actually started fighting. The pious man threw down the devil and climbed upon him with the intention of cutting away his head. (But since God has given the devil time to live therefore he cannot be killed). The pious man thought for a moment and let go the devil who ran away. The pious man again started cutting the tree and by evening time he had already cut half of it. He thought of completing his work the next day and went away. He then thought, that by cutting this tree the valuables of the travellers will be saved from the robbers, I will therefore collect some fee from them and so will live happily.

Next day again he started cutting that tree. Again the devil came and tried to stop, him from cutting that tree. Again they fought but this time the devil won. He threw down the pious man and climbed on him and warned him from cutting the tree.”

“Hence it is clear from the above example that the pious man won on the first day because his intention to cut the tree was only to please God and so the devil could not stand against him. He had so much strength that he climbed on the devil and was about to cut his head. While on the second day his intention changed. Besides pleasing God he also had the greed of earning some money out of it. So the strength that God had given him on the first day was now no more and hence he lost”.

Similarly, Haji Mohammad Taqi continued, “The victory at first instant was because of the intention to fight to please God. The defeat later on is due to the fact that the former intention had changed”.

On hearing this Fateh Ali Shah gave presents to Mulla Mohammad Taqi.

In the opinion of the compiler all those tasks which are done only to please God result in success. But if any other intention also mixes up it becomes difficult to succeed. Many people in the name of religion make worldly gains but finally their intentions are revealed. There are still others who abstain from such things and struggle for the good of Islam, but some fools think otherwise and blame them. But the latter are finally exposed and so they have to repent.

ENMITIES

The wazir Mirza Aaqasi had enmity with Haji Mohammad Taqi and so always tried to degrade him. He was after many other scholars also. Once the king Mohammad Shah visited Kazvin. Due to wazir’s fraud he ordered Mulla Mohammad Taqi and his two brothers to leave the village.

Hearing this Mulla Mohammad Taqi and his brothers went to the court. They had just sat for a little while when the attendant signalled them to leave. At this Haji Mohammad Taqi addressed the king. He said, “I want to tell you something but before telling it I would narrate a little story. Your attendant is signalling us to leave.” The king asked the attendant not to do it and asked Mulla Mohammad Taqi to start. Mulla Mohammad Taqi narrated the story as follows:

“The brothers of Hazrat Yusuf (A.S.) tyrannised him to a great extent so much so that they threw him in the well. He was sold to a caravan from Egypt. They took Hazrat Yusuf (A.S.) under arrest. In that caravan was a Negro slave named Yagloos. He had very bad temper. Hazrat Yusuf (A.S.) was given over to him to look after him. This caravan reached the graveyard of Aal-e-Yaqoob where lay in

peace the mother of Hazrat Yusuf (A.S.). He fell from the camel at his mother's grave and described all the troubles that he was bearing and started crying”.

“When Yagloos, the Negro slave, saw that Hazrat Yusuf (A.S.) was not on his camel, he started searching for him. He found Hazrat Yusuf (A.S.) crying on a grave. He slapped Hazrat Yusuf (A.S.). Hazrat Yusuf (A.S.) at that moment complained in the court of the Almighty, cried and imprecated.

Therefore the sea of God's wrath overflowed. He ordered one of the earth's angels. So came an earthquake and the earth started shaking. Then he ordered an angel of wind and the wind started blowing fast. Finally, he ordered Gibrail to go in front of the caravan and stop it.

All this happened and frightened the people of the caravan to a great extent. They concluded that all this had happened due to Hazrat Yusuf (A.S.). They all went to him and asked for pardon. Hazrat Yusuf (A.S.) therefore prayed to God and so the hurricane stopped”.

“At this the angels asked God the most merciful O' God the brothers of Hazrat Yusuf (A.S.) tyrannised him so much that they snatched his clothes, slapped him repeatedly, forced him to walk on thornful roads and finally threw him in the well. He was then sold, but you neither punished those tyrants nor showed any reaction. On the contrary this Negro slave Yagloos had slapped him just once and your sea of wrath overflowed. The caravan was circumscribed by the hurricane. What is the reason for all these contradictions”.

“To this came a reply from the Almighty O' angels what you say is true that the tyranny by the brothers of Hazrat Yusuf (A.S.) was also not justified but because they were the sons of a Prophet hence I said nothing but endured, while this slave slapped the son of a Prophet and tyrannized him although he is in no way related to him. Therefore I punished him as well as all those accompanying him”.

“Your majesty, this time we have been ordered to leave the city. If this is your order then we are bound to respect it and will do

accordingly. But if this is the order of Mirza Aaqasi whom we consider equivalent to the Negro slave Yagloos and if we have to leave at his orders then this is simply a disrespect to us.”

On hearing this the king was so much affected that he transferred the wazir and Mulla Mohammad Taqi was greatly honoured. The compiler puts a question at this behaviour of the wazir. Why should the wazir turn out Mulla Mohammad Taqi ? He had no intention of depriving wazir of his position. Haji Mohammad Taqi must be stopping him from certain illegal acts. The wazir disliked this interference and so gave orders for Mulla Mohammad Taqi’s expulsion. But where the king is prudent and does not blindly follow the wazir, he will not allow this justice to slip away.

The facts are no doubt unbearable but God is, always on the side of the right and assists it. The right always triumphs while the unlawful is always dishonoured.

That wazir always had enmity with Mulla Mohammad Taqi. The people just to please him and to flatter him kept enmity with Mulla Mohammad Taqi.

There lived a hakim by the name Beshi. He presented a ring with diamond in it to Mulla Mohammad Taqi. His business flourished and so he had good terms with the wazir and was also honoured by the king.

This hakim, either to please the wazir or on wazir’s pressure asked Mulla Mohammad Taqi to return that ring. He at once returned that ring. The hakim did not accept it saying, “It is not the same ring that I had given to you, that ring was very costly (about 200 turrans) but this is a cheaper one.

Mulla Mohammad Taqi sent back the ring with the following message : “When I was in Ispahan I was living in poverty and hunger. Once I had some money and so felt like eating a dish of Brinjal and Meat. I cooked it and ate it. It was very tasteful. After some time I got money by the Grace of God. I ordered to cook that dish which had

appeared so tasty to me, but this time it was not that tasty. I cooked it again and again but did not get that same taste. So I called the cooks and asked them to cook that dish. But they all failed to cook the dish with the same taste.

Then I thought that since I had eaten the dish in poverty so it appeared to be tasty, but now I have been blessed by God with a lot of money and am living happily. Therefore it does not give any taste. Similarly, when you had presented me this ring you were not so rich and even a ring as this was much for you, but now that you have great riches and have reached a higher position therefore you consider this to be cheap and worthless. But the ring and diamond in it are the same that you gave me”.

Mulla Mohammad Taqi has written many books. The most important among them are *Ainul Usul* and *Minhaj-ul-Ijtehad* which is in twenty four Volumes. Besides these, there are many treatises. He was considered to be very intelligent in Islamic precepts in his times.

In the reign of Fateh Ali Shah of Iran a man insulted Mulla Mohammad Taqi who also replied in the same harsh tone. Fateh Ali Shah called and scolded both of them. The next day he told his people that, Yesterday night Fatema-tuz-Zehra (S.A.) appeared in my dream and told me not to insult her sons. “You must honour and pay due regards to him. If you do otherwise than your kingdom will be ruined.” (One thing important to note here is that although Mulla Mohammad Taqi was not a Syed yet Hazrat Fatema (S.A.) called him her son. It is said that the scholars are the spiritual sons of Hazrat Fatema (S.A.). It is also quite possible that either his grandmother or some lady of his ancestors may have been a Sayedani.) Fateh Ali Shah then called Mulla Mohammad Taqi and his brothers and gave them great gifts and honours and invested on them robes of honour.

In Kazvain he gave orders in the religious matters, punished the culprits and gave jurisdictional judgements. Once he punished a

culprit he disliked. One night he took some weapons and in the middle of the night went to murder him. He saw that under the light of the candle Mulla Mohammad Taqi was busy praying.

Probably Mulla Mohammad Taqi did not see him or even after seeing him tried to avoid him. It may be due to any of these reasons but since there was no one to stop him, he rushed into the room with the weapon. But some one caught him by the waist and pulled him back. He turned back to see who did that, but saw no one. He thought it was simply a doubt and so attempted to get in the second time but was again pulled back. He tried the third time the same thing happened. Then he thought that this was some natural help to Mulla Mohammad Taqi. So he repented and asked for pardon. He threw the weapon and went in to Mulla Mohammad Taqi. This time no one stopped him. He went and kissed his hands and asked for forgiveness and then went home. Mulla Mohammad Taqi remained busy praying. Although thrice he attempted to murder but all the three times he was pulled back. There was a merchant who also had enmity with Mulla Mohammad Taqi, due to a Judgement which he disliked. He also attempted to kill Mulla Mohammad Taqi. With that intention, one night got ready to kill him. But before he could leave, his cotton bail caught fire and he was burned. He concluded that this was the punishment that he got because he had intended to kill Mulla Mohammad Taqi. He then asked for forgiveness.

PERMISSION OF ELEGIES

Mulla Mohammad Taqi was a Mujtahid and so gave Fatwa in the memory of Karbala tragedy and people made portraits. He ordered that this was forbidden. He even disallowed the singing of elegies.

One night Prophet (S.A.W.) appeared in his dream. He saw that the Prophet (S.A.W.) was sitting on a rostrum and addressed Mulla Mohammad Taqi. “O’ preceptor, let them cry as they like and do not prohibit them from singing elegies”.

The details of this dream have been described in one of the books Majalas-ul-Muttaqueen.

So after this dream he permitted the making of portraits and singing of elegies. He also attended the Majlis where portraits were present, but the compiler in the book Qasas-ul-Ulema writes, "That the making of portraits is illegal" and has also given some solid arguments, in its support.

But in the tragedy of Karbala there is no scope for baseless arguments. We should actually see what a person means. Say for instance if a person makes pictures and sings elegies it is his intention that is taken into consideration. They really mean to mourn and make others mourn the shahadat of Imam Husain (A.S.). Similarly the Tazias are actually the representation of Imam Husain's (A.S.) Zarih. In this his grave is made and people surround it and mourn. So to cry and mourn the death of Imam Husain (A.S.) and to recite elegies Near his Zarih is the act of requital. But these days, ignorant people beat the drums, wear technicolour clothes, dance and play around the Zarih. This is neither reasonable nor advisable, on the contrary it is bad and foolish.

WONDER ACTS ARE NO PROOF OF PERFECTION

In the days of Mulla Mohammad Taqi there lived many scholars of great calibre. One of them was exceptionally genius, but at places in the Shia school of thought, he had made mistakes. There are many wonder acts of these scholars. It is said that we should not be fooled by even the wonder acts. It is not necessary that only the true followers can demonstrate wonder acts, but even the kafir by putting his spirit in trouble and by doing certain action can also demonstrate wonder acts. God will not bless him on the day of judgement but gives the rewards in this very world, the truth is not proved by doing certain acts (for the worldly gains) by putting exertion on the spirit, and so we should not get fooled by such deeds. It is said that in some places

in India they stand with the watered clay in the palm with seeds in it in front of the idol. They stand in that manner for a long time and when the seeds give rise to a plant then the desire is attained. They think that this idol has fulfilled their wishes, which is not so. Many stop their breath or in the whole night breath just once or twice and hence practice abstinence. The uncle of the writer of Qasasul Ulema described an incident as follows.

I went for the pilgrimage of Imam Reza (A.S.) and stayed there for sometime. I saw a mendicant who knew the art of Taiul Arz (i.e. of covering long distances in short time as travelling fifty miles in one hour). I became friendly with him and requested him to teach me that art. He declined. On further insistence he replied that “you cannot learn this wonder act and you are not capable of it”. At last on my further insistence he agreed to teach me that wonder act provided I accept to abide by two conditions.

1. That I will not accept Imam Reza (A.S.) as the Imam.
2. That I will not pray to the Almighty for one week.

I agreed to abide by the two conditions and then he returned to his place. I thought to myself that to call an Imam the Imam it is a matter of heart. Although I have agreed not to accept Imam Reza (A.S.) as the Imam but I still accept him as the Imam in my heart and that mendicant cannot find out what is in my heart. I will also pray inside the house after closing all doors and tell that mendicant that I did not pray. After ablution I started to pray, that mendicant came at that moment and said, “Did I not say that you are not capable ?” He then went away and I never saw him again. This shows that by exhibiting such wonder acts, honesty and justice cannot be proved.

The compiler says that it is not quite improbable that the mendicant may be a devil that by cheating him he took vows from that man. He should have told that mendicant that you are not a mendicant but a devil. I do not want to learn such wonder acts at the cost of my faith. The second copy has been written to prove that such

wonder acts in a man does not prove him right. In the times of Imam Ja'far-e-Sadiq (A.S.) a man came from Hindustan. He was so intelligent that he could tell what the other person was hiding in his hands. This news reached Imam Ja'far-e-Sadiq (A.S.) who summoned him. Hiding something in his hand, the Imam asked, "Say what is in my hand?" After thinking and meditating for sometime he replied. "such and such thing is in your hand". His guess was correct and the Imam replied in the affirmative to his answer. Then Imam (A.S.) said that once again he will hide something in his hand. Saying this the Imam put his hand out of his window for a while, then pulled it back and inquired what was in his hand.

He meditated and thought but he could not guess what the Imam had in his hand. After a long time of meditating he said that on such and such island in India, such and such bird has an egg missing from its nest. Imam Ja'far-e-Sadiq (A.S.) opened his hand and said, "your guess is correct". Imam Ja'far-e-Sadiq (A.S.) then inquired, "From where have you learned this art?" He replied, "I act in a way contrary to what my soul tells me, and by acting in this manner I have mastered this".

Imam Ja'far-e-Sadiq asked, "Does your soul advocate Islam or Paganism?" He replied, "Paganism" Imam (A.S.) said, "In this matter why don't you go against your soul?" He said "I will go against my soul even in this matter and embrace Islam," saying this he became a Muslim.

Imam asked him if he could still guess anything. He replied in the negative. Imam Ja'far-e-Sadiq (A.S.) said that, "You are right because before you embraced Islam you had been blessed with this art as a reward to your spirit devotion because you would not have been rewarded on the Day of Judgement. Now you are a Muslim, God has reserved the requital for the Day of Judgment and so you will be rewarded there but now your power is gone".

DEVIL DECEIVES THE FAITHFUL

The compiler says that in a similar manner there are other such incidents. For instance, we have some business engagements but at the same time have to go to some Majlis and so we go to the Majlis. After returning from Majlis we think that had we been for the business than to the Majlis we could have gained much more. We get disappointed and start repenting, forgetting that a little gain here would have resulted in a greater loss in the life to come. We do not consider the fact that we have gained much more. If we think in those terms then we would never be disappointed, on the contrary we would feel happy. But the devil's deception recur in our minds that what would have happened had we missed one Majlis ? We have lost a chance of much gain in business. We should curse the devil and get rid of such thoughts and contemplate the requital we could get in the end. Often such incidents occur so as to test us whether we are deceived by the devil. Sometimes it is kept secret and we are not benefited immediately but after a certain passage of time. In this connection I narrate an incident which I heard but its authenticity is doubted.

Two men left their homes. One went to the Mosque to offer prayers while the other went to see a dance. The former, who was going to the Mosque was hurt by a thorn on his way, while the latter who, was going to see the dance met a person who gave him some rupees. On the face of it the man going to offer prayers, was hurt while the man going to see the dance met with a fortune. Later it was revealed that the man who went to offer prayers was going to be murdered but was saved due to the blessing of the prayers. He only had the little injury but that great trouble passed away. The man who went to see the dance was going to get much more wealth but due to his sins he just got a little amount.

It should be understood from the above incident that this is just the profit and loss in this world and even its reason is revealed. Even

if the reason was not disclosed, it is clear that to offer prayers means to please God and the one who prays makes God happy and to please God is something great and not a trifle. It is equivalent to getting much wealth. And to witness the dance is to displease God and it is a great offence to displease him.

He further writes that many pious people retire to their cells for forty days and engage themselves in fasting and divine worshipping thereby get their desires fulfilled but this is all illegal such as abstaining one's self from eating certain thing for about forty days. But if we act according to the commands of the Imams like reciting Quran or salawat or praying certain things, according to the orders given, then the desire is also fulfilled and we get boundless requital. In the times of Mulla Mohammad Taqi may incidents have occurred such as the Questioning and Answering with other scholars. Everything has not been written here because the reader will get bored and so only the main events have been written.

MARTYRDOM OF MULLA MOHAMMAD TAQI

A wonder act has been described in the Martyrdom of Mulla Mohammad Taqi. In the Shias Sheikhe religion is the one due to which paganism is spread. He declined this school of thought. He used to climb on the pulpits, and recite sermons against them and asked the people to keep away from that road. There was a man named Mirza Javad in Kazmain. A few days before the shahadat of Mulla Mohammad Taqi he came to him. Mulla Mohammad Taqi said to him, "Pray for me". He said, "God has given you everything such as honour wealth, knowledge, children and the power of writing books on the precepts of Islam. What else you desire ?"

Mulla Mohammad Taqi replied, "I desire Shahadat". He said, "You are always in the grade of Shaheed or rather higher still. Because from the Ahadith it is proved that the ink of the learned is in a higher position than the blood of the martyrs".

Mulla Mohammad Taqi said, “I desire the real Shahadat. I want to get the colour of my blood.” One night as usual he prepared himself to go to the Masjid for prayers, but his wife requested him not to go to the masjid that night and the night to follow. He replied, “ Are you frightened that some one will kill me ? I have always kept martyrdom next to my heart but it is granted to people who are lucky”. Then he went to the masjid and started praying and pleading near God. When morning neared a woman came and lighted the candles. He bowed before God and prayed in a pleading voice. Some of his enemies came and one of them struck his neck with a spear. He said nothing and was not frightened. At the second blow he rose and asked the attackers, “Why are you killing me ?” In reply they struck his face with the spear. At this blow his face was torn open. He had as many as eight wounds. The lady who had come to light the candles on seeing this screamed and shouted at which the enemies escaped. He rose and quickly attempted to come out so that the blood should not fall in the masjid but he fell near the door. He could not go far because of old age, fatigue and the wounds. How could he bear it all ? He fell unconscious in the pool of blood.

When his wife and children heard the news, they came and took him home. Due to the injured mouth and face he could not speak properly and clearly and although he was thirsty he could not drink water. When water was poured into his mouth it pained him a lot and so he did not drink any water. In that state of thirst and pain he mourned and recalled the thirst of the innocent Imam Husain (A.S.). He said, “Ya Abu Abdullah, my life be sacrificed for you, Oh Maula how grave was your condition in thirst and pain”. To conclude two days later he left this mortal world to reach in the service of Imam Husain (A.S.). Some people thought of taking his dead body to Karbala, but the people of his city insisted that a tomb of such a great saint should be in their city. He was laid to rest in the tomb which Haji Mirza Abul Qasim had constructed for himself.

After some time when his grave was opened for reconstruction and repair, his dead body was in the same condition as it was buried. It had not decayed at all.

He was martyred in the year 1264 Hjjri. Praise be for the Almighty. Just see the greatness of this pious man like the leader of the faithful Hazrat Ali (A.S.), he went to Masjid as if he knew that it was time for his martyrdom, and so busied himself in praying to God. He was attacked in the Mehrab during the prayers. Similar to Hazrat Ali (A.S.) his sons took his injured body home and two days later he departed from this world and reached in Paradise to serve Maula Ali (A.S.). The fact is that the Hadith of Prophet (S.A.W.) says, “That the scholars of my religion are equivalent to the prophets of Banu Israel”. Just imagine when such is the status of the learned people how much should we respect and honour their position and office. In yet another Hadith the Prophet (S.A.W.) has said, “The scholars from amongst my followers are superior to the prophets of Banu Israel”. Great is the God. Imagine what greatness has the Almighty bestowed upon our scholars ? It is boundless. In fact we should honour and respect them to the greatest possible extent and should even kiss their feet. How happy would we be if we are blessed with the chance of pilgrimage of the Prophet’s mausoleum ? We say that when we went to Karbala we also went for the pilgrimage of Hazrat Nooh (A.S.) and Hazrat Ozer’s (A.S.) mausoleum. Although it is simply a grave and we see nothing miraculous about it but by going for the pilgrimage of the pious people we get great requital. The purpose of describing all this is that if we do not honour and respect the pious scholars in their life time. Alas ! In this age the so-called modern and cultured people have made the learned people worthless and useless. They have broken the backbone of the courage of the learned. They are being disrespected and their order and commands are being laughed at.



BIOGRAPHY OF AAKHUND MULLA ABDUL KARIM

Mulla Abdul Karim of Iran lived in Kazvain. He was a great scholar. He had no sequel in his days. Although he had written very few books but in the knowledge of Islamic principles he was second to none. Due to his extra intelligence people thought of acquiring knowledge from him. They went to him and requested him to give them lessons. Mulla Karim: laid down the following conditions :

1. At least one hundred students should be there. If the number of students is less I will not give lessons.
2. During the class questioning and answering will not be permitted. If any point needs clarification it should be done after the class.
3. I will teach in Arabic language and so during the lessons no other language except Arabic will be used.
4. No one will ask me to stop the lesson where he likes but I will continue till I find it suitable.
5. If you fail to understand the meaning you should not absent yourselves but should continue at least for six months. If still you find it difficult to follow then you may leave the class.

When he laid down these conditions people at once accepted them and started to take lessons from him. People who attended his classes were not ordinary but scholars of high calibre. Even the lessons were no child's play but of very high standard.

He used to go one hour after dawn and return two hours before noon. One day he would prove certain issues by solid arguments. The next day he rejected them all and proved another fact by giving different arguments. This way he proved and disproved all his lessons. Hence the people got tired.

People thought that he had developed a habit of doing so but he himself said that I have solid arguments for the facts that I discuss.

This method I have adopted to explain them to the ordinary man.

MENDING A MISER

Mulla Abdul Karim says, “I lived in Arabel and was studying in a school there. In that village lived a trader who was well-known for his miserliness so much so that he never even gave a piece of bread to a beggar. Mostly he did not take his meals at home but used to go to the house of one of his debtors and take his meal there. Once someone took his own cereals and cooked the meal and invited him to it. The food could not go down his throat and so he concluded that it must be his own cereals.

One night I was sitting with my classmates when this miser became the topic of discussion. The students were of the opinion that it is impossible that someone can take anything from this trader, for a beggar. I told them that I can do it and will bring some amount from him tomorrow. The students still insisted that it was impossible. After a lot of discussion on the point finally I had a bet with the students. It was decided that if I succeed in bringing any amount from that niggard trader, my classmates will give me a certain amount of money.

This miser was a man of great wealth so much so that he kept an amount of about ten thousand Tummans in the shop so as to avoid going home in case any goods were to be purchased in emergency. Great number of people were indebted to him.

As promised I went to that trader the next morning and wished him the time. He wished me in return and gave me some respect. I sat in a corner and said that I want to tell him something provided he promise me to listen carefully. He promised. I described the account of the destruction of the world and gave solid arguments that the wealth here is nor everlasting. And that the wrath on the Day of Judgement is very severe. I also described the Ahadith and the necessary Aayats. On hearing this he cried and hence I thought that now his heart has softened so will listen to what I have to say. Thinking

this I told him that in such and such school some students need monetary help. If you give them some money, God will bless you on the Day of Judgement you will be saved by the wrath of the Almighty.

At this he at once he gave me forty Tummans and asked me to distribute the amount to the students of that school. I took the money and distributed among the students.”

EFFECTS OF COUNSEL

The compiler says that counsel is such a blessing that it softens the hearts of the people and enlighten them. Many a wealthy people waste a lot of money in useless works. They give a large sum of money in worthless organisations. They do not render any help in the matters of religion. But when they read or hear a lecture full of advice, their hearts are softened and so give a lot of charity.

About the influence of the counsel it is said that a King of Banu Israel constructed a city. It was so beautifully constructed that it had no parallel in those days. He then invited people for a meal. On the gates of the city stood the gatekeepers. They were ordered to ask the people, when they left the city after meal, if they found any defect in the city. The gatekeepers did so and asked people accordingly. No one found any defect but three persons said, “Yes, there are two defects in this city. Firstly, the city is not everlasting, it will be ruined and will be destroyed some day. Secondly, his master will also not live forever and will die one day.”

At this the King asked, “Is there any place which will not be ruined and is there any master who will not die ?” They replied, “Yes that is the house of the Judgement Day neither will it be destroyed nor will its owner die. In it we will find peace and prosperity.”

These words of advice had so much influence on the King that he left the kingdom and busied himself in praying and in God’s worship.

These days no doubt there are very few who possess the quality

of delivering influential speech but still if we listen carefully to such arguments of the pious scholars we are bound to be benefited by it. Mulla Abdul Karim was very good in chemistry. In those days he had full authority on the subject. Many people know something about chemicals but a little explanation is inevitable. God has created a tree such that the extract of its leaves if mixed with melted copper will give Gold. It is very difficult to find that tree although people have given its name and certain indications about it.

ALCHEMY

Besides, there are many other chemicals which can be produced but are legally prohibited. But if the productions of such chemicals become inevitable then the religion has suggested different laws. In the opinion of Mulla Abdul Karim the science of chemistry was taught by a mendicant in Karbala.

AN INCIDENT

There is one incident described by Mulla Abdul Karim that, “In the days of Haji Syed Mohammad Taqi a nikah was solemnised. These people due to a dispute came to me for a just decision. According to my knowledge the nikah of the Syed was illegal and so said accordingly. At this a quarrel arose between us. That night I dreamt in which I saw a man who told me that somebody was calling me. I was afraid as to who might be calling me and for what reason. Fearing I went with the man. We reached a house and he directed me to go in. I went in and saw a large number of Syeds of great calibre. Among them was Haji Syed Mohammad Taqi. I wished them and they wished in return.

Haji Syed Mohammad Taqi was occupying the highest seat. He seemed angry and asked me, “Why did you hurt the feelings of my son, Syed Taqi ? Never do it again, go and please him’. I awakened from the dream and in the morning, went to the house of Syed Taqi

and asked for pardon. I narrated my dream to him. Syed Taqi was pleased with me. Some time later another such dispute arose. I found that Syed was guilty. I called him and proved him wrong. So again a quarrel arose between us, and again I dreamt as before. Haji Syed Taqi scolded me and asked me to please his son. Again in the morning I went to him and asked for forgiveness. This time I did not narrate to him my dream. But he said, 'In the Majlis that you were called last night I was also present there'. I was surprised to hear that''.



BIOGRAPHY OF SHEIKH ZAIN-UD-DIN BIN SHEIKH NUR-UD-DIN SHAHEED-E-SANI

The grandeur, beauty and face of Sheikh Zain-ud-din were worth praising and much has been written about it. He started going to school at a very young age. Even in childhood he was least interested in games and sports. His father used to tell his teacher, “You need not beat this child, he will concentrate on his studies himself”. A man named Zain-ud-din Fuqhani writes about Shaheed-e-Sani, “In a village named Bassa I saw a dream at night, a man of great eminence with an earthen vessel in his hands full of water. He opened the mouth of the vessel and made Shaheed-e-Sani drink that water. Slowly and steadily he drank it all.”

There are a number of wonder acts of this scholar. Some of them are described below :

WONDER ACT No. 1

This was narrated by Shaheed-e-Sani himself. “On Wednesday the 10th of Rabi-ul-Awwal in the year 960 Hijri, I went to a masjid in a village named Ramla. The name of the masjid was Jam-e-Ahyaz. A large number of Prophets (A.S.) have been buried in a large Cavern there. When I reached there the door of the Cavern was closed and nobody was there to open it. I pulled the lock and it gave way. I went in and started praying and invoking blessings. I just forgot that the Caravan would pass away. Then I went to the village and searched for the caravan but was told that it has left long ago. I was confounded but had no other alternative but to go the way the caravan had gone. After walking some distance I got tired but the caravan was still out of sight. At that moment I saw a man on a mule who came to me and asked me to sit behind him on the mule. I did so. He rode like lightening and so I reached the caravan in a short time. He asked me to get down and join my friends. Saying this he went into the caravan

and disappeared. I searched for him in the caravan but in vain. I had not even seen him before”.

WONDER ACT No. 2

Shaheed-e-Sani went to a scholar of Sunnat Jamat and had discussions about certain issues. When he was returning the Sunni scholar asked him to take any book from his library. The revered man neither thought nor searched but at once put out his hand and took a book. Then he found out that it was the book written by the great Shia scholar ‘Allama Hilli’.

WONDER ACT No. 3

A man named Haji Shams-ud-din bin Hilal used to give monetary help to Shaheed-e-Sani. When Shaheed-e-Sani was acquiring knowledge even then this man helped him, his wife and children. Once Shaheed-e-Sani went on a journey; with the caravan was an infidel from Syria. Haji Shams-ud-din on seeing him said, “This man is very bad and so I will not accompany the caravan”. He gave many other such warnings but Shaheed-e-Sani did not stay back. When the caravan reached a village named Katla, the ruler there ordered to stop the caravan and collect tax from them. The whole caravan alongwith Shaheed-e-Sani was taken to the ruler. Shaheed-e-Sani saw that the same infidel of Syria was sitting next to the King. When he saw Shaheed-e-Sani, he pointed him out to the King and said, “This is the man I had been talking to you about”. Shaheed-e-Sani asked him, “What have you told the King about me?” He said, “I have told him that You are going to Egypt to acquire knowledge and that Haji Shams-ud-din has sent you and si also helping you.” When he heard all this Shaheed-e-Sani became fearful and thought, “These people are the opponents of my religion and this rascal has told them all about me”.

By the grace of Allah and the wonder act of Shaheed-e-Sani a

strange thing happened. Everyone in the caravan was examined and the tax was charged. But due to the piety of Shaheed-e-Sani which was clear from his face no tax was taken. The ruler himself wrote a letter that the goods of this pious man are free from all taxes and no checking or searching should be done at any place.

When they come out that infidel asked, “How do you dazzle people. Nobody dare speak anything in front of you ?” Thereafter that infidel could not give any trouble to Shaheed-e-Sani. Everywhere his goods were saved from checking and spoiling.

GOD PROTECTS ERUDITES

The compiler says that God has blessed the scholars with innumerable wonder acts. Particularly who work just for the pleasure of God and remain faithful to Him, then only He is one to help. When man takes responsibility of the work that pleases God, and keeps himself busy in it, then God Himself helps to complete that task. The infidels’ enmity and their intention to fail the plans, will not even succeed and they will not be able to do the slightest harm. This unseen help can only come to people who do not lose courage and are determined though for the sake of testing their courage and fortitude are put to some trouble, but they bear it all. If on just a little exertion they jump hundreds of miles away then the divine help would also get hundreds of miles away. While on the contrary if they do anything unitedly and with good counsel then success is inevitable. If the two men unitedly determine then they can uproot the mountains and disperse a large group of people. Still if they restore to do a certain thing and even if it is a bed of spikes it will change into a bouquet. If there is unity and solidarity between them then there is nothing in their way but success and success alone. But if there is disagreement and disunity then there will be quarrels and so every plan is bound to fail.

WONDER ACT No. 4

Mohammad bin Hussain bin Udeibi was a disciple of Shaheed-e-Sani. He had written many a treatise in Egypt. From one of his treatises is taken the following abstract :

Once he dreamt in Egypt that the Prophet (S.A.W.) is promising Shaheed-e-Sani that your life Hereafter is blessed. All the details of the dream have not been given.

WONDER ACT No. 5

Mohammad bin Ali bin Hasan writes : Certain people were travelling with Shaheed-e-Sani. A Sultan of Uzbek was returning from Hajj and was also accompanied by a few men. Among them was a Shia from Persia and a Mulla. This Mulla used to lead the congregation of Sultan's men including the Sultan. They took refuge some distance away from Shaheed-e-Sani and his men. The Shia scholar told a lot of things to the Sultan, concerning Shaheed- e-Sani due to which the Sultan started loving Shaheed-e-Sani. From this time onwards he started praying behind Shaheed-e-Sani. At every stoppage he came to Shaheed-e-Sani and had discussions with him. After every meeting his love for Shaheed-e-Sani increased. He kept his Mulla busy in some other work. There was an old man with that Mulla. Due to the reason mentioned above he became jealous of Shaheed-e-Sani. As the days passed his jealousy increased and so he told Mulla that when we reach Baghdad we will give summary punishment to this scholar (Shaheed-e-Sani). By the grace of Allah Shaheed-e-Sani came to know about his plans. He thought for himself that if I go for pilgrimage to Karbala this jealous old man will tyrannize me. So if the pilgrimage is not possible I will secretly return home so that I may escape the torture of this tyrant.

When they reached the city named Musal this tyrant fell ill and so had to drop back. He had to stay there while the caravan moved on. The caravan went to Baghdad and other places also, but due to

the absence of tyrant Shaheed-e-Sani had nothing to fear and hence was free to perform pilgrimage of the Imams (A.S.) in Karbala and other places.

WONDER ACT No. 6

When Shaheed-e-Sani went to Halab he thought whether or not to accompany the caravan which was going to Rome. For it he looked into the Holy books for good augury but it was not favourable. Therefore he did not accompany them. This route being short many students went with the caravan. He then looked into the books for a good augury for another route, which was in favour. But being a long route and due to the unfavourable conditions people never chose to go that way therefore no one showed readiness to go. A second caravan was going to Rome via the same route that the former had gone. Again he consulted the Holy books but it did not favour the journey. He once more consulted the Holy books, for the unfavourable route and again he was advised to go by that route.

Every time the unfavourable route was suggested by the Holy books but every time Shaheed-e-Sani declined to go that way.

Finally he looked in the Holy Quran for a good augury. The same route was suggested which he was avoiding. But now he decided to go that way because it was suggested by the Holy Quran. He then investigated into the reasons why a particular unfavourable route was suggested and why the other favourable route was rejected by the Holy books. One of the reasons why this happened was that the people who went through the main route did not have anything to eat for miles together and so had to starve and bear a lot of trouble, while on the unfavourable route suggested by the Holy Books, a variety of dishes were available at a cheaper rate. What was available at the main route at 20 Dirhams could be bought for just one Dirham on the other route.

WONDER ACT No. 7

Shaheed-e-Sani in his treatise writes about himself that by the Grace of God I saw a very astonishing thing. Once when I was in Istanbul, along with some other people I went for the pilgrimage of Abu Ayub Ansari, on whose grave Sultan Mohammad had constructed a mausoleum. This was outside the city. When we reached there I sat in solitude and started to consult the Holy Quran for a good omen. When I had left the house my wife was pregnant and the child was to be born in Jamadi-ul-Awwal. It was my desire that God may give me a pious child. The month of Jamadi-ul-Awwal had started and when I saw in the Holy Quran I read the following Aayat :

***So We gave him the glad tidings of Isaac,
a Prophet from among the righteous ones. (37: 112)***

Seeing that I bowed down before Allah and I thought that God has given me a child. Then on Tuesday, the 9th of Rajab I received a letter from home which read “God has blessed us with a child”. Mohammad bin Ali bin Hassan says that “this son was born to the first wife, the daughter of Sheikh Ali Musi and who was also his aunt’s daughter. Shaheed-e-Sani named the child Mohammad.”

WONDER ACT No. 8

Shaheed-e-Sani has narrated an incident. “One night during a journey there was heavy snowfall. Monday night I had to sleep on the ice and although it was extremely cold I fell fast asleep. I dreamt that I was in the service of Sheikh Jalil Mohammad bin Yaqoob Kulaini (Mujtahid). He was very handsome and good-looking. I was accompanied by a few scholars one of whom was my friend Sheikh Hussain bin Abdus Samad.

Abdus Samad asked Sheikh Jalil bin Yaqoob to give the book named Kafi which was written by him, so that they may copy it down. On this request Sheikh Jalil bin Yaqoob went into the house and brought with him and gave them the first volume of the book. It was

beautifully written. The first page was very attractive and was written with golden ink. We were surprised to see it and were also pleased because we had not seen a book written in such beautiful and decent letters. We asked for the remaining volumes. He said, “I have misplaced them somewhere. You just go through this volume, in the meantime I will search for the others”. He went into the house and brought the next volume. Although it was voluminous but was not written in such refined and beautiful letters as the first. Sheikh Jalil bin Yaqoob said, “I have not written this volume with the same beauty and decency as the first, at which I myself grieved”. At that time my pious brother Sheikh Zain-ud-din Fuqhani was also there. He said the original manuscript is with me and has been written in decent letters like the first. He then gave me that volume at which I was pleased. Then he searched for other volumes and gave me those volumes too. They were beautifully written like the first. We took these volumes and left. People had made many changes while writing those books to which he complained. We said, “We have received a book from our friend Zain-ul-Abedin Grabeli which was in two volumes and were also decently written. Every volume is like the book named Sharaya. The book is worth being proud of both by near friends also foes. He was pleased to hear this, raised his both hands and prayed for him. I do not remember the prayers. That was the moment I woke up from my sleep.

WONDER ACT No. 9

Mohammad bin Ali bin Hassan Udi writes that, Shaheed-e-Sani returned from the pilgrimage of Iraq in the year 956 Hijri. He told me that, “I had found some difference in the Qibla of Masjid-e-Kufa. So, through my ijtehad I inquired and suggested the change. The students accepted it but for a man, named Moosa. He also avoided meeting me for three days and since the highly learned people had not raised any objection, therefore he refused to accept my suggestion. This

man dreamt that the Holy Prophet (S.A.W.) lead the congregation in the direction that Shaheed-e-Sani had suggested. The Prophet (S.A.W.) also pointed out the correct direction and said, “If you pray in any direction other than the one I am pointing out your prayers shall not be accepted”. After that Moosa went to Shaheed-e-Sani, kissed his hands and asked for forgiveness for the refusal to accept the suggestions of Shaheed-e-Sani. Shaheed-e-Sani asked, “Why are you now accepting my suggestions ?” In reply he narrated the dream he had seen the night before.

WONDER ACT No. 10

On Friday night he sat near the Zarih and recited the Holy Quran. After that he prayed to God that “O’ God what will be my end and how will my enemies behave with me ? Let all this be known to me through the Holy Quran”. Then he opened the Holy Quran and the Aayat that came was an exact forecast at what was going to happen. So , he bowed down in prayer and thanked the Almighty.

WONDER ACT No. 11

Mohammad bin Ali bin Hasan writes that the first book written by Shaheed-e-Sani named Sharh-e-Irashad. But this he had started writing secretly and even I did not know about it. One night I dreamt that Shaheed-e-Sani is sitting on a high pulpit and is delivering a Sermon. Such a sermon I had never heard before. Its fluency of speech and eloquence was second to none. I narrated this dream to Shaheed-e-Sani, who went in and brought a part of that book and showed it to me. I saw that in it was written the beautiful sermon. He said, “This is the sermon that you have heard in your dream. Please keep it secret”.

WONDER ACT No. 12

Sheikh Ali bin Mohammad bin Hasan bin Zain-ud-din writes in the margin of the book Durr-ul-Mansoor that I have heard from

one of my most reliable men an incident which Shaheed-e-Sani himself used to narrate. I dreamt one night that I am strolling in Paradise. On one chair sat the great scholar Shaheed-e-Awwal and the chair next to it was unoccupied. I inquired as to why this chair was left unoccupied. In reply someone told me that, it was reserved for me. I thought to myself when my chair is next to that of Shaheed-e-Awwal, I will also be martyred and so like Shaheed-e-Awwal started writing books.

WONDER ACT No. 13

The summary of this wonder act is that Shaheed-e-Sani had once shown the place where he will be martyred and it was the exact location where he was martyred.

WONDER ACT No. 14

Mohammad bin Hasan Audi dreamt of paradise. This dream is shortly described as follows : He writes that someone asked me why I was sad. I said, “Why shouldn’t I be grieved ? Just look at my condition, I am far away from my homeland”. He said, “Do not fear you have been allocated twelve houses for your residence and in each of them flow beautiful streams”. All this I was dreaming but when I woke up I found myself in the similar environment as I was told. I got up and thanked the Almighty, my sickness also lessened.

On Tuesday night I again dreamt an astonishing dream. That night before going to sleep I was worrying about my conditions that if I die in this illness what shall be my future ? Whether I will go to Paradise or to Hell. Then I addressed my soul and recalled every sin. O’, Which act will take me to Paradise ! In this sickness I could neither remain pure nor had I performed any such good acts for which God would pardon me. But faith and the love of Ahle Bait (A.S.) are the best sources of salvation. So I thanked God that my faith will help me to enter Paradise. Even if I get the punishment for my sins

but finally I will get Paradise and if the Prophet (S.A.W.) recommends my case then I will be saved from punishment also. With these thoughts in my mind I fell asleep. Then I dreamt that there is a fearful place where there is no grass or water. I am standing there alone without any friend or relative. On my body there are no clothes but for a piece of cloth round my waist which extends from my navel to the middle of my legs. My body has become ugly and there are a number of blots on it. I was surprised and terrified to see all this.

At that moment someone came and asked me to go with him. I asked, "Where?" He said, "The Day of Judgement has come and you have been called to answer the charges". I went with him. He took me in a desolate jungle. Then came another person who asked me to go with him. I again inquired, "Where?" He said, "We have been ordered to take you to hell". I was grieved to hear this. Fearing I followed him but asked him to take me to the Prophet (S.A.W.) and the Imams (A.S.)" Saying that they will intercede for me. They said, "We have no orders for that". I said, "If you are not ordered for this then you can at least take me near them so that my purpose may be served and then you would not be blamed for disobedience".

So they took me that way. I saw that at my right are seated the Prophet (S.A.W.) Hazrat Ali (A.S.), and three other people were seated near them. They saw us and called us near them. I bowed low before them with humility. Since I had been ordered to go to hell my head was lowered with shame. The Prophet (S.A.W.) thought for a little while and said "Take this man to Paradise". They said, "O' Prophet (S.A.W.) the book of his good acts is blank while the book of his evils is full". The Prophet (S.A.W.) pointed out to me and asked for the books. I gave him the books. In the book of good deeds on the very first page was written Faithful and the lover of Ahle Bait (A.S.) while the rest of it was blank. The book of evils was completely full. The Prophet (S.A.W.) put both the books under his leg and ordered them to take me to Paradise. They said, "O' Prophet (S.A.W.) did

you see the books of his deeds ?” The Prophet (S.A.W.) gave them the two books and asked them to open it. They saw that the book of good deeds was full while the other, that of evils, was blank except for a few sins.

They said, “As you order, Prophet (S.A.W.)”. The Prophet (S.A.W.) pointed out to his right and ordered. “Take him to Paradise”. They said, “O’ Prophet (S.A.W.) it is not our task to take him to Paradise”. The Prophet (S.A.W.) told me, “Go to the Paradise yourself”. I inquired, “O’ Lord ! Where is the Paradise ?” The Prophet (S.A.W.) said pointing to his right, “Go this way, you will find a big door full of splendour. Enter it”.

I asked, “Ya Hazrat, will the door be open ?” The Prophet (S.A.W.) said, “Inshaallah it will be open.” I said, “O’ Lord ! How can I enter Paradise ? Look at my face how bad and ugly, has it become”. The Prophet (S.A.W.) said, “When you reach near Paradise, close to its door you will find the stream or Kausar. Take a bath in it, your ugliness will be gone and you will become handsome. Then look to the other side there you will find good clothes, wear them. Then eat what you find there and take rest.

I asked, “What things will I find there ?” The Prophet (S.A.W.) said, “This is a good question. There you will find grapes and other fruits to eat and milk to drink.”

I said, “I swear upon your truthfulness that I like milk and fruits the best”. The Prophet (S.A.W.) said, “Yes it is the commodity of your homeland.” I asked, “What should I do next ?” The Prophet (S.A.W.) said, “Sit there till someone comes and takes you to the house that God has built for you”.

So I went. After walking a little distance I saw a gate of splendour which was open. Nobody was there. Then I saw a stream and had a bath in it. My ugliness was gone. Then I went the other way and found many clothes, some in a basket and some in big bags. I wore them, then I saw trees with wonderful fruits there were also fresh

dates, grapes and milk. There was everything that the Prophet (S.A.W.) had told me about. I took them, ate them and sat down to rest and got rid of all the fear.

All of a sudden two men came there and wished me. They said, "Come and look what God has promised you". I went with them. We had just walked a little distance when we entered the big beautiful gate. There were beautiful trees bearing good fruits grown on the green soil. They said, "This is just the beginning of your house". We continued walking and saw the beautiful places in which streams were flowing. They asked me to be seated and whether I would like to eat anything. I sat down they brought me a tray full of tasty and wonderful dishes with good odours. A handsome man carried the tray. He was accompanied by a middle aged lady. They asked me to eat. I also invited them but they refused saying that they were angels and servants. I invited the lady to eat with me but she also declined my invitation saying, "In a few minutes a lady will come who will accompany you. She is more beautiful and lovely than I am". We were still talking when a beautiful lady came. I had never seen such beauty before. She came near me and wished me. She kissed my feet and sat besides me to my right. I invited her to the meal and asked the first lady who she was. She replied, "She is the Hoor-ul-ain that God has reserved for you". Then we both ate, but all the time I looked at her beauty which astonished me. The angels then told me to get up and asked me to see the wonders of nature reserved for me. I got up and went with them and we strolled. There came three to four pious looking angels. They led a beautiful riding animal. They asked me to ride on it. I sat on it and followed them. I strolled in the beautiful gardens with wonderful streams. They asked me, "How long have you been strolling?" I said, "I do not remember".

They said, "You have strolled about a hundred miles and still a lot of land beyond this is yours". They took me to the right and we strolled there too. We reached a wall about which I inquired as to

whom it belongs.

I was told, “This is the boundary of Sheikh Zain-ud-din”. I asked, “Where is Sheikh Zain-ud-din ?” The reply was, “He is in a palace that God has blessed him with.

I asked, “Have the wounds that he had received from the infidels and traitors been healed or not ?” I was told, “Yes they have all been healed and no wounds now remain”. I asked, “Who are the people who accompany Shaheed-e-Sani”. I was told, “All his disciples and colleagues are with him. People like Sheikh Mohammad Hur, Syed Ali, Sheikh Baha-ud-din”. And a few others whose names I do not remember.

I told them, “I would like to see Syed Ali”. I was told that “He will soon come”. This dialogue was still going on when I saw two men seated at a place. Their appearance was impressive and dignified. I asked who these exalted men are ?” I was told, “One of them is Hazrat Moosa Kazim (A.S.) and other is Imam Moosa Raza (A.S.). I went there and wished them. They replied and congratulated me on the blessings God had bestowed upon me. I remained there in their service for a little while and then left”. Then came Syed Ali bin Sayag. We welcomed him and had discussions according to our status. I asked him about the welfare of Shaheed-e-Sani and his colleagues. He replied that they were fine and asked, “How many people are still to come ?” “We must reserve place for them”. He then started counting names of some of the learned people. Just then I woke up and found myself perspiring heavily. I also got rid of my illness.

Mohammad Bin Hasan Audi further writes, “In this world I had very little blessing and more troubles. There were a great number of hindrances too”. Yet, he wrote a number of books, some of which were destroyed, others were burnt. In spite of all this, a hundred books have been found which have been written in his own handwriting. One of the other wonder acts of this scholar is that when he used to start writing he filled his pen in ink once and wrote twenty to thirty

lines at a time. At times he even wrote forty to forty eight lines. He had fixed definite times for all his works – to lead the congregation, to give lessons, to look after the invitees, to take care of the house, and so on. He was perfect in many fields of knowledge. He had visited many places to acquire knowledge. He had tutored many scholars.

His books are referred to by many a big scholar. The name of the books and their praise and his visit to the various villages is not described here. But one book which is well known among the scholars and which is used to solve the problems of Islamic Jurisprudence is Sharh-e-Lumha. This book was written in six months and six days. An extract of this book, written on the discipline of students is given here :

“In old days the learned people were greatly honoured and respected whereas the learned people of today do not get similar respect and honour. The reason for this is that the learned people of the older days remained aloof from the people and so people were attracted towards them. Those learned people never expected anything from the people and so people gave more and more. People thought that the sovereign remedy is with the scholars. The scholars of today try to meet people and so people keep away from them. They expect money from the people and so people refrain from giving them. Now the people think that the sovereign remedy is with themselves.”

The compiler says that the learned people are a blessing of God. Their respect and honour is compulsory but sorry to say that the learned of today are not considered a blessing of the Almighty but as the wrath. Instead of being respected, they are being dishonoured. Those who do this do not even think for a while how will they defend themselves from God’s wrath.

DEATH OF MOHAMMAD BIN HASAN AUDI

He was born on 13th Shawwal in the year 901 Hijri. It is said that he was martyred. When his knowledge acquired fame the Sultan

of Rome also came to know about it. He was told that in the Shia religion there is a great scholar. He sent seven men to bring Shaheed-e-Sani to him so that he could know about his religion and knowledge. The seven men were such rascals that on way to Rome they disrespected him. When they saw the wonder acts of Shaheed-e-Sani these rascals thought that if they take him to the Sultan he would also see these wonder acts and so Shaheed-e-Sani will be honoured and they themselves will be killed. “Therefore it is advisable that we should kill Shaheed-e-Sani”. Alas ! Such eminent people have greater number of enemies. Finally they cut off his head and took it to the Sultan. There was a Shia named Sayed Abdur-Rahim Abbasi. He was a descendant of Abbas Ibne Abdul Muttalib. Sultan had given him a big post when he came to know about this incident he came to the Sultan with the ink stand and asked the Sultan to relieve him of his duties. The Sultan asked the reason for his resignation. He said, “Your servants are now going against Law and order. You had sent some men to bring Shaheed-e-Sani so that he may have arguments and discussions with other Scholars and that you may know about his knowledge and religion, but instead they have brought his head before you. You did not do justice rather you kept quiet and did not punish these murderers. One day it may so happen that you call for me for some reason and they bring to you my head. Hence it be a folly to serve such a Sultan. Therefore I beg you to relieve me from this service. The Sultan said, “I hand over to you those seven culprits. Give them whatever punishment you like”.

The murderers were in his hands and the Sultan’s orders too. The Syed ordered to throw all the seven men in fire. They were burned and hence sent to Hell. In another narrative Shaheed-e-Sani was martyred in another way, but it resembles the one described above. It is said that he was murdered at the shore of a streams. That night the Turkish people saw a splendour coming from the heavens and then going up. Therefore they buried him there and made a Mausoleum.

He was martyred at the age of about 56. His disciple Janab Sheikh Bahai's father Janab Sheikh Husain writes that, "Once I was riding with my martyred teacher in Istanbul. When we reached a certain place, Shaheed-e-Sani's face changed. He became sad and said, "One eminent man will be killed here. "Sometime later he was martyred on the very same place that he had pointed out".

This is also a wonder act of Shaheed-e-Sani. One more wonder act that came to light is that after his martyrdom it rained heavily in Istanbul and the streams were flooded. It was thought that Istanbul will now be destroyed.



BIOGRAPHY OF ALLAMA-E-HILLI

HASAN BIN YUSUF BIN ALI

We have heard a lot of praise and wonder acts of Allama-e-Hilli. Many accounts are famous about Allama-e-Hilli. Below is the summary of the accounts of Allama-e-Hilli. The titles that he had been honoured with are enough to show his greatness and grandeur. The titles are in Arabic and the same are given here so as to get pleasure from the sweetness of the words.

Hasan Bin Yusuf Bin Ali Bin Mazhar Hilli Ahlal-ul-Il'aho Dar-e-Karamatehi, Molaqqab ba Jamaluddin-o-Marroof, ba aayat-il-lahe fil Aalameen, Markaze Daera-e-Shara-e-Moobeen Va muntah-e-Fazail-e-Awwaleen-o-Aakherin, Va Muassise Qawaede Arbab-e-Yaqin, Va tazker-e-Khater-e-Momineen, Va Tahsar-e-Mohtedeen, Va Salahe, Minheg-e-Yaqin, Va Minhage Karamate Akramin – (The summary of these titles is that Allama-e-Hilli was a sign of the Almighty in this world. One who brought to light the religious doctrines, the possessor of the wonder acts of the origin of life till the day of Judgement, the giver of strength to the faithful people. One who shows the right path, one who performs wonder acts, the light bearer of the religion, and so on).

Syed Mustafa Tafrishi writes in the book Nak Durrejal that I do not feel like writing the praise of Allama-e-Hilli because his description, knowledge and books, virtues and laudable deeds and so on are not possible to write in this book.

He was born on 19th of Ramzan in the year 848 A.H. He died at the age of 77 on 11th Moharram 926 A.H. It is a long story about his acquiring knowledge how and from whom. One Sunni Sultan arranged a debate between Allama-e-Hilli and some learned men of his sect. The topic was that Hazrat Ali (A.S.) is neither the Successor of the Prophet (S.A.W.) nor the caliph. In the end Allama-e-Hilli by solid arguments and Ahadith proved the caliphate and Succession of Hazrat

Ali (A.S.) immediately after the Prophet (S.A.W.).

This Sultan due to some reasons divorced his wife thrice but because of his great love and affection for her regretted this divorce and wanted that she should be remarried to him. For this he asked the big Scholars of his sects. They told him that, “This lady is forbidden for you and so she cannot be wedded to you unless she marries another person. Then that person after intercourse divorces this lady on his own free will. Then after the waiting period can her Nikah with you be legalised. Except for this it is unlawful. When such a problem arose the Sultan thought how can it be so ? My wife getting married with some other man and the lady showing her readiness for remarriage, and her husband divorcing her and then after the waiting period she agreeing to marry him again.

The Sultan asked, “Is this the only solution or is there any other way out ?”

The learned people said, “There is no other way out”. The Sultan said, “There are so many sects in Islam”. One of them might be agreeing to what I say : i.e. Permitting remarriage with my divorced wife and it being legal”. The learned people said, “Yes, there is one sect in Islam, The Shias. They are few in number. According to their belief second marriage is not necessary and your Nikah with your divorced wife is correct”. The Sultan asked, “Where are their scholars ?” They said, “Some of their scholars live in Hilla and their leader is Allama-e-Hilli.”

The Sultan called for Allama-e-Hilli. When he came he was respected and honoured. Allama-e-Hilli came with his shoes in his armpit. This thing was disliked by the Scholars there and they considered this as something against their dignity. The Sunni Scholars thought that this is the chance to disgrace and dishonour Allama in front of the Sultan. They said, “You came in the court of the Sultan but did not bow down before him. Secondly you came in with your shoes in your armpit which is disrespectful and insulting”.

Allama-e-Hilli replied, “In your religion as well as in mine to bow down in front of anybody except God is inadvisable.

So I did pay regards according to the commands of the Almighty. Now, you are scolding me because I brought in the shoes. For this I have to tell you that once the Prophet (S.A.W.) was invited. There were some people of Hanafi school of thought who robbed the shoes of the Prophet (S.A.W.). Here too some people from that school of thought are present and so I fear that one of them will steal my shoes. This is the reason why I have brought them in my armpit”.

On hearing this a Hanafi Scholar said, “Pity ! You know nothing. You do not even know from where the Hanafi religion started. It did not exist in the time of the Prophet (S.A.W.). It started about a hundred years after Holy Prophet’s (S.A.W.) death”. At this Allama-e-Hilli said, “O’, I forgot it must be someone from Maliki school of thought”.

A person from that religion said, “Malikis did not exist in Holy Prophet’s (S.A.W.) times”.

Allama-e-Hilli said, “Then he must be from Hambali school of thought”. A man from that religion gave a similar reply. At this Allama-e-Hilli said, “O’ sorry it must have been a Shafai”. A Shafai scholar said, “What are you talking ? None of these religions existed in the time of the Holy Prophet (S.A.W.) but started after the Holy Prophet’s (S.A.W.) death”.

When the Scholars from all the four religions proved Allama-e-Hilli wrong then he said to the king.

“Sir, you hear all this, these Scholars agree that none of these religions existed in those days, but came into being a hundred years after Holy Prophet’s (S.A.W.) death. Say, then what these religions will be”.

Everyone was silenced at this. Then he answered the problem of separation and proved that three separations as this are not permissible and so the remarriage with that lady is not unlawful. Mohallal i.e. marriage and separation with another person is not at

all necessary.

The separation can be withdrawn and so the separation is rejected and the lady can be considered as the wife, even Nikah is not necessary.

The compiler says, Allama-e-Hilli by taking the shoes in his armpit created the opportunity to say some important things. Had he attempted to say these things otherwise, he would have been stopped by the king. The king would have told him that I have not called you here for discussion but to solve my problem. So he would not have been able to say anything about these four schools of thought. Speaking as this is not considered as a lie but as diplomacy.

INTELLIGENCE OF ALLAMA-E-HILLI

The intelligence and wisdom of Allama-e-Hilli know no bounds. Many a times he had convinced people of other religions. He was ready witted. About his intelligence it is said that when he was a young boy he was taught by his uncle. Due to his childhood, at times he used to run away. When his uncle chased him and got close to Allama-e-Hilli and when he thought he would be caught then he used to recite that Aayat of Holy Quran in which it is necessary to bow down. On hearing this Aayat his uncle bowed down and Allama-e-Hilli used to get far away. It was not necessary for Allama-e-Hilli to bow down because he was immature. There are many a wonder acts of Allama-e-Hilli of which some are described below.

WONDER ACT No. 1

In the time of Allama-e-Hilli one Sunni Scholar had written a book against the Shias. He never gave this book to anybody and always kept it with him. He read extracts from that book to the people. When Allama-e-Hilli came to know about this book he thought of writing a book against it but due to non availability of the book he was helpless. He told one of his disciples to acquire the discipleship of that Sunni

Scholar. Then ask for that book to study it. According to another narration that a Sunni scholar never lent the book for more than one night. After great pursuance that scholar gave him the book for one night. He gave that book to Allama-e-Hilli. Allama started copying it down. But the book was too long and could not be finished in one night. Unwillingly Allama-e-Hilli fell asleep and the pen dropped from his hands. When he got up in the morning he became very sad. On looking at the book he was surprised to see that the whole book had been copied down and at the end was written the name of the Twelfth Imam (A.T.F.S.) and a note that, "I have completed this book".

WONDER ACT No. 2

In the book named Makabis Sheikh Asadullah Kazmain writes that he saw a dream that the day of Judgement has come and Allama-e-Hilli is occupying the highest position amongst all the scholars.

WONDER ACT No. 3

The compiler says that I have heard from Mulla Safar Ali Laheji an incident which he had heard from his teacher Aaqa Syed Mohammad Bin Aaqa Syed Ali. Once one Friday night Allama-e-Hilli was going for pilgrimage of Imam Husain (A.S.). He was riding alone and had a whip in his hand. On his way he met an Arab on foot. A dialogue started between them. Allama-e-Hilli concluded that the Arab was very intelligent and virtuous. So he started talking about knowledge and education. He then knew the depth of his knowledge and thought that this Arab is perfect in knowledge. Therefore he asked the "Solution for the problems that he could not understand. The Arab gave correct solutions. In one of the problems much difference was found between the two, the Arab gave his verdict that the solution is this while Allama-e-Hilli said it otherwise because no Hadith was found in his favour. The Arab said, "A Hadith in favour of this has been narrated by Sheikh Tusi in the book named Tehzib. You look

into that book and you will find this Hadith on such and such page and such and such line”. Allama-e-Hilli was astonished and thought who this Arab might be ? He asked the Arab, “Is it possible in this age to see the Twelfth Imam (A.T.F.S.) ?” He was still asking the question when the whip fell off his hand. The Arab picked up the whip and gave it to the Allama. While handing it over he said, “Why cannot you meet the Twelfth Imam ? See his hand is in your hands”. At this Allama-e-Hilli concluded that the Arab himself is the Twelfth Imam. He at once got down his vehicle and bowed down to kiss his legs and so became unconscious. When he regained consciousness he saw nobody there. Then he went home and looked for that Hadith. As he was told by the Arab he found the Hadith on that very page on the very line of the book named Tehzib. In it was mentioned that this Hadith was narrated to me by Imam-e-Zaman (A.T.F.S.).

WONDER ACT No. 4

There was a Sunni king named Khuda Banda. He had such arguments that none of Khuda Banda’s Scholars could answer them. So Khuda Banda and many other people became Shia. The king got the names of the infallible fourteen engraved on the coins. Even in the mosques he got the names of the Imams engraved.

WONDER ACT No. 5

Nobody has written as many books as Allama-e-Hilli. Although he remained busy in teaching people in travelling, kept friendly relation with kings and lords, discussed Islam and so on still his writing so many books is considered to be a miracle. It is said that Allama-e-Hilli had written five hundred books. Sheikh Fakhr-ud-din writes in the book named Majmaul Bahrain that I have seen five hundred books written by Allama-e-Hilli. Besides these, there are a lot of other books which Allama has written. Some people say that there are about four thousand books written by Allama-e-Hilli. It is said that once Janab

Majlisi (R.A.) was told that Allama-e-Hilli has written many books. Janab Majlisi said, “My books are no less in number”. One of his disciples said, “The difference is that you have compiled those books while Allama-e-Hilli has written the books”. Janab-e-Majlisi accepted this fact. Although the books written by Janab-e-Majlisi are also many in number.

There is a great difference between writing and compiling. Compiling means the collection of extracts from other books in the form of a book, but composing means to write completely a different book. If we go a little deep into this it will be found that composing is also a kind of compiling, because the learned people that compose books do not do it of their own but after consultation with the books written earlier. If on little hardwork and without expressing much of one’s own views a book is written then it is said to have been compiled. If a book is written after consultation of many books and lot a explanation from one’s own idea is given then it is said to have been composed. In short it can be said that composing needs a lot more of labour than is needed in compiling. Allama-e-Hilli had offered late prayers thrice or four times just because he had suspected the obligatory prayers that he had offered.

WONDER ACT No. 6

This is not written in the book Qasas-ul-Ulema but we saw it in the book named Noodbat-ul-Aza. It is really astonishing, clears suspicions and so has been described here as the sixth wonder act. Allama-e-Hilli writes in his book named Tazkara that once I saw a Hadith which said, “If someone Mourns for Imam Husain (A.S.) and if even one tear comes out of his eyes, all his sins will be forgiven”. I thought just for one single drop of tear why such big requital ? But I could not find some suitable answer to this. I also saw one other Hadith that, “If a person prays for forty Friday nights in the Mausoleum of Imam Husain (A.S.), he will see the Imam-e-Zamana Hazrat Mahdi

(A.T.F.S.)”. So every Friday night from my village Hilla I used to go to Karbala and there pray the whole night in Imam Husain’s (A.S.) Mausoleum. Thirty nine Friday nights passed. On the 40th Friday night I started from home on my horse to go to Karbala. On my way I was still thinking about the two Ahadith. All of a sudden a man came and caught the reins of my horse and asked, “O’ Sheikh what are you thinking ?” I took him to be an ordinary Arab traveller and told him to mind his own business. At this he said, “You first describe your desire, it is quite probable that you may get an answer which will be acceptable to your heart”.

Then I told him, “I have gone through a Hadith in which it is said that if anybody mourns Imam Husain (A.S.) and even if a single drop of tear falls off his eyes then Paradise becomes a must for him. This I cannot understand that there could be such a reward for just one drop of tear. Another Hadith is that one who prays for forty Friday nights he will be able to see Imam-e-Zamana (A.T.F.S.). So I have prayed for thirty nine Friday nights but still have not seen the Imam (A.S.). Now this is the last night and I am going for the same. [If I had met the Imam (A.S.) I would have asked about the Hadith].

The man after hearing this said, “I will clear the suspicion that you have. Just think of a great king. His kingdom spreads all over the world. He goes for hunting along with his army. All of a sudden he looses their company and goes far away into the jungle alone. He feels hungry and thirsty but finds nothing to eat or drink. At that moment he sees an old woman near a cottage. Helpless as he is, he goes to the old woman and tells her that he is feeling thirsty and asks for water. That old woman has nothing but a goat. She milks the goat and gives the milk to the king. Then the king asks her to give him something to eat. The old woman kills the goat, which was the wealth of her life and the source of her income. She cooks a dish of that meat and gives it to the king. Now, if the old woman goes in the court of the king what would the king give in return ? That old woman

sacrificed everything that she had just to please the king. If the king in return gives away the whole kingdom still he has failed to give the proper reward to the old woman.

So in a similar manner Imam Husain (A.S.) sacrificed everything in the name of Allah and finally was himself martyred. In return if God gives the power of this world to Imam Husain (A.S.) the reward still seems too little. Mourning on Imam Husain's (A.S.) death and the requital we get for it is not the price of the mourning. But it is the sympathy with Imam Husain's (A.S.) martyrdom and so will get great requital.

This must have cleared one of your suspicions. Now the second one. Although you have prayed for thirty-nine Friday nights in the mausoleum of Imam Husain (A.S.) still you have not seen the Imam (A.S.). Forty nights have not yet finished when you see that your Imam (A.S.) is with you (and answered your problem)".

On hearing this Allama-e-Hilli jumped off his horse and fell on the feet of Imam-e-Zamana (A.T.F.S.) and kissed them. At that moment the Imam (A.S.) disappeared.

This same incident is described in another book as follows. "It should be known that to mourn the martyrdom of Imam Husain (A.S.) and in attending such Majlis there are numerous rewards and these are well-known. If even a tear falls from the eyes of any one in grief over Imam Husain (A.S.) then he becomes the claimant of a place in Paradise. There are Ahadith in this favour but people are really surprised to hear of such great requital. Many disbelieve it, some of weak faith refuse to agree at this. Those who are Muslims just in name laugh at it. Those who are staunch followers have full faith in it. If a person commits sins all his life, then repents and so God pardons his sins and makes him a resident of Paradise. This Hadith is accepted by all Muslims. Then on mourning the innocent Imam (A.S.) if Paradise is blessed what is there to surprise at? What is the difference between the two? Besides Imam Mehdi (A.T.F.S.) has given a very

good example to explain this Hadith. There was a scholar of high calibre when he read this Hadith that if a person mourns on Imam Husain's (A.S.) martyrdom for him place in Paradise becomes inevitable, he suspected the truth of it. I tried to give various explanations but could not satisfy his heart. I was always worried about it.

When all attempts and explanations to satisfy my heart failed I went to dungeon of Imam-e-Zamana (A.T.F.S.) (because in every Imam's times we got the decisions) and there I cried and prayed the whole night. Early in morning I fell asleep. At once a pious man on whose face was great splendour, appeared before me and said, "Mulla raise your head". I did so. He said, "There is a suspicion in your heart about crying on Imam Husain's (A.S.) martyrdom. I will get rid of it". I was pleased to hear this and respected that pious man like an obedient servant. That pious man said, "Mulla I am narrating a story listen carefully, and your suspicion will go. Then you will think it obligatory to mourn Imam Husain's (A.S.) martyrdom".

"A king along with his army went to the jungle for hunting. After days of hunting and enjoyment he went far away from his country. One day, chasing a deer he went and was lost in the deep jungle. After chasing for a little distance the deer disappeared and now the king stood alone perspiring and worried. He said, "O' God ! Now where should I go what should I eat and drink ? If I do not get water I will die. O' God ! I have given water to every living creature that was essential for their lives. Now it becomes Your duty to give me water. O' God ! I am also one of your creation and do not deprive me of water which is one of Your blessings". He went hither and thither complaining and worried in that deep jungle. He neither had the strength to walk nor the courage to stay there. There he stood helpless, when all of a sudden he saw signs of life a little distance away. He rode in that direction. There he saw that an old lady is seated there near a hut. He jumped off his horse near the old lady,

showed his dry tongue and asked for water. The lady was very hospitable. Although she was passing through hard days still she served her guests with great honour. She at once called her son and asked him to milk the cow. The obedient son at once brought the milk to the king, who was pleased by drinking it. He regained lost energy and got a new life. But the hospitable old lady was very sad. She thought that this guest will go hungry from her house. She did not like that he should go away hungry but she was helpless. What she had with which she can feed him ? Mother and the son both sat there worried. Finally the old lady said. “Son go and bring the knife”.

The son inquired, “What will you do with the knife ?” The old lady replied. “I will cut this cow and serve the guest”. The son said, “Dear mother, this cow is the only source of income. Are you thinking of dying in the jungle without food ?”

The old lady said, “Let it happen what is destined but I dislike that this guest should go hungry from here”.

The son said, “Mother, as you wish, I am your obedient son”.

After this dialogue the cow was killed and the guest was served as she had wished. When the king had ate enough and was well fed he then inquired about the welfare of that old lady. The lady said, “O’ servant of the Almighty, do not ask us about our welfare. Whatever trouble, distress and affliction that I am passing from, without asking anything about it. Take your way home. I do not want that by hearing the story of my distress you should also be grieved. My lord is the Almighty and I describe the accounts of my distress to no one but Him”.

On the King’s insistence the old lady said with grief. “O’ servant of the Lord, we, the mother and son, are living in this place since a very long time. We have spent our lives praying to the Almighty. By the Grace of Allah, He had given us this cow for our subsistence. We subside on the milk of the cow and thank the Almighty for the same. With it we use to serve our guests also but today it was the first time

that we had nothing to give you and so had to kill the cow for your meal, because I do not like that any guest should leave this house without eating anything. Now the Almighty is our Lord and he fed us up to this day, and being the guarantor of feeding one and all, will he find it appropriate to close upon us His doors of blessings ?”

Hearing all this the king started crying. He took out his book and noted down the name of the son of that old lady and said, “O’ Old lady when you are in need of any sort of help send your son to the king of such and such country. He is a pious man and will fulfil your wishes”. The king then gave the lady some Ashrafis and went away.

For sometime the lady and her son lived happily but no sooner the Ashrafis were all finished they had to pass their days in hunger and poverty. One day the son told the mother, “Do you remember, a traveller had come here and we had killed our cow to feed him ? He had told you to send me to the king of such and such country for help and that the king will fulfil our wishes”. The mother replied, “ Are you gone mad, can the king hear poor people like us ?” The son did not say anything. After a few days when the poverty increased the son again requested his mother for the grant of permission to go to the king. He said, “Perhaps the king there would do something about our position and trouble.” Finally the mother on son’s insistence permitted him to go to the king. The boy after covering a long distance reached that city and was standing near the palace of the king. He asked the gatekeepers to take him to the king. The gatekeepers said, “Get going, you are a savage man. It is not possible to take you to the king”.

The boy said, “I will go to the king at any cost”. The gatekeeper said, “Don’t talk nonsense, you will be killed”, The boy said, “Whether I am killed or not, I will go to the king”. Due to this disturbance the king inquired what all this noise was. Some people told him that an insane man is trying to come in but the gatekeepers are stopping him.

The king ordered him to come in. The boy was brought in. He gave his name and the place from where he was coming. The king then recognized him.. He ordered his servants to take the boy, give him a bath, dress him well and then present him before the court. The orders were carried out. The king asked the boy to sit beside him and then the boy was fed and was given a separate apartment to rest. The next day the king ordered the assembly of special court. Accordingly all nobles and eminent people assembled. The officers and wazirs took their seats. It was a very big assembly. When all had arrived the king called the boy and made him sit beside him on the throne. Then he addressed the court, “I am asking you one question. Think over it and only then give me an answer. I am a king, a person obliged me by being hospitable to me and by giving me all his prosperity. What should I give him in return ?” The nobles answered, “Your Highness is the king and the kingdom of your Highness spreads over a large area. It is quite reasonable that your Highness give him so much wealth and such a big reward that all his life he is never in need of anything. He spends the rest of his life happily”.

The king said, “No this is not a just suggestion. Think again and say what should be his proper reward ?” The nobleman said, “Appoint him to a big post”. This was also rejected by the king and again asked them to do justice. They said, “Give him some land”. The king said, “Even this is not his reward”. The noblemen were sure that the king wants to give this person a really big reward and so they said, “Give him some division of your kingdom”. The king said, “Dear brothers you have not given proper attention to my question. The answer is not at all reasonable”. I ask you what reward should I give to a man who has given me all his wealth. Give a just and correct reply”. The nobleman then said, “Give him half of your kingdom”. At this the king became angry and said, “Is this the way you do justice ? The reward of on obligation should exceed the obligation. I dislike doing anything which is contrary to justice. Let it be known

to you that the man who gave me all his wealth is here in front of you”. Then he narrated the whole incident in detail and declared, “I give this man the whole kingdom. This is really justice. Now order you all to remain faithful to this man as you have been to me. Take him to be your king and obey him accordingly”. Then he left for jungle and spent the rest of his life praying to the Almighty.

Then that pious man said “O’ Mulla a king of this world, whose justice is in no way comparable to the justice of the Almighty, did not find it suitable to give half reward. The Almighty who is the king of kings, and Judge of Judges how can injustice be expected from Him ? Hazrat Imam Husain (A.S.) sacrificed everything in the name of Allah. His home, his friends and everything that he had was sacrificed in the name of God. He saved nothing, so much so that he sacrificed even his nephews, brothers, children and finally his own life in the way of Allah. Do you think God is unjust ? Should he not make His truest lover Hazrat Imam Husain (A.S.) the Master of Paradise and Hell ? And being that Master he has the right to admit his friends into Paradise and the enemies into hell”.

Hearing this I cried a lot and asked, “O’ Possessor of the qualities of an Angel, who are you ?”

He said, “O’ Mulla I am your Imam”. He said this and disappeared. I came back home crying. From that time onwards I agreed that those who mourn at the troubles of Imam Husain (A.S.) are the residents of Paradise and on the true path.

The compiler says : God has given great powers to Imam Husain (A.S.). Imam Husain (A.S.) has all the authority in this world of the Almighty. I plead to Imam Husain (A.S.), “O’ oppressed Husain (A.S.), I sacrifice my life for you. Islam will remain obliged to you till the Day of Judgement. If any Muslim forgets your obligation and does not keep your monuments then he should be prepared for the punishment. O’ Husain (A.S.) your servant, who is far off from you, will mourn your martyrdom till his death. I will do my best to keep

fresh your memory, my head and heart will always be devoted for your mourning, and your memory will be engraved on my heart. If God wishes, the hands of this cruel age will also not be able to stop me”.



BIOGRAPHY OF JANAB MOHAMMAD BIN MOHAMMAD BIN NOMAN (LAQAB – SHEIKH MUFEED)

Janab Mohammad bin Noman was a great scholar and had many virtues. He had answered many questions put forward by people particularly about the Caliphate of Hazrat Ali (A.S.). He had given very good and very interesting answers. The people had to shut up and even the king gave him prize for the same.

There have been many wonder acts of this great man. Below is given an account of his greatness and wonder acts.

WONDER ACT No. 1

A man came to Sheikh Mufeed and said, “A pregnant lady has died. Now what should be done ?”

Sheikh Mufeed said, “Do not cut open the stomach of the lady. Bury her in the same condition”.

The man departed from there. On his way home he saw a man coming towards him. That man came to him and said, “Sheikh Mufeed has asked to cut open the stomach of the lady, take out the child and then bury her”. The man went away and did accordingly. After sometime Sheikh Mufeed came to know about this. He said, “I had sent nobody but it appears that Imam-e-Zamana Hazrat Mehdi (A.T.F.S.) had corrected me. So I commit mistakes in the principles of Islam and hence from now on I shall not give any judgement.” From that time onwards he stopped going out. Imam Mehdi (A.T.F.S.) sent a letter to Sheikh Mufeed asking him not to refrain from giving his verdict on the different problems. It read, “If you commit mistakes we will correct you”. After this command he again started to give his verdicts. Such a letter in major occultation had been received only by Sheikh Mufeed.

WONDER ACT No .2

One night he saw a dream that he is sitting in a mosque named Karabh in Baghdad. Hazrat Fatema-tuz-Zehra (S.A.) brings Imam Hasan (A.S.) and Imam Husain (A.S.) to him and says, “O’ Sheikh teach the religious knowledge to my sons”. He at once got up from sleep and was surprised at what had happened. He thought how is it possible that he can teach the Imams. Such dreams in which Imams are seen cannot be devilish. In the morning he went and sat in the same mosque. He saw that Syed Murtaza and Syed Razi are coming with their mother. Their mother said, “O’ Sheikh ! Teach my sons”. Then he understood the dream that he had seen the night before. He paid great respect to Syed Murtaza and Syed Razi. He used to teach them with great care and attention. Both of them became great Mujtahids.

WONDER ACT No. 3

Syed Murtaza, the disciple of Sheikh Mu feed told someone to saddle the horse. Sheikh Mufeed at that moment said, “I have seen the dog urinating on it and so it has become impure, first get it pure and then put it on the horse’s back”. Syed Murtaza said, “You are the only person saying this. It is necessary that you bring two witnesses”. Sheikh Mufeed said, “Two witnesses are not necessary. Just one is enough”. There arose a dispute between the two on this matter. It was decided by both that the question should be written on a paper and dropped in the Zarih of Hazrat Ali (A.S.). In the morning the paper was received back on which Hazrat Ali (A.S.) had written, “The truth is in my son’s favour i.e. two witnesses are necessary but this Sheikh is also quite reliable i.e. it is also correct what Sheikh Mufeed has said, because the verdict of one Judge is enough. Therefore it means that both of you are correct”.

Sheikh Mufeed died on Friday night on 3rd Ramzan in the year 413 Hijri. He was born on 11th Ziqad 338 Hijri. His burial procession

was attended by 8,000 Shias. The ground of Baghdad was fully packed. Syed Murtaza led the funeral prayers. He was buried in his own house. A few years later his dead body was buried in the graveyard of Quraish. In Majalis-ul-Momenin it is written that Imam Mehdi (A.T.F.S.) himself has engraved certain couplets on his grave. These couplets signify great sorrow.

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BIOGRAPHY OF JANAB SYED MURTAZA ALEM-UL-HODA

His pious name is **Ali Ibne Husain Ibne Moosa Ibne Ibrahim bin Imam Moosa-al-Kazim (A.S.)**. Abul Qasim was his title. Murtaza Alem-ul Hoda zul Majdain and Abu Samaneen were his surnames. His mother was Fatima, the daughter of Husain bin Ahmed bin Hasan bin Naser-e-Aasam, and that Abu Mohammad Hasan bin Ali bin Umar Asaraf bin Ali ibnul Husain Imam Ali Zainul Abedeen (A.S.). In his times there arose a great dispute in the Sunni School of thought. There were different views, and everybody wanted to follow the religion as he wanted. Finally they all decided to divide the Sunni into four classes. At that time Syed Murtaza asked them to accept five divisions the fifth one being the Shias i.e. (1) Jaffari (Shias) (2) Shafai (3) Hambali (4) Maliki (5) Hanafi. By getting Shias recognised as the fifth group he meant to avoid all disputes arising between the Shias and the Sunnis. The Sultan said, “We accept the fifth division as you say but on one condition that you give us two lac Tumans”. Syed Murtaza said, “I can give you one lac tumans from my own collections”. The Sultan disagreed. The other Shias either did not have so much wealth or were not ready to give the money or there may have been very few Shias; anyway the proposal of Syed Murtaza could not be carried any further.

The compiler regrets to say that people used to refrain from giving funds generously in such tasks of religion. Even today there are such people and so we should not be surprised at them. If all the rich people collectively help religious organisations for the welfare of Islam then the religion will spread to limitless boundaries. They should help to construct mosques and schools so that maximum people are taught the basic principles of Islam and get maximum knowledge so that they would not quarrel and create problems because of their ignorance and childish nature. They should be faithful and obedient

to the kings or Sultans in whose lands they are living. In Ahadith we find a command saying, “If you want that your king should not tyrannise you but be just to you then refrain from disobeying Almighty and avoid doing wrong deeds”. There are many wonder acts of Syed Murtaza.

WONDER ACT No. 1

It has already been described during Sheikh Mufeed’s account that Hazrat Fatema-tuz-Zehra (S.A.) came to Sheikh Mufeed with the two Imams, Hasan (A.S.) and Husain (A.S.), and asked him to teach them. The next morning the mother of Syed Murtaza and Syed Razi brought her two sons and asked Sheikh Mufeed to teach them.

WONDER ACT No. 2

This wonder act has also been described alongwith the accounts of Sheikh Mufeed. A dispute arose between them. Finally they inquired for the solution from Hazrat Ali (A.S.) by putting the question in the Zarih. The answer was that Syed Murtaza is on the right and Sheikh Mufeed is also reasonable. On getting this answer his wonder act was revealed and so he distributed one thousand Tumans among the poor and the needy.

WONDER ACT No. 3

Syed Murtaza was in Najaf-e-Ashraf. Once a mendicant who was an eulogist of Hazrat Ali (A.S.) came to Mausoleum and said, “O’ Amirul Momineen (A.S.) here on your grave are hanging beautiful lamps made of gold and silver. You are in no way needful of them all. Therefore, if you give me even one of these lamps, I will spend the rest of my life happily by the blessing of your generosity”.

Praise be for the Almighty. Just see the power of God and the generosity of Ali (A.S.) as that very moment a lamp broke away and fell on the floor. That mendicant thought that his prayers had been

accepted and so a lamp had been given to him. He went there to pick it up but the servants did not allow him to do so. They put the lamp back in its original place. On second day the mendicant once again begged for the lamp and again the lamp fell to the ground. The servants again refused to allow him to take it. The third day again the similar thing happened. The servant there asked Syed Murtaza, whether this lamp should be given to the mendicant or not. Syed Murtaza said, “Hang the lamp in its original place and do not give it to the mendicant”. In short the mendicant’s desire was not fulfilled. Then Hazrat Fatema-tuz-Zehra (S.A.) appeared in the dream of Syed Murtaza and said, “In every religion there are some crazy people. This mendicant is also crazy of Aale-Mohammad. This lamp has been given to him. So, give him the lamp and please him so that we may also be pleased with you”.

Then Hazrat Fatema-tuz-Zehra (S.A.) appeared in the dream of the mendicant and said, “Syed Murtaza will come to give you the lamp, take from him what you want and be happy”.

Syed Murtaza rose up from sleep, called the mendicant, gave him the lamp and asked him to be pleased with him. The mendicant said, “The eminent figure that appeared in your dream has also appeared in my dream and so I will not be pleased unless you give me a certain amount of money. Finally, Syed Murtaza gave him the money and made him happy.

WONDER ACT No. 4

Syed Murtaza used to reside in old Baghdad while one of his disciples lived in new Baghdad. This disciple always came to Syed Ibrahim to acquire knowledge. There was a stream between the two Baghdads and he had to cross over by a bridge. This bridge was withdrawn at night while in the morning it was put back again. So this disciple had to wait until the bridge was ready. When he reached New Baghdad Syed Murtaza would have almost finished his lectures.

He would be able to hear just a few sentences. This disciple asked Syed Murtaza to start his lectures late so that he could also get the benefit. He also gave the reason for latecoming. Syed Murtaza on hearing this, wrote something on a piece of paper, gave it to the disciple and said, "Keep this with you, do not open it or read it. When you are coming here and the bridge is not ready keep this with you and start walking on the water. You will not get drowned and will be able to cross over the stream without the help of the bridge".

From that day onward this disciple used to cross the stream without the bridge. He used to walk on water without his shoes and feet getting wet. A few days later he thought of opening and reading what Syed Murtaza had written on that piece of paper. He opened it and read it. On the paper was written "Bismilla Hir Rahma Nir Rahim". He closed the paper and the next day again he started to walk on water. But no sooner he had put his foot on water then his foot went right in. He could not walk on the water again.

WONDER ACT No. 5

The reason why he got the title of Alam-ul-Hoda has been described in the books of many a scholar including Shaheed-e-Awwal. In the book named Arbain, Shaheed-e-Awwal writes that the wazir of Qader Abbas, Mohammad bin Husain in the year 420 A.H. fell ill. The illness stretched itself over a long period. One night Hazrat Ali (A.S.) appeared in his dream and said, "Go to Alam-ul-Hoda and ask for his benedictions, so that your illness may go". The wazir asked, "O' Master ! Who is Alam-ul-Hoda ?" Hazrat Ali (A.S.) said, "He is Ali Ibnul Husain-al-Moosavi, i.e., Syed Murtaza." The wazir in the morning sent a letter to Syed Murtaza asking for his benedictions. He had addressed him as Aalam-ul-Hoda.

Syed Murtaza read the letter and in reply wrote, "In the name of Allah ! I am not capable of that greatness. Do not call me by such titles."

The wazir wrote in reply, “This title I have not written of my own but was suggested by Hazrat Ali (A.S.) in the dream and that is why I have written that”.

The wazir was finally cured by the benedictions of Syed Murtaza. The wazir wrote to the king Qader Abbas that, “Syed Murtaza is not accepting the title of Alam-ul-Hoda”. The king said, “O’ Syed Murtaza ! You must accept the title that has been given to you by your grandfather”.

BOOKS OF SYED MURTAZA

Syed Murtaza is also called Abu-s-Samanin. The reason behind this is that after his death 80 books were found from his place. Many of them had been written by him. They were all very good books. One of the books that he had written was named Samanin (meaning eighty). The things that he left behind were an either eighty, eighty hundred or eighty thousand. He was himself eighty one. Therefore he is called the Abus-Samanin. All his books were valued at 30,000 Tumans. Besides these, he had sent a number of books to kings and wazirs.

LIFE OF SYED MURTAZA

He was born in 350 Hijri and died at the age of 81. According to this he must have died in the year 430 or 431. Similarly there are some differences about the month and the year of his death. Some say it is 5th of Moharram while others say 25th Rabi-ul-Awwal, yet some other people say it was 22nd Rabi-ul-Awwal.

He was blessed with both the wealth of knowledge as well as material riches. It is said that during one journey to Mecca he gave 9,000 Tumans to his brother. His properties extended right from Baghdad upto Mecca. After his death his son prayed and buried him in his house. Later his dead body was taken to the Mausoleum of his forefather, Hazrat Moosa Kazim (A.S.). Some people say that his body was taken to the Mausoleum of Imam Husain (A.S.).

He had devoted one whole village for poor people. Sheikh Najjashi a scholar writes in his book that, Janab Abu-ala-Mohammad bin Hasan Jafri, Janab Sallah bin Abdul Aziz and myself had washed his dead body. Both Shias and the Sunnis have written about the greatness of Syed Murtaza. He is responsible for enlivening the Shia School of thought in fourth century.

Syed Murtaza had the permission of Ijtehad of both Sheikh Mufeed and Husain-ibne-Ali-bin-Bab-wiah, the brother of Janab Saduq. The permission giving people are so great that they were borne by the benedictions of the twelfth Imam Mehdi (A.S.). He had the permission of Janab Sheikh Tusi and Janab Ibne Durraj. He had studied a lot from these two scholars. He used to give them tuition fees, twelve Tumans to Janab Sheikh Tusi and 8 Tumans to Janab Ibne Durraj every month. He had written 20 thousand couplets which have been collected in the form of a book. Once Syed Murtaza was giving lessons. During his lecture Sheikh Mufeed arrived. He stopped his lecture and asked Sheikh Mufeed to give lessons and sat down in front of him. Sheikh Mufeed said, “No, you continue with it. I want to listen to you”. Sheikh Mufeed liked the lectures of Syed Murtaza who gave a lot of lectures.

Once there was famine. One Jew came to Syed Murtaza and asked him to give some money every month and also teach palmistry. He gladly replied in affirmative and for his daily expenses fixed a certain amount every month. Sometime later that Jew became a Muslim due to the friendship with Syed Murtaza. There are many books written by Syed Murtaza. Many scholars have been benefited by these books. By writing the names and praise of his books here the reader will not be benefited and so I am avoiding them. But a few words I think are necessary. The great scholar of Qasas-ul-Ulema writes that, from the times of Syed Murtaza upto the present day, all scholars consider his books something like The Holy Quran in all aspects, in principles and belief.

BIOGRAPHY OF JANAB ARDBELI

Janab Ahmed bin Mohammad Ardbeli was a well known, pious man of Ardbel and was called Mohaqqiq-e-Ardbel. He had acquired so much knowledge and was so pious that he had no parallel. Devotion and justice seemed to have ended with Ardbeli. The praise of his knowledge which has been written in Arabic cannot be translated but its meaning can be written in short which is given below. About his piousness there is one story which will surprise you, read it. See the omnipotence of the Almighty and there are certain points worth noting in this story.

It is said that in Ispahan a mosque was completed by the efforts of many kings. That mosque was so big that a king had started to build it but the work could not be completed in his times. The second king continued building it but it could not be completed even in his time. So the construction of the mosque continued in the times of many kings. Finally in the reign of king Abbas the mosque was completed.

In this mosque there are many things which cost not less than seven thousand Tumans.

1. In the Mehrab of the Dome of the Mosque is a Turquoise which costs seven thousand Tumans.
2. A tablet named Semab is two yards long and one yard in breadth is as clear as the clearest mirror.
3. A pulpit of marble has been constructed with just one stone. It has seventeen to eighteen steps and costs seven thousand Tumans.
4. The doors of the mosque are also made of gold and silver and also costs seven thousand Tumans.
5. A chain is hanging on the door of the mosque. It also costs seven thousand Tumans.

This mosque was completed in the days of Shah Abbas. It was

his desire that Janab Ardbeli should come to Ispahan from Najaf-e-Ashraf and lead a congregation in that mosque. Although the King loved and respected all the learned people and Janab Naeb-e-Imam, Hakim-e-Shara' Sheikh Bahai a great scholar lived in that very city, still the King had great respect and faith for the pious Ardbeli. Once for some reason Janab Ardbeli wrote a letter to Shah Abbas. The letter was written to a great King of Iran which began with the words "My dignified brother". When the letter reached the King he was very happy. He said, "Keep this letter in my coffin so that God may forgive me, because the successor of Imam has called me his brother. If I were a sinner and liable to punishment he would not have addressed me as his brother".

The compiler says that the King was quite right, because if any Mujtahid, Naeb-e-Imam, Hakim-e-Shara' writes a few words of praise for someone it is a great blessing for him and he should consider it a big wealth, both worldly and religious. This is so because in the absence of Imam the religious scholars and the Mujtahideen are the successors of the Imam.

In short the king was told that Janab Ardbeli will not come and so he was to send Sheikh Bahai (Mujtahid) to Najaf-e-Ashraf to bring him here. Sheikh Bahai was requested to go to Najaf and bring Janab Ardbeli.

Sheikh Bahai agreed. The King got all the preparations made and gave some men to accompany him. (From Ispahan, Najaf was at a distance of about two months). They went and after passing many places reached Atbat-e-Aliyat and after finishing the pilgrimage there went to Najaf-e-Ashraf and met Janab Ardbeli.

He then requested him to come to Ispahan. After some argument he agreed to go to Ispahan and started preparations for the same. They started for Ispahan. Janab Ardbeli was asked to ride on a horse but refused. Even on much insistence he did not agree to ride on the horse but said that he would ride on his own donkey. He did so and

started the journey. The other scholars and lords including Sheikh Bahai were riding on horses.

After covering some distance the donkey of Janab Ardbeli became slow. Sheikh Bahai said, "Increase the speed of the donkey". Shah Ardbeli said, "I will not do this. Let the animal go as it wants to," and so they rode on at a slow rate. After some distance, Janab Ardbeli got down from his donkey and started on foot. When asked the reason for doing this he said, "We should pity the animals, for some time we may ride on them while sometimes we should walk by ourselves. This is Justice". They said, "Alright don't sit on that donkey. Sit on another". Janab Ardbeli said, "No, I will not ride on any other horse or donkey". Sheikh Bahai said, "How will we be able to reach Ispahan if we continue this way ?" Janab Ardbeli said "Come what may, I will come just this way and none else". Poor fellows, they had to keep quiet because they wanted to take him to Ispahan.

At one place the donkey of Janab Ardbeli started eating. Sheikh Bahai whipped the donkey so that it may continue to walk. This was not liked by Janab Ardbeli. He said, "Why did you whip my donkey? You are a scholar from the kingdom of Iran and in my presence whipped my donkey and so unjustly punished it. This is an unlawful act. When you are such a man I wonder what the other lords and scholars would be like ? Therefore I will not go to such a country".

Sheikh Bahai and others tried a lot to persuade him to go to Ispahan but in vain. Finally Janab Ardbeli returned to Najaf from that very place. The compiler says, "Just see the justice. Great is God; such just people also exist who would not tolerate injustice even to the animals. And there are such Kings who are so faithful and truthful that they honour and respect the scholars. He was very pious and saintly. About his piety it is said that the pen lacks the power of writing any thing about it".

He used to ride on that very same donkey to Karbala and Samarra, but never used to whip the donkey. Half way he used to ride

on it and the other half way he walked on foot. Whenever the donkey wished to eat he was free to eat. Janab Ardbeli never stopped it from doing so. In Anwar-e-Nomaniyah it is written that people used to give him letters from Baghdad to deliver them in Najaf. In those days he did not own an animal for his journey therefore he used to hire one. When people gave him letters he used to take them but never rode on the animal because he said he had not talked to the master of the animal for those extra load of letters.

Janab Syed Naimatullah writes in the book named Jazaair Jauhar-ul-Rahih that in the days of Muqqadas Ardbeli a man had annoyed the King. That man came to Janab Ardbeli and requested him to recommend his case to the king and write a few words to explain the situation.

Janab Ardbeli wrote the following letter : “The king who had asked for land for a short time, Bani Abbas, this man had offended in beginning but now appears innocent. Pardon him. Perhaps the Almighty will pardon many of your sins.

Yours,

Shah Vilayat, Ahmed-ul-Ardbeli”

The king read the letter and replied as follows :

“Abbas requests that the man whom you had recommended has been pardoned. Don’t forget this faithful servant in your prayers.

Yours,

The dog at the door of Hazrat Ali (A.S.)

–Abbas”

Just think of this when this great scholar wrote a letter to such a great King he used such words that we usually do not use even for an ordinary man. The King respected his recommendation and in addition wrote a letter in reply considering it an obligation. In fact these Kings used to respect and honour the scholars and so were themselves respected. It is said that once Shah Ardbeli wrote a letter to King Tahmasp for certain things. When the letter reached the King

he stood up to respect it. Took it, kissed it and put it on his head. Then he read it and fulfilled the desire of Shah Ardbeli. In that letter Shah Ardbeli had used the word ‘brother’ for the King. The King was very proud of it. He said, “Bury this letter with my coffin because Shah Ardbeli has addressed me as brother and so the angels will not put me into wrath. His desire was fulfilled and the letter was buried with him.

About his piety it is said that when he went to Karbala he would never discharge urine and faeces there because he said that about twelve miles of Karbala is very pure and discharging urine and faeces is not advisable. He had made some bags in which he discharged the waste material and after every eight days placed it on his shoulders and threw it twelve miles away from Karbala.

It is said that for forty years he did not even do things that are lawful and the performance of which is neither beneficial nor harmful. So a person who even resists such lawful acts how can we expect any unlawful or prohibited deeds ?

Compiler explains a few terms as follows :

Wajib : Those deeds which should be done compulsorily and they are sinners who do not perform such obligatory acts, except for some reasonable and permissible excuse for instance obligatory prayers and fasts.

Sunnat : If performed these acts are beneficial and requital is achieved, but if such deeds are not performed there is no punishment for it. For instance the recital of Salwat.

Haram : Such deeds which are prohibited and which are sins such as wine drinking.

Makruh : Such acts if avoided yield requital and are beneficial. If those tasks are done they are not counted as sins. As it is said in a Hadith that to wipe the body parts after ablution is makruh. If body parts are wiped we get one reward but if we do not wipe, we will get thirty rewards. Hence in the former case there is a loss of twenty-nine requital.

Mubah : Performance or avoidance of such deeds is neither beneficial nor harmful. A question arises here that if in both cases there is neither gain nor loss and both follow the same rule then why did Shah Ardbeli avoid them and what superiority can he get by its avoidance ? The answer is that it is true that in the performance of deeds which are mubah there is neither gain nor loss therefore the time that is spent in doing such deeds can be utilized in performing sunnats and thereby gain requital. Hence it is proved that any work that is done can be classified under one of the above five headings. Do anything it will be one of these five things. A sixth thing Halal may also be counted separately, or it may be counted among the above-mentioned five things. If deeds that are Halal are performed then we get rewards and if we do not do any such work then nothing is lost and it is counted in sunnat.

It is said that for forty years he did not sleep with legs stretched. Some says that this is true of the scholar of Mirdabad. Even if it is for both the scholars, still it is not surprising.

The compiler says “There have been pious and religious scholars who devote themselves for the Day of Judgement, then what of the Prophets and Imam (A.S.) ? Ah ! I pity for my bad luck. Without bed sheet we cannot sleep, if meal is not served in time our faces change like anything, the obligatory works we hardly perform, we turn away our faces from the beggars, leave aside Mubah, a thousand makrooh deeds we perform. We get tempted to do the unlawful works, we feel like sleeping when attending majlis we feel like going to cinemas. May God forbid us and take us away from this world when performing acts that please Him most, so that the life ends happily Hereafter.

There are many wonder acts of Shah Ardbeli and are very famous among the scholars. Many of his wonder acts have been narrated by:

1. Syed Naimtullah Jazaeri in Anwarul Nomaniah.
2. Allama-e-Majlasi, Akhund Mulla Mohammad Baqar in Behar-ul-Anwar.

3. Sheikh Abu Ali in Muntaha-ul-Miqa'al.
Some of the wonder acts are also narrated here :

WONDER ACT No. 1

Once when he was in Najaf, he lowered a bucket into a well for water. When he pulled it back he found it full of money. He threw back that money in the well and pleaded, "O' God ! Ahmed begs for water and not money and gold.

WONDER ACT No. 2

Syed Naimtullah Jazaeri has written in the books named Anwar-ul-Nomaniah and Muntaha-ul-Miqa'al, that during famine Shah Ardbeli used to distribute his wealth to the poor and needy. For himself he kept just the share that he used to give to a poor man. Once during famine, as usual, he distributed all his wealth. At this his wife got angry with him and said, "You give everything to the poor and the children in the house have to remain hungry. This is not right". Shah Ardbeli did not reply but went away to Masjid-e-Kufa and started praying there and retired to the mosque for a continue prayer (A'tekaf). The next day a man came to his house with good wheat and very fine flour loaded on an animal. He said to his wife, "Your husband is busy praying in the mosque and has sent all this for you".

When Shah Ardbeli finished his continuous prayers (A'tekaf) and came back home his wife praised the wheat and flour that he had sent. Shah Ardbeli on hearing this thanked God. This means that Shah Ardbeli did not even know about this but God by His grace and blessing had sent the wheat and flour .

WONDER ACT No. 3

This wonder act has been narrated in Bihar-al-Anwar, Muntaha-ul-Miqa'al and Anwar-ul-Nomaniyah. Syed Jazaeri writes that one scholar told me that Shah Ardbeli had a disciple. His name was Mir

Faizullah and lived in Tafrish. (In Anwar-ul-Nomaniyah his name has been given as Mir Faizullah while in Bihar-ul-Anwar it is Mir Ghulam). He was pious and had great knowledge. This Mir Ghulam says, “I used to live in the courtyard of Mausoleum of Hazrat Ali (A.S.) in a small room. One night after reading and studying certain books I came out of my room. It was a dark night. I saw a man going to the Haram of Hazrat Ali (A.S.). I thought he might be a robber and is going to steal the lamps. I went near him and saw him but he did not notice my presence. When he reached near the door, it got unlocked by itself. Similarly the second door also unlocked by itself. That man went near the grave of Hazrat Ali (A.S.) and wished. From the grave came the reply. By the voice of that man I recognised him to be my master Shah Ardbeli. Then he started asking questions and Hazrat Ali (A.S.) replied accordingly. Then he came out from there and went to Kufa. I was watching him but he did not see me. He went into the pulpit and it appeared as if he was discussing some problems with some one. Finally he went to Najaf. I was following him. When he reached near the entrance of Najaf, the day had dawned. Then I said to him, “Throughout the night I was with you. Now tell me with whom were you talking near the grave of Hazrat Ali (A.S.) and who was present in the pulpit of Masjid-e-Kufa”.

On hearing all this Shah Ardbeli took my oath that I will not tell this to anybody till he is alive. Then he said, “My son, whenever any problem arises and whenever I doubt something, then I go to the grave of Hazrat Ali (A.S.) in the night and ask questions. Hazrat Ali (A.S.) gives me the relevant answers. Tonight when I asked some questions Hazrat Ali (A.S.) ordered me to Imam Mahdi (A.T.F.S.) in the Mosque of Kufa and ask him to solve my problems. Therefore I went to the Masjid-e-Kufa and the person to whom I talked there was my Master and Lord Hazrat Mahdi (A.T.F.S.)”.

WONDER ACT No. 4

One night Shah Ardbeli saw in a dream that Prophet Moosa (A.S.) is sitting besides Prophet Mohammad (S.A.W.). Prophet Moosa asked Prophet Mohammad (S.A.W.) who that man was. Prophet Mohammad (S.A.W.) said, “ask him yourself”. Prophet Moosa (A.S.) asked this scholar who he was. Shah Ardbeli said, “The son of Prophet Mohammad (S.A.W.), Ahmed the resident of Ardbeli, in such and such street and in such and such house”. Prophet Moosa said, “I had just asked your name why did you give me all these details ?”

Shah Ardbeli replied, “O’ Moosa, God had asked you what you had in your hands, then why did you reply in detail ?”

The compiler says that the incident is as follows. God the merciful asked Prophet Moosa what he had in his right hand ? Moosa (A.S.) replied “This is my stick. When I am tired of walking I take its support. I drop the leaves with its help for the sheep. Besides many other works are done by it”.

Hearing this Prophet Moosa (A.S.) said, “O’ Hazrat Mohammad Mustafa (S.A.W.) you have truly said that the scholars of your religion are just like the Prophets of Banu Israel”.

In the accounts of Shah Ardbeli, Syed Naimtullah Jazaeri has written in Anwar-e-Amaniyab, that Akhund Mulla Abdullah Tastri asked Shah Ardbeli to give his views and discuss a certain problem. Instead of answering the question he kept quiet and just said that he would look into the matter. Then he caught Mulla Abdullah by hand and took him out of Najaf. There in solitude he requested Mulla Abdullah to ask the problem once again. He did so. Shah Ardbeli gave the solution to it in detail.

Akhund Mulla Abdullah Tastri said, “O’ brother, if you had the answer why did you bring me here ? You could have given this reply there in Najaf when I had asked you”. Shah Ardbeli said, “If I would have given you a reply there in front of the people it is quite possible that a quarrel would have arisen between us. You might not have

agreed to what I would have said or I would not have consented with your views. Therefore to avoid a tussle in front of the people, I brought you here in solitude where no one but ourselves and the Almighty is present”.

About his generosity it is said that he used to wear a very big cap. When he went out he gave away pieces of cloth from his cap to those without clothes to beggars. So much so that when he returned home his cap would be reduced to a great extent.

Mir Mustafa writes in the book named ‘Nabad-ur-Rijab’ that Shah Ardbeli was so pious and majestic that he was well-known for it. Some of the titles used for the grandeur of Shah Ardbeli are; Mutakallime Faqih, Azimus Shan, Jalilul Qadar, Rafiul Manzelat, and so on. In his own days he was most pious, greatest worshipper and most sober of all.

Some of the books that he had written are mentioned below :

1. Ayatul Ahbam meaning Zubdatul Abkan
2. Majmaul Faiza Val Burhan
3. Haqiqatush-Shia

No amount of praise is greater for Shah Ardbeli. God is great ! About his justice it is already said that he could not tolerate whipping even of an animal. He would not force the animal to run. It was left to the animal’s choice whether he runs or eats. Half way he used to ride on the animal while the other half he crossed on foot. May God give him greater classes than he actually belong to.



BIOGRAPHY OF SHEIKH JAFAR BIN SHEIKH KHIZR NAJAFI

We shall really be astonished to hear of the accounts of this pious man. There are many wonder acts which will be discussed.

His knowledge had been praised. Ustad-e-Akbar and Raees-e-Arbab-e-Ibadat are some of the titles used for him in the books. In the knowledge of Fiqqah after the occultation of the Imam till now there has been no parallel of Sheikh Jafar.

The problems of Fiqqah, said Sheikh Jaffar, are existing of their own. But three people have studied them thoroughly. These three are:

1. Myself (Sheikh Jafar)
2. Shaheed-e-Awwal.
3. Sheikh Moosa (son of Sheikh Jafar)

If anyone wants to confirm this fact than he is advised to read the book named Kashaf-ul-Gita by Sheikh Jafar. If anybody wants to know about Shaheed-e-Awwal than he should look into the book Qawaid-e-Shaheed. Sheikh Jafar had devoted his library to that decendant who was most intelligent in the knowledge of Fiqqah. After Sheikh Jafar his eldest son Sheikh Moosa took his place and gave lessons and lectures. Certainly Sheikh Moosa was just like his father. After the death of Sheikh Moosa his younger brother Sheikh Ali Saheb took his place and used to teach the subject of religion. He is called Mohaqqaq-e-Salis. He took the place of his father and used to give lessons. His younger brother was Sheikh Hasan. He told Sheikh Ali, “Our father had devoted this library to that son who was most intelligent in the knowledge of Fiqah and only that son will teach the students”.

Sheikh Ali said, “It is not advisable to quarrel about this matter. I will go to Karbala and you stay here in Najaf and give lessons to the students. If the students remain here in Najaf to learn from you then

you are more Faqih than I am, and so do as our father had desired. If the students come to me in Karbala than I am more Faqih.

Sheikh Hasan accepted this and so Sheikh Ali went to Karbala. Sheikh Hasan stayed back in Najaf and occupied his father's place. The student instead of studying with Sheikh Hasan in Najaf went to Karbala to learn from Sheikh Ali. When Sheikh Ali saw this he himself went to Karbala brought back his brother, gave him his father's place and himself went to Hilla. In Hilla there was a mosque in which the Shias prayed. Sheikh Hasan lead the congregation but very few people turned up for prayers. Mostly the ladies came for Namaz-ba-Jamat. Sometimes only ladies came for prayers.

Once Sheikh Hasan came to lead the afternoon congregation. There was not a single man in the mosque only ladies had come. He lead the congregation and after prayers an incident occurred. Sheikh Hasan raised both his hands and addressed the Almighty that He had given him only lady disciples.

After some time Sheikh Ali expired, Sheikh Hasan left for Najaf from Hilla and took his father's place.

Janab Sheikh Jafar had desired in his will that every night food of certain weight should be cooked and his sons should get together and discuss the problems of Fiqah and thereby get perfect in it. Still this convention continues. It is very good and worth liking. By this people become perfect in learning and solving the problems of Fiqah as are the descendants of Janab Jafar. Sheikh Jafar had also devoted the Library to the son, who proved himself to be the most Faqih. This is also a laudable act. After this he further writes that, "May God give us also the same Divine guidance that He gave to Sheikh Jafar". He further writes, "I have also devoted my Library to the male members of my descendants. I wish to devote some property for that library. The charge of this property will be with one who is the most Faqih. May the Almighty bless me with the power to do this". Janab Hasan writes that, "It was a habit of my father Sheikh Jafar to get up before

early morning and to wake up everybody for night prayers. When I was young he also used to come near my room and ask me to wake up. I used to say “Valazzalin” or “Allah-o-Akbar”. He would think that I am busy praying but I would sleep on.

About his prayers it is said that half the night he used to remain busy praying and about his charity it is said that many a times it had so happened that he would keep his house on mortgage in order to give alms. Then he used to go to Iran to bring the money and get the house released. He had taught the book named Sharaya to his pupils 300 times. In the matters of Faqih he was so perfect and had learnt everything by heart. He used to say, “If all the books on Fiqah are washed out then I would write every matter right from Taharat up to Diyyat from my memory”. To him the matters of Fiqah were like a diamond in a ring. He could explain it in any way that he thought fit.

Once he went to Zanjan. He did not know the Turkish language. One joker came to him and said, “When people come to meet you or welcome you, you answer them by saying ‘Pubbaima’.” When people came, Janab Jafar said the above-mentioned word. On hearing this the people did not say anything. But when we said the same word to the ruler he thought that Janab Jafar did not know the meaning of the word. He said, “You are using this word ‘Pubbaima’ do you know the meaning of it ?” Sheikh Jafar replied, “No. Someone had asked me to reply with this word”. The ruler said, “Don’t use this word. It has a very bad meaning”.

About his wonder act it is said that he prayed to the Almighty that, “O’ God ! Keep the knowledge of Fiqah in my sons perfectly well”. The Compiler is of the opinion that it is sixty years that Janab Sheikh Jafar is dead still knowledge of Fiqah is as perfect in his descendants as it was in him. They are just as good teachers. Fiqah’s knowledge in them is such that it appears as if they are the only heirs of it. The matters of Fiqah were taught to them from the very childhood. Once Sheikh Jafar went to Rashat. There people expressed

their desire that he should lead the congregation but there the mosques were very small and so it was not possible for all of them to be accommodated in one mosque. Therefore the prayers were held in an open ground. After the prayers the people asked him to deliver a sermon.

Sheikh Jafar said, “I can’t speak Persian properly”. But the people insisted and so he climbed up the pulpit and delivered the sermon as follows, “Dear people, You all will die and I will die too. But think of the Day of Judgement. Your city Rashat is just like Paradise. There in Paradise are big beautiful houses, gardens and streams and similarly they are present in your city also. In Paradise there are beautiful Hours similarly your womenfolk is as beautiful. In Paradise no one has to pray or fast. Similarly here in your city you neither pray nor fast”. Then the Sheikh looked down the pulpit and saw a Zakir. He asked him to deliver a lecture on the adversity. The scholars of Rashat took much care of their bodies. They did not offer unobligatory prayers. Sheikh Jafar ordered, “Nobody should offer prayers behind a Pesh Imam who does not offer optional prayers”. After this order was issued, all the Pesh Imams started offering optional prayers.

Once Sheikh Jafar went to Kazmain. There people requested him to recite a sermon in the mosque. He climbed up the pulpit and started his sermon. He was teaching on the Nikah of the widows. He said, “Why don’t you popularize such a deed ?” People said, “This is the fault of the scholars here”.

One of the local scholars was present there. Sheikh Jafar addressed him and said, “You should popularize the system here so that people may follow it”. Then he said, “I had a daughter. When she was mature I called her and said, ‘Dear daughter God has said that the girls should be married and since you are now mature I would agree to marry you according to your wish’. Then I took the names of all my relatives and friends, scholars and those whom I know, but she

refused to marry anyone of them. Finally I took a name of a shopkeeper next to my house. Hearing his name she became silent. I concluded that she wants to marry him so I got her married to the shopkeeper.

After sometime my daughter came to my house and started complaining about her husband. I scolded her and said, 'You have married him by your own free will now why do you complaining. Therefore go to your house and have patience'. With these words I sent her back to her husband's house".

In the book named Kashf-ul-Gita, Sheikh Jafar writes that his father Sheikh Khizr once saw in a dream that the Prophet (S.A.W.) tells him, "In the prayers Tashahud you say 'Wa taqabbal shafaat hu fi Ummatehi wa rafaat darjathu'. To this you add 'Waurrab Wasilatahu'. And accept their intercession and raised their position bring near their support". But since this was something that had appeared in the dream he never used to say it loudly but slowly so that no one may hear it.

About his wonder act a man writes, that a very reliable pious man had told me the following wonder act. "I had an uncle whose eyes were paining since a very long time. He tried every medicine and did not leave any doctor or Hakim untried, but in vain. So he tried to contact Sheikh Jafar and got the news that Sheikh had come in Laijan. He had known that the Sheikh was Naeb-e-Imam. When my uncle reached there Janab Sheikh Jafar was leaving Laijan. He kissed his hands and said, "Since last so many years I am suffering from this pain in the eyes. For this particular purpose I have come to you. If you pray to the Almighty He will heal this disease". On hearing, this Sheikh Jafar applied his spit on his eyes and prayed to the Almighty. He was cured and after this he never felt any pain in his eyes.

About his piousness and respect it is said that he appointed Fateh Ali Shah as his Naeb and gave him the throne and kingdom but he imposed certain conditions which are as follows :

1. In every battalion there should be a Moazzin.

2. There should be a Pesh Imam in the army.
3. Once a week a sermon should be recited in which the Principles of religion should be taught.

When the mother of Fateh Ali Shah went for pilgrimage she went to the house of Sheikh Jafar in Najaf. She pleaded, “That my son is the king and so is involved in many a guilt. You pray to the Almighty that he may forgive his guilts and we may be with the Siddiq-e-Kubra Hazrat Fatema-e-Zehra (S.A.) on the Day of Judgement.

Once for some particular reason Fateh Ali Shah became annoyed with Sheikh Jafar and so became angry with him. When Sheikh Jafar went to Tehran Fateh Ali Shah called Amin-ud-daula and said, “I will not pay visit to Sheikh Jafar and if he comes here to see me do not permit him to come in”.

One day Janab Sheikh Jafar went to the king to meet him. When he reached near the palace the guard and other came to welcome him and kissed his hands. When the king saw that Sheikh Jafar is coming towards the throne he thought for a while that he had ordered everybody not to allow Sheikh to come in why did they permit him to enter. Then he told Amin-ud-Daula not to pay respect to the Sheikh when he goes there. When the Sheikh came close and tried to go up he said, “Ya Allah” loudly. Hearing this the king at once came down from his throne and brought the Sheikh up catching him by the hands.

After the Majlis Amin-ud-Daula said, “You had asked us not to respect and honour Sheikh Jafar then why did you go and pay respect yourself?” The king replied, “When the Sheikh said ‘Ya Allah’ I saw that a big snake approached me and tried to climb over my chest to injure me. Therefore I instantaneously got up from my place, caught the hands of Sheikh Jafar and paid him respect. At that very moment the snake disappeared”.

In Ispahan a man saw in a dream that the Prophet (S.A.W.) was sitting in a house. Akhund Mulla Noori (a big scholar) was sitting

next to him and many other people were sitting in front of them. Sheikh Jafar was standing at the door. The Prophet (S.A.W.) was feeling sorry for the people that they disobeyed the commands of the Almighty. He was saying that people had done many unlawful deeds. Mulla Ali Noori begged for pardon and said, “Ya Rasool-Allah (S.A.W.) we are guilty and have committed sins. We still drive God’s pardon and your intercession”. Mulla Ali Noori said all this while others kept quiet.

The author of Qasasul Ulema writes that this dream proves the piousness and grandeur of Sheikh Jafar.

In this dream it has been shown that Mulla Ali Noori and other were the guests of Hazrat Mohammed (S.A.W.) and therefore were sitting. Mulla Ali was sitting next to the Prophet (S.A.W.) for the sake of respect. It is a set rule that the guests should be properly entertained. The members of the house or family and close relations need no hospitality. Sheikh Jafar was standing at the door and so should have been considered as a chosen relative which proves the great place of Sheikh Jafar. Here in this case there also arises a doubt that Sheikh Ali Noori had greater honour than Sheikh Jafar.

It was his habit that when he had to go to any city or village particularly Ispahan then at the time of prayers he used to go to the closest mosque and lead the assembly of worshippers and offer prayers with the native Pesh Imam of that place.

Once he went to Mohalla named Baedabad in Ispahan. It was the time for Maghrib prayer so he went to the mosque there; Aqa Syed Mohammed Baqr (Hoojatul Islam) was leading the congregation there. After the prayers he saw that Akhund Mulla Ali Noori is sitting there. Syed Mohammad Baqir said to Sheikh Ali Noori, “Come to the Mehrab and read the congregation of Isha prayers”. Akhund Ali Noori refused and so Syed Jafar pulled him by hand and said, “Get up and lead the congregation”. Akhund Ali Noori said, “The conditions of Pesh Imam are not complete in me”. On hearing this Sheikh Jafar

left his hand and colour of his face changed. He said, “A scholar like you who has also reached an age of about seventy to eighty years says are not fulfilling the conditions of Pesh Imam. What a strange thing ?” Then he asked “Aqa Syed Mohammad Baqr to lead the congregation. He did so and Sheikh Ali Noori and others offered prayers under his leadership.

Once Sheikh Jafar was in Ispahan. He was going out somewhere on his horse. On his way a Syed came to him and said, “I am a beggar and am in need of one hundred Tumans. Please give me one hundred Tumans”. Janab Jafar said, “If you had come to me when I was at home I would have given you the required amount what can I give you here in the road side ?” Syed said, “Do what you may but give me hundred Tumans”. His insistence continued. In those days Aminud Daula was the governor of Ispahan. Sheikh Jafar told that Syed, “Go to Aminud Daula and tell him that Sheikh Jafar had asked to give you one hundred Tumans”. Syed said, “If he does not have and even you may go away than what should I do in that case ?” Sheikh Jafar said “Go ! I will wait here till you return”.

That Syed went to Aminud Daula and delivered the message of Sheikh Jafar. Aminud Daula said, “Where is Sheikh Jafar ?” Syed said, “He is waiting for me at a certain place. He will not go until I return to him”.

On hearing this Aminud Daula told his attendants, “At once give one hundred Tumans to Syed”. An attendant brought a bag of Tumans and started counting them. Aminud Daula said, “Give him the bag at once. There is no need of counting the Tumans in it because if you delay this Syed then Sheikh Jafar will himself come here and once he comes here more money will be spent. “Therefore the whole bag was given to the Syed who came to Sheikh Jafar with it.

Sheikh Jafar was still standing there. He said, “Count the Tumans in the bag”. On counting them they were found to be two hundred. Syed requested Sheikh Jafar to give him all the two hundred

Tumans. But Sheikh said, “No, it cannot be done. You had asked for just one hundred Tumans here they are, take them”. Then he ordered to call the beggars and when they came he distributed the remaining hundred Tumans among them and started off on his way.

Many a times he go to the rows of worshippers and collect Dinars and Dirhams from them and distribute them among the poor and the needy persons. When he went to some businessmen for lunch or dinner he estimate the cost of the every dish served, asked them to calculate the cost of the dishes. Then he used to take an equal amount in cash from the host and only then grant permission to start the dinner and then he used to eat himself.

One night it so happened that he went to a dinner somewhere. The cost of the dishes served was estimated at thirty Tumans. The host had only 29 Tumans then. He requested that he would give one Tuman later on but Sheikh Jafar did not agree. The host said, “The dishes are getting cold”. Sheikh Jafar said, “Let it get cold”. Then the host brought one Tuman and gave 30 Tumans, only then permission for starting the dinner was given. All this money he collected, he distributed among the poor people. At times he used to start praising the house of the host. The people thought that Sheikh Jafar is liking this place and so used to present him the house. He then estimated the value of the house, sold it back to the owner and took the money in cash. This he gave to the poor people. People may doubt this action of Sheikh Jafar i.e. taking money by force. One of the answers to this is that : “Sheikh Jafar was Naeb-e-Imam. He knew that collection of Khums and Zakat, the right of the poor people, was his duty. Therefore even if he adopted little strict measures to fulfil and obligatory task he had done no wrong.

The following incident has been narrated by many a big scholars. Shaheed-e-Salis has said, “Once Janab Sheikh Jafar went to Kazmain and stayed at the house of Haji Mohammad Saleh, the brother of Shaheed-e-Salis. In this house was a garden and everybody slept at a

particular place. I also slept in a corner in the garden. Late in the night, I heard that Sheikh is calling and asking me to get up and offer the night prayers. I told him that I am getting up and continued to sleep. But I could not sleep because of uneasiness and pain in the heart. Therefore I got up, was sure that I could not sleep because of the call of Sheikh Jafar. I felt sorry and went to Sheikh Jafar. I saw that he was crying and supplicating. His voice had so much influence that although twenty-five years have passed since that incident, I still get up every night and supplicate because of the fear of that night”.

Once Sheikh Jafar in Ispahan distributed something among the poor. Then he busied himself in prayers. No sooner had he finished the prayers then one Syed came to him and said, “Give me the share of my grandfather”. Sheikh Jafar said “You are too late I have given away everything that I had and now nothing is left”. On hearing this the Syed spat on the head of Sheikh Jafar. Sheikh Jafar got up spread a piece of cloth and said, “Those who have any love for the head of Sheikh Jafar, give to this Syed what they can. The people filled his bag with money which he gave to the Syed and then offered the Asr prayers.

Once Sheikh Jafar went to Kazmain and there stayed at Haji Mulla Abdul Wahab’s residence. The businessmen of Karvansra wished that Sheikh Jafar should come to their shops to bestow blessing. Sheikh Jafar was told about it to which he agreed. He took Haji Mulla Abdul Wahab with him and went to Karvansra. They were accompanied by scholars and students. When they reached near the town the businessmen who had come to welcome him started quarrelling among themselves because each one wanted that Sheikh Jafar should bestow blessing first at his shop. On hearing this dispute Sheikh Jafar sat there said, “I will show you a way to get rid of the dispute. I will go to first to that man’s shop who gives the biggest amount of money”. At that very moment one shopkeeper brought the biggest amount, and presented it to Sheikh Jafar. Sheikh Jafar first

called all the beggars and poor people and then went to the shop of that man.

The compiler says, “No one should even suspect that Sheikh Jafar had greed for money. If he was greedy he would not call the beggars and distribute all that money on the very spot”.

Once a disciple of Sheikh Jafar told another disciple, “I want to marry the daughter of Sheikh Jafar. Tell him about it and ask his daughter in marriage for me”. On the next day that man thought of expressing his desire for marriage with the Sheikh’s daughter. But due to the power and awe: he could not say anything and perspired due to shyness. He was lost in that thought and was worried about it but finally he gave up the idea of asking the same and made up his mind to leave. After the lecture everybody returned to his own house. This disciple also start for his house when the Sheikh caught him and inquired what he wanted to say and why was he worried ?” He said, “I have nothing to say and am not worried”. Sheikh said, “You are wishing something, tell me and that desire will be fulfilled”.

That disciple then thought that now is the time to get rid of the shyness and perhaps the Sheikh may agree. So he decided to talk for himself considering all this he said, “I want that I should marry your daughter”. Hearing this Sheikh caught him by hand and took him inside the house and gave him his own daughter in marriage. The same instant he got one of the rooms emptied and gave it to them. At about midnight Sheikh Jafar went near their room and knocked saying, “Get up I have made arrangement of hot water for you, get up and offer the night prayers”.

About his wonder act it has been written that once Sheikh Jafar went to Lajjan. There a man came to him and said, “Ya Hazrat I want to tell you something but it private”. Sheikh Jafar sent everybody out and so the man said, “I have two wives but one day I went to jungle where I saw a very beautiful girl. I was surprised to see her and asked, ‘Why have you come here ? And who are you ?’ She said, ‘I am one

of the ginnats but have fallen in love with you. Go home and prepare a room for me and keep away from your wives I will come to you every night. But beware if you tell this to anybody I will kill you'. That night by her fear I came home and made all the arrangements. Since then till today she comes to me every night and has brought me great wealth. But now I am tired of her and am at the death bed. Therefore have come to you to narrate this secret story. Now you are Naeb-e-Imam show me some remedy for this trouble and hence relieve me".

Hearing this Sheikh Jafar wrote two chits, gave them to that man and said, "Keep one of these in your hands and the other on the wealth that she has brought to you

When she comes show her this chit and tell her that, 'This chit has been written by Sheikh Jafar Najafi'. The man did accordingly and sat with the chit. The lady gin came as scheduled. The man showed her the chit and said, "This has been written by Shaikh Jafar Najafi". On seeing it she did not come closer but stood for a while where she was. Then she turned to the wealth that she had brought so that she may take it all, but there was also a chit written by Sheikh Jafar on the wealth. Hence she did not even touch a thing. She said to that man, "I really feel sorry that I am forced to do you no harm because of these chits of Sheikh Jafar Najafi, otherwise I would have killed you". Saying this she disappeared and never again came back.



BIOGRAPHIES OF SIX SCHOLARS (FROM 10 – 15)

It should be known that in Qasasul Ulema the accounts of many learned people are given in detail while only a short account of others are given. In this account is given the names of their books and so on.

10. Janab Sheikh Fakharuddin Sahab Turhei Najafi. He was very pious, a staunch worshipper and highly learned. Some of his books are :

- (1) Mojma-ul-Bahrain
- (2) Matle-e-Nayyeran
- (3) Tafsir-e-Quran

Some other books such as accounts of Imam Husain (A.S.) have also been written.

11. Janab Sheikh Jafar bin Kamabiddin Bahraini. He was living in a very bad financial position. Therefore, from Bahrain he went to Shiraz and from there to Hyderabad in India.

12. Janab Sheikh Ahmed bin Saleh Bahraini. He was pious and elderly. He has written many books such as Risale-e-Istikhasa. He died in the year 1124 Hijri.

13. Ali Ibn Abdullah Baharaini Bilali was perfect in the knowledge of Hikmat. He has written many books such as Risala-e-Ilme Kalam.

14. Ali Ibne Hussain bin Yousuf was also a pious man.

15. Janab Sheikh Mahmood bin Abdus Salam. He was a good learned man. He lived for a hundred years, then passed away and went to Paradise.



BIOGRAPHY OF AKHUND MULLA HASAN ZAIDI

He was a very great and highly learned scholar. He lived in Iran. In piety, worship and mourning troubles that befell Imam Husain (A.S.) and in arranging Majlis he was far advanced. In his last days he had come to live in Karbala and died there. He has written the most reliable narration of the incidents of Karbala in his book named 'Mahij-e-Ahzan'. The king of Iran Fateh Ali Shah had offered his daughter in marriage to his son but Mulla Hasan Zaidi refused.

An incident about his wonder acts been narrated as follows. Mulla Hasan Zaidi was in the village named Zaid in Iran. The Governor of Zaid, who was appointed by Fateh Ali Shah was a tyrant. Every native of that village was unhappy with him and they all were fed up with him. Due to these conditions Mulla Hasan Zaidi told the people to disrespect the governor and kick him out of the town. The people did so. When the king came to know about this he got annoyed, even the people instead of telling the truth, twisted the story. The king was very angry at Mulla Hasan. He called him to the court and asked him about the incident. He himself wanted that Mulla Hasan should deny the charge that he is responsible for the dismissal of the governor so that he should not be punished. But Mulla Hasan was so pious that against the wishes of the king he accepted that he is solely responsible for the kicking out of the governor. Your governor was a tyrant and the people were fed up with him, therefore I had ordered his dismissal and so people did accordingly. The king became more annoyed and ordered that the legs of Mulla Hasan be tied and that he should be beaten by knife. The servants at once obeyed and tied the legs of Mulla Hasan. But the king himself wanted that at any cost Mulla should refute the charges so that he would be safe from punishing Mulla Hasan.

He called Aminud Daula and said, "This should not have been

bone by Mulla Hasan. The people are involving his name for nothing. He actually meant that if still Mulla refuses to accept the charge he would be released. But Akhund Mulla Hasan said, “O’ king why do you want me to tell a lie ? Because of his tyranny I have myself forced him out. The beggars and the people are in no way involved. The king signalled Aminud-Daula who got Mulla Hasan freed. He then went home.

That very night the Prophet (S.A.W.) appeared in the dream of Fateh Ali Shah. He saw that the thumbs of the Prophet (S.A.W.) both legs were tied and that the Prophet (S.A.W.) was lying flat on the ground. Fateh Ali Shah went to the Prophet (S.A.W.) but the Prophet (S.A.W.) did not pay any attention to him.

The king said, “Ya Rasool Allah tell me who has tied your thumbs, so that I may punish him”. The Prophet (S.A.W.) said, “You have tied my legs”. Fateh Ali Shah said, “O’ Master this crime has not been committed by me”. The Prophet (S.A.W.) said, “Why, have you forgotten it, just today you tied the legs of Akhund Mulla Hassan. It means that when you tied his legs it was equivalent to tied my legs”. The compiler says, “We should sacrifice our lives for the Prophet (S.A.W.) who takes so much care of the scholars of his religion”. After this dream Fateh Ali Shah was so much afraid that as soon as he got up he called Akhund Mulla Hassan paid him a lot of respect, honoured him, gave him lot of gifts and requested him to return home. Mulla Hassan settled down there and did not go back to his hometown.

Later in the last days of his life he went to Karbala. He always arranged Majlis of Imam Husain (A.S.) at his residence. After all the Zakir-e-Husain (A.S.) had finished recitation he would end the Majlis on his lecture. He used to give sermons even in the mosques, and read the accounts of Imam Husain’s (A.S.) trouble. The author of the book writes that he also attended the Majlis. Because of some trouble in his throat he could not recite the sermons so clearly that it could be easily understood. Still he created much interest.

One of the sermons that compiler has heard from Mulla Hassan is as follows :

“When I saw the Prophet (S.A.W.) in the dream I asked the Prophet (S.A.W.) ‘I have read that at the time of Imam Husain’s (A.S.) martyrdom twice Imam Husain (A.S.) had become unconscious’. Is this time the Prophet (S.A.W.) replied, ‘This is true, rather O’ Akhund, my son Imam Husain had become unconscious four times and not twice’. I have written details of this in the books named ‘Asrar-ul-Masaeb’ and ‘Ihlil-ul-Masaib’.

Once it so happened that I had gone to a Majlis at the place of my teacher Syed Ibrahim. It was in Moharram. In that Majlis Akhund Mulla Hassan had also come. He sat beside my teacher. My teacher paid him great respect. Then in the Majlis came a Zakir and recited the accounts or Karbala in which he said, “In Karbala near the dead bodies of the martyrs came a lion. This lion was Hazrat Ali (A.S.) He came in the form of a lion in dead house”.

When he finished his sermon Akhund Mulla Hassan called him. That reciter went there kissed his hands and sat in front of him. Mulla Hassan said, “O’ Mulla just now from the pulpit you were reciting sermon in which you said that Hazrat Ali (A.S.) came to the battlefield in the form of a lion. This is false. Hazrat Ali (A.S.) will never come in such a form. Therefore mind, from now on, you will not recite such things in your sermons, and repent for what you have said”.

That reciter on hearing this repented. My teacher Syed Ibrahim was hearing all this but did not say anything. This story of the lion has been narrated at many places. But it is not true because no Hadith confirms it. The man who has narrated this story had heard it from a farmer who in turn had heard it from a female gin. Even this he heard from underground. Therefore this source is not reliable. This story had been written in detail in the book named ‘Skililul-Masael’. A lot of investigations have been done about this.



BIOGRAPHY OF SYED NAIMTULLAH JAZAERI

Janab Syed Naimtullah Jazaeri bin Syed Abdullah Jazaeri was a big scholar, virtuous, writer, judicious and faithful. His power of understanding was very good. His son Syed Valiullah was also very virtuous. The grandeurs of his family still continues. He was very intelligent in the Arabic language and the knowledge of Hadith. He had acquired knowledge from many big scholars such as Aaqa Jamal Khaisari, Mulla Mohsin-e-Faiz Sheikh Ali bin Sheikh Mohammad bin Sheikh Hasan bin Sheikh Zainuddin Shaheed and Akhund Mulla Mohammad Baqr Majlisi. He had acquired more knowledge from Janab Majlisi than any other scholar. He has written in his book named ‘Anwarun Nomaniya’ that Janab Majlisi had more than one thousand disciples. Of all his disciples Janab Majlisi had greater love and affection as well as greater obligations on me than any of the other disciples. Many times he would stop me in his library till late night. He was writing a book named Behar-ul-Anwar for which he took my help.

Janab Majlisi was good natured and had a sweet tongue. He was also awe inspiring and dignified. When I went to Janab Majlisi I would fear him and for that reason my heart started beating faster. Therefore I used to stand at the door for sometime, rest for a while and then entered his room. I was also acquiring knowledge from the son of Mirza Ibrahim Akhund Mulla Sadri.

In Anware-Nomaniyah Syed Naimtullah writes : After one Ramzan, on the night of Eid it was Friday night. During the day I had prayed and supplicated for a long time.

At night I saw a dream in which I saw that I am standing in a big jungle. In that jungle is a house. People come from all directions and are going towards that house. I also thought of entering that house and so went near it. I saw a man who was sitting at the entrance. This

man was solving the problems of the people. I asked, ‘Who is this?’ I was told that he is the Prophet (S.A.W.). Hearing this I made my way through the rows of people and reached the Prophet (S.A.W.) and said. “O’ our great grandfather you have taught us a prayer which is to be read before beginning the Namaz, but along with your name the name of Hazrat Ali (A.S.) is not there. Still I take the name of Hazrat Ali (A.S.) at that place but I always fear that this may be an innovation.

The Prophet (S.A.W.) brought together the two fingers and said, “With my accounts the mention of Ali is not an innovation”. I awoke from my sleep and consulted some books and found that in the prayers along with the name of the Prophet (S.A.W.) the name of Hazrat Ali (A.S.) was also mentioned.

Syed Naimtullah had written an autobiography. He used to crack jokes. He had written many good books. There are books in which a lot of jest has been created. But the book is such that the student acquires knowledge and becomes happy and at the same time he learns a lesson from it.

In his autobiography he has written, “I was born in 1050 Hijri. At present I am 39 years old and in this young age I have suffered from many a trouble the details of which is given below.

When I was five years old I used to play with children. Once I was playing with my friends when my father came and said, “Dear son, come with me. Let us go to a teacher so that you may start learning.

By acquiring knowledge you will reach higher classes. On hearing this I cried and refused to go but in vain. We went to the teacher and I started studying the Alif, bey. Next day I told my mother that “I don’t want to go to school”. My mother told my father but my father did not agree. So I thought that if I learn everything in a very short time then I will be free to play. Thinking this I studied very hard and at the age of five and a half I finished the Quran and learned

some Qasida and couplets by heart. This I did within six months. Then I told my mother to take me out of the school so that I may go and play with the children. My father said, “Dear son take the book of Amsal so that the teacher may teach you”. I started crying so he became harsh. I was taken to a blind man who knew the Arabic teaching books, like Amsal, Basarviyyah and Tafsire-Zanjani by heart. He taught me and I guided him so that he may teach me in a better way. From there I went to another teacher, that man would always take me to a garden, get the grass cut by me and make me carry it home. He asked not to tell anybody that he is taking so much work from me. When the season of grass growing was over he would take other works from me. He used to load heavy weights on me so much so that there appeared certain depressions on my head. My father asked me the reason for the depressions. I said, “I don’t know about it they do not pain”. These were then given treatment and so cured. From there I went to a village to learn another book and started learning there. Once in the mosque a man came who was dressed in white, and had a very big cap on his head. His appearance was such that people would think that he is a big scholar. I asked him a question and he could not answer. Then I said, “When you don’t know even this much why are you wearing such a big cap ?” Hearing this the people started laughing. That man went away. Now I repent at my act that made him feel him ashamed but I also thank God that I had done that when I was immature.

After sometime I went to another village. There lived a very great scholar. But since my virtuous late elder brother Syed Najmuddin was also there. But since my brother returned from there I also had to come back.

From home I went to Sham-e-Bani Asadya. There I also had to come back, with a scholar. My elder brother had gone to Haviza. I told my father that I also want to go there. Therefore my father got me a seat in Shatte Sabah boat. We started from there. The stream

was very small and the shores were quite near. There was space for the passage of just one boat. The mosquitoes on the way were very big and wherever they bit there would form a swelling. There was huts of the shepherd on way. We went there in search of food. We had reached there in the evening. The owner there laid down the bed. We offered the Maghrib prayers. Now we were feeling hungry. We were waiting for the meal. It was now time to sleep but the meal did not come. Finally we felt very sleepy. Late in the night the host called his cows which came. I asked someone, “Why is he calling his cows?” He said, “He will milk the cows and cook it for you with the rice”. I said, **“Inna Lillahe Wa Inna Alaihe Rajeoon”**. We are from Allah and to Allah we shall return. (2:156)

Then I felt asleep. When the morning approached, the host brought a big cup and woke us up. We did not see rice in it, it was only milk. We dipped half our hands and ate. We were feeling very hungry. In the bottom of the cup we saw rice. Finally we left the place in the morning for Haviza. My brother was a guest to some big boss Sharae Jami he was learning at another place. I also attended his lectures. That teacher also took a lot of work from us.

The name of our teacher was Sheikh Hasan. He had ordered everyone of his students that when they went to the stream for excretion they would bring two stones or bricks from near the fort. At times we had to go for this very often, than we had to bring more stones. When a lot of bricks had been collected he started constructing a house. He brought the mistry on daily wages basis, but for labourers he took work from us. When he went anywhere he would load us with some goods. The notes written in the margin of his book were kept secret from us. He would never permit anybody to copy them down. We would secretly write them down. Although we lived in such conditions still we were happy with him. We served him like anything so as to acquire his blessings. He had great love for books and was Haris. Since he had no sons therefore the books went to his

son-in-law.

Uptil now everything written was about his education. Below given an account of his meals. On hearing this account we feel like crying. There lived a big boss in whose house I used to take my meals. At times it so happened that I would come late from school and when I went there they would have already taken their meals and so I got nothing to eat. I had to remain hungry for the whole night. My friend ate the skin of watermelons which he picked up from the road but hid this from me. He thought that I did not know anything about it but I myself used to eat the same thing. Once for some reason I went to him. I saw him sitting near the door and eating the skin of the watermelons. He did not even wash the skin although they were covered with dust and sand. I laughed at the scene. He said, “Why are you laughing ?” I said, “Dear brother I am not laughing at you but my own condition which is also the same.” He said, “Alright it may be. We know about each other and so there is nothing to hide between us. From now on we will eat together after first washing the skins”.

At night there being no lamp we studied in the light of the moon. What we had learned in the dark we would relearn it by heart so that we may not forget it. When I sat among the people I would say that my head is paining and so, placing it between the two legs I would learn my lesson. All this continued for a long time. My father then came from Jazaer and said, “Your mother wants to see you, so come with me”.

Therefore, we went to Jazaer our homeland and after staying there for a few days came back to Haviza. A man in Haviza who originally belonged to Jazaer wanted to go to Shiraz. So I went back to Jazaer. My brother went to Basrah. I stayed in Jazaer for four days and from there went to Basrah by boat. I had not informed at home about this. At the time of departure I feared that my father will call me back. So for a little distance I went wading in the water and then caught the boat.

On our way some people met us. First they started talking to the boatman but this resulted in quarrel. They started stoning the boat which, however, kept on sailing and finally we reached Basrah. We stayed in Basrah for sometime and studied from a scholar. Our father came to take us to Jazaer. We expressed our readiness to go, but secretly gave the money to the boatman and went away to Shiraz. My brother was also with me. For some distance we had to walk because there were mountains in the way. At that time I was 11 years old. We reached Shiraz in the early hours of morning, and went to the house of the Sheikh who was accompanying us. From there we wanted to go to Madressa-e-Burhaniyah because there lived a few of our relatives, but since we did not know Persian many difficulties were encountered before we finally reached there. The students who came out saw us and pitied our state of affairs. There we collected something for our expenses. We started learning but there being no source of income we were very much worried. My brother and friend said, "Let us go back", but I did not agree. In the summer other students would go up on the roof at night while I would sit in my room and study. When the morning approached and a little time was left for the Morning Prayers I would sleep a little with the book under my head. In the morning we would attend classes. Sometimes we got a piece of bread and sometimes we did not. At times we had to think whether we had eaten that day or not. At times I ate my bread on way. At night we did not have lamps and so had to study in the light of the moon. In these conditions I spent three years. The eyes weakened and the same continued since then. It was so cold in winter that the fingers used to bleed in those days.

After this he has written the names of the books that he had studied which are not written here because they will be of no use, rather will occupy a lot of space. Once we received the news from our homeland that such and such relatives are dead. That day we did not go to our class and arranged a Majlis. When we went to the class

the next day the teacher said, “Why were you absent yesterday ? I will not teach you from now on”. We gave the excuse for our absence but he said, “So what if they died. You could have arranged a majlis to sworn their death even after the class curse be on my parents if I teach you now”. We begged and showed our helplessness. Therefore he said, “Even if your father dies you will have to come to the class”. We agreed. Then after a few days he started teaching us again. One day a very complicated problem arose. The teacher said, “Think over this problem and try to find out the solution at night. Those who will not be able to answer it will have to carry those who answer it, on their backs to such and such place.

We went in the morning. Everybody answered it. I also gave an answer. The teacher said, “Everybody has given the wrong answer only yours is correct. Therefore you climb on their backs one at a time and go to such and such place”. I acted as he ordered. Everybody carried me on his back to the place which the teacher had pointed out. The teacher even wrote my answer on his book. That day the teacher took me to his place and said, “I want you to marry my daughter”. I said, “Not at present but if God wishes then after I have acquired knowledge and completed my studies, I will get married”.

Then my teacher had to go to India. He got fixed up in Hyderabad. One day I asked my teacher, “What do you think of the Tafsir which has been written by Sheikh Abdul Ali Havezi ?” He said, “The Tafsir written by Sheikh Abdul Ali is not worth even a paisa till the time he lives. But after his death it will be greatly valued. I will be the first one to write it down with gold water”.

One of the virtuous people of Ispahan wrote a book but it did not get popular and nobody copied it down. Some learned men asked him, “Why is your book not so popular ?” He said, “There is one enemy of my book, when that enemy dies the book will become very popular”. The learned man asked, “Who is the enemy of your book?” He said, “I myself am the enemy of my book when I will die the book

will become very popular”.

The compiler says, “This is quite true. The main reason is that unless the neighbours and other popularize it, for any reason the book is bound to fail. Take the example of this Tafsir of the Holy Quran, Anwar-al-Bayan published by Rah-e-Najat. The cities and villages where 50-100 books should have been taken, just one or two books have been sold. If anyone asks “Who is the writer of this Tafsir ?” Someone will answer, “O ! It has been written by that Ghulam Ali”. Another person will say, “O ! What does it contain ?” Someone else will say, “It contains nothing.” (Although there may be such things in that book which those men may not dreamt of). But if some foreigner writes such a book or book even below the standard of that book, it will be encouraged and highly appreciated. Someone will say, “O ! It cannot be praised in words”. Someone else will say, “What to say of it. It has been written by a man from Delhi. It should be purchased”. The third man will say, “Take it, we will read it in majlis and ask Momineen to buy it.” Someone else will say, “Many wealthy people do not attend to the Majlis and so we will have to go to their shops and recommend it”. In the morning three or four friends would go from shop to shop and at once start noting down the names. If any one hesitates they would at once start taunting at him. “O’ ! How difficult it is to take Tafsir. In such and such work you never hesitate to speak. Take if you wish. The man would say since you insist how is it possible for me to refuse. But I have no interest in reading”. They would say, “You may not read it but your sons, daughters, wife and friends will all be benefited by it. If it is kept in the house anyone would pick it up and read a word or two and get the benefit”. At once a hundred or more copies would be sold out in a day in big cities.

Then he writes, “I lived there in Shiraz for nine years. During those years the troubles of eating and drinking were so many that none except God knows it. I remember that once I had to remain hungry for two continuous days Wednesday and Thursday. On Friday

night my condition was such that I felt unconscious. There I went to Syed Ahmed's (son of Moosa Kazim) mausoleum. I dropped down his grave and said, "I am your guest". No sooner I had stood up than a Syed came and gave me the food. I thanked the Almighty for this.

Even under such adverse circumstances I would go to the garden with scholars and friends and stay there for a week or more. There too, I would keep myself busy in study. My friends stayed outside the village. I used to go there so that I may read the books in the light of the lamp. In the latter part of the night I would go to the Jumma Masjid so that I may read books under the lamps there, but it was situated far off and the road all dark. Besides every shop was protected by dogs as big as calves. When I reached there I would recite couplets loudly so that dog may not tear me up considering me to be a thief. I always stayed in solitude and disliked that someone should come to me.

I was spending the days in such conditions. One day a letter came from my home calling us back. Therefore we went home. Many people had gone to acquire knowledge but they had all returned with out it. But we had acquired knowledge and so everybody was very happy with us. Then my mother said, "Now you should be married". I said, "I have acquired knowledge but still the knowledge of Ahadith and fiqah remain". My mother insisted that I should be married and so I had to marry.

Twenty days after marriage I met a noble man. He said I pity that the knowledge of Hadith has remained far off from you. I said, "Why, can't I still acquire the knowledge?" He said, "Woman is the killer of knowledge. Now, you have been married and so it is difficult to acquire knowledge". Hearing this due to shame and excitement I said, "By God I will not go home from here". Saying this I went to Shiraz. There came the news of my father's death; the School was destroyed by a fire. Due to these reason we went to Ispahan (my brother had joined me later) after overcoming many a trouble. In the

beginning there we had to suffer a lot. For our meals we had to sell our clothes and so on. We purposely ate saltish things so that we may have to drink more water and ate heavy things so that we may not often feel hungry. Finally God blessed us and Janab Mulla Mohammad Baqar Majlisi took us to his house. For four years I stayed at his house. Due to him I had made same friends and so I lived happily. I studied the Ahadith from him and got a teachers job in the school there. I served in that school for eight years. By the study of books my eyes became weak. I tried a lot of medicines but the eyes were not cured. The more I used the medicines the greater became the pain. I thought I know properly the cure of this pain. I told my brother that, “I plan to go for pilgrimage of the Imams (A.S.)”. He said, “Alright, I will also accompany you”.

We started off and reached Kirman Shah first and then Haroonyab. We climbed up the mountain, it started raining and the weather became cold. Everyone slipped and nobody had the courage to ride on his animal because of the fear of slipping. I started reciting Aayat-al-Kursi.

Everybody fell off his animal but by the grace of the Almighty I did not. We reached a place. There due to the burning of debris the whole place was filled with smoke. If we went inside, the smoke harmed us and if we stayed out we had to suffer from cold. At last the night passed. In the morning people came to see their goods. The strange thing that we saw in it was a woman who had a long beard half black and half white. We started from there and planned to go to Samra. In one village we deposited our goods and had just gone a little distance when a man told us that thieves were hiding in the stream. We were worried and could not decide what to do, but finally decided to go and so proceeded. There we saw four thieves on horses approaching us. I started reciting Aayatul Kursi. They came to us but were in two minds. Finally they said, “Gentleman you have missed the correct path”. Really we were going on the wrong way. They sent

a man with us who showed us the way to Samra. The men from Samra who had come to welcome us, had thought that our horses would have been stolen by the robbers and so had brought horses for us. But we had our animals to ride on, still on their insistence we rode on their animals. We reached Samra at night. In the morning we wished to go for pilgrimage. The host said, "First take the meal and then go for pilgrimage". We said, "We have our own food".

He said, "Whatever it may be first eat and then go". Then he brought a big cup in which we could only see black water. Then he brought small spoons. We attempted to eat with the spoons but they did not go deep down. Therefore we dipped our hands and so from the bottom we could have few grains of rice. We drank a spoon each of that dish and started off for the pilgrimage. The host said, "Dear Guests the people here do not fear God. When you will go to the Mausoleum they will take off your valuable clothes. But since you have eaten at my house I advise you to first take off these costly dresses, put on the old torn clothes and then go for pilgrimage".

The compiler says, "There are many benefits of reciting Aayatul Kursi. We have written these benefits in the Tafsir, in Marateb-ul-Quran and Maraded-ul-Vazifa. We have also been greatly benefited by Aayat-ul-Kursi. Once I was sleeping on a ground. The robber took away the Jai-Namaz from under the pillow but did not get the 250 rupees which were in my pocket. He cut my neighbour's waist pocket and robbed him. Besides I have been saved in the most surprising manner from robbers on my way. Since the host had advised us we did accordingly and then went for pilgrimage. But due to the fear of cold I put up many pairs of clothes one over the other. When we went for pilgrimage on the first door we had to pay four Mohammedi (a kind of currency). On the second door also we had to pay. After the pilgrimage when we went, there the people caught us and took of all the clothes except the one around the waist. When we came back we asked the host to give us back the clothes. He said, "First give me my

dues”. We said, “OK. You calculate it yourself and tell us”. He said, “The first is that for welcoming”. We said, “All right this is quite evident”. He said, “Each of you give me two Mohammadi”. He took this from us and said, “Second is that for spending the night here”. Then he took money even for serving and food. Then he said, “If I had not warned you, you would have been robbed off everything”. So he took money even for that advice. Then he asked for the money for accompanying as. Finally we said, “At least now give us our clothes back”.

He said, “Just think over. If you had gone for pilgrimage with these clothes on, the people there would have taken off you clothes. So am I not a man ? I took these clothes in a manner that neither harmed you nor were you insulted”.

What could we do ? We said, “May God bless you”. From there we went to Baghdad and from Baghdad came to Kazamain. From here we went for the pilgrimage of Hazrat Imam Husain (A.S.).

From the grave of every Imam (A.S.) I used to take the sand from the side of their heads, but of Imam Husain (A.S.) I took it from the side of his legs. I put this in my eyes and on that very day my eyes were cured and got the strength to read the books. I was writing a key to the sahfah in which I busied myself from that very day. From that day onwards whenever I felt pain in my eyes I put that sand in my eyes. Then I went for the pilgrimage of Hazrat Ali (A.S.). Near the head I put my hand to take the sand. Instead of sand I got a pearl Dur-e-Najaf. I came out with it and showed it to the faithful brethren. They surprisingly said, “Nobody gets a pearl here. This must have been brought by an angel, otherwise how can a pearl be found at this place ?” Yes a few years back in the courtyard a servant had found it which he sent to Shah Safi. The pearl that I found I have kept with me and got it fixed in a ring. This I keep for benediction.

He further writes that after the pilgrimage we started visiting the learned people and the Mujtahids and discussed with them many

a problems. From there we went to Ramaiyah and from there hired a boat for Jazaer. The boat sailed for a distance and then stopped. There we had to remain for one day and one night. It again went for a little distance and again stopped. This happened over and over again. The boatman were surprised because such a thing had never happened.

At that time I thought that this is the month of Jamadi-ul-Aakhar and the month of Rajab is to follow. In the month of Rajab instead of remaining here for the pilgrimage of Hazrat Ali (A.S.), I am going to Jazaer and so this trouble has been caused. Considering this I said, “O’ boatman if you want that your boat should sail properly then you drop me at some place. This boat is not sailing properly because of me”. I told him the doubts that had occurred in my mind. He was surprised to hear it. Nearby is a village where my friend lives, I said, “Drop me there I will stay with him”. The boatman sent a man with me. I went to that friend’s house, he sent his slave with the man and brought back my luggage from the boat. The boat then sailed properly after I got down.

I stayed there for a few days and then along with my friend went for the pilgrimage of Hazrat Ali (A.S.). After disengaging from pilgrimage we came back to that same village. This village was on the shore of Furat. In the water was a big tree on the branches of which was a house. The boats used to pass from under that house. I had never seen a house better than that. The hunted animals were brought there and we ate them. The water of Furat was very clean and sweet. In the Hadith it has been said that in Furat the water of Paradise is always dripping down i.e. the water of Paradise is being always poured in Furat. The water of Furat had great curing effects. Many diseases could be cured but due to the mixing of the filth of the enemies, its great curing properties have been lost and just a few of them remains.

My Aaqa Imam Jafar-e-Sadiq (A.S.) always came for Furat from Medina. He came, had a bath in Furat, drank its water, and then

departed. Once Imam Jafar-e-Sadiq (A.S.) went to Furat. On its shore the Imam (A.S.) asked a man to fill a cup of water from Furat. He did so. Imam (A.S.) drank it and asked for more. Again he drank it and threw it on the beard and said, "Praise be for the Almighty, this water has great benedictions".

From that village I went to Jazaer by boat. Those who were with me on my previous journey said, "From the time you got down the boat it sailed properly and never stopped". My family members were all very glad to see me.

Then I stayed there for three months and busied myself in writing Shorae Tahzib. From there we went to Nahr-e-Saleh. The people there were pious noble and temperate. The scholars of Nahr-e-Saleh were honest and were free from jealousy and enmity. They had greatly obliged me. We stayed there for six months or more. For us they had opened the Jama Masjid in which Khatimul Mujtheedin Sheikh Abdul Nabi Jazaeri prayed. We offered our prayers there in congregation but Friday prayers we never offered there.

Sultan Mohammad sent an army to the Sultan of Basrah so that he may take over Basrah and Jazaer. Sultan thought that he would spoil the people of Basrah and Jazaer.

He therefore sent us all to Sahab near Haviza. We all had to go there. The Sultan kept his army in a fort named Karna. He himself came to stay with us in Shahab. He used to come to us. In that jungle we would lay down our cloak so that he may sit on it. When we went to him he would stand up and do the same thing. He had great affection for us.

When the army of Sultan Mohammad reached near the fort they surrounded it and bombed it so heavily that the earth itself shook. I was busy composing the book named Shar-e-Tahzib. I sent the books, my wife and children to Haviza with my brother. I stayed there composing that book. Then I asked the Sultan to permit me to go to Haviza. He did not give me permission and said, "If you go away

then nobody would remain among us. So I stayed there for four years. Then the month of Ramzan began and I went to Haviza. There I waited for the result of the battle. On the night of the fifteenth of Ramzan which was a Friday night we got the news that the Sultan had run away to Zorah because he was afraid of a revolt in his army. When this news reached Jazaer men and women, young and old all of them ran away to Haviza. It was a three days journey and in that jungle was neither water nor anything to eat. So in that jungle many people died of hunger, thirst and fear. God alone knows the number killed. The army that was in the fort Karna, also killed a lot of people. In short it was such a time that it reminded us of the Day of Judgement. When the Sultan of Haviza Syed Ali Khanab came to know that the people of Jazaer are coming he sent his army with things to eat and drink. May God bless him, in Haviza we used to stay with him. After staying for two months with the Sultan we went to Ispahan. When we reached Shushtar we saw that the people there are pious and poor. They keep friendly terms with the Scholars. There was a pious man by the name of Mirza Abdullah. We went to his house. The things that we needed, were at once prepared by him. Now he is dead, leaving behind two sons, (1) Syed Shah Mir and (2) Syed Mohammad Momeen. They had acquired greatness from their very childhood. He has no parallel in generosity both in Arabs and non-Arabs. Mirza Abdullah sent his son to Haviza and called his wife and children. He gave them a house to reside in and gave all the other necessary things. In Shuster we stayed for three months and leaving wife and children there we left for Ispahan.

When we reached a village named Rashat we stayed there in a hut in Karavasa. Then we sent a friend in the village to see if any of our friends lives there, and who may take a house for us. He went and after sometime brought a Syed who was my student in Ispahan. He was very glad to see us and said, "The people here are your students", and he went out informed them all and took a house for us. The

governor of that village was one Mohammad Jaman Khan. He was learned and generous. In generosity he had no parallel. When he came to know about our departure he sent his Wazir to me and got everything ready which was necessary for the journey. Then in the evening he called us and said, "I have heard that you are writing a key to sahfia." I replied in the affirmative. He then asked me the meaning of the Doa' which is recited on the day of Arfat. He recited certain sentences from that Doa' and said, "Tell me what meaning have you written for this". I told him the meaning then we started discussing. I was talking with great care and respect. He said, "Don't talk in this way; rather consider me as your equal and talk to me like the boys in the school. Do not deprive me of that blessing". Since then we had proper discussions. From one field of knowledge I would take him to another field but he was more intelligent than myself in all those fields. For three months these discussions continued. I found no one equal to him both in brains and intelligence. Not only this but he had great obligations on poor and learned. For generosity alone he was well-known.

Then we asked for his permission to go to Ispahan. He greatly obliged us and we left for Ispahan. Just see what troubles had we to suffer. At one place there was a stream of good, clean water. At the shore were big shadowy trees. We were very happy to see this place. I was in particular very happy but in my heart I said, "God forbid me from this happiness, because it had become a routine with me that if one day I was happy the other day was sure to be a gloomy one. We started off from there with us was a friend who was walking little ahead of us. He hid under a big stone. When my brother and myself reached near that stone he suddenly got up and so our animals got scared and ran. I fell on a stone and became unconscious. When I regained consciousness my right hand pained badly. My friends came and tied up my arm. Then we reached Ispahan. There in the school of Mirza Taqi Daulat Abadin we got a room and there I started the

medical treatment of my hand. For five months we stayed there and my hand got well. Then all of a sudden my body started paining.

I failed to understand things due to pain. I thought that my last days have come and now I will die. I became happy at this. After a certain period God blessed me with complete recovery, but my brother fell ill. This sickness increased and on the first night of Shaban, on Friday he died. I was greatly shocked. The effect of that shock is still in my heart and will remain until my death. He died in 1079 while this is 1089. Till today I see him in my dreams in very good conditions. All through the day his books remain in front of me. I study them. When I see his books my trouble is refreshed.

Since then I remained worried and perplexed and it appeared that I was drowned in a sea of troubles and sufferings. I thought that there should be a solution to this grief and sorrow. This solution could be nothing but the pilgrimage of Imam Ali Ibne Moosa Raza (A.S.) due to which I will be freed of the troubles. Thinking of this I left for the same. Since it was all dark I forgot the way. In the morning I saw that I was surrounded by a desert of sand. The sand was so soft that we got buried in it upto our waist and even the animals were half buried. It appeared that we will die but God The Almighty blessed us and saved us from death and we found the right path. Finally we reached Mashhad-e- Muqqadas and stayed there for a long time.

From there we returned via Ispahan. We saw strange type of houses and conditions on this route. When we reached Sabzvar, I fell ill. I took a litter on my camel and from there went to Ispahan. I stayed there for a short time and then went on to Shushtar and made it my permanent home. I constructed a house there.

The Sultan of Haviza due to the affection he had for me, used to send a lot of things every year. He always invited me and so I often went to him. He greatly obliged me. I lack the strength to thank him. Now we reside in Shushter.

Then he writes that I don't have that much strength to describe

and narrate the sufferings and calamities that befell me at this young age. But I had always considered these calamities as simple because I have read the Ahadith describing the troubles that momeneen were surrounded by. If a momeen is drowning in water and if he is sitting on a plank even then such incident will occur which will give him troubles. God puts a momin in trouble so that his requital may increase. There was no parallel to my teacher Akhund Mohammad Baqar Majlisi in deeds and knowledge, still he faced a lot of trouble. Some of the biggest troubles and severest calamities that befell me are given below :

1. The misery of separation from friends and relatives.
2. The death of my brother and the shock of his death which will never be remedied.
3. The death of my children which is a big calamity.
4. In my own time people of my status were very much jealous of me. Even in the village where I lived the people were jealous of me. In Shiraz I had written very good books which I use to read. On them I had written some marginal notes. All these were robbed and thrown in the well. The man who did this was found but I did not say a word to him. In return God blessed me with more books while the man who robbed my books was terribly punished. He could not keep even a single page and became a pauper and begged even from the infidels. People were always jealous of me but I was never jealous of anybody. The Almighty had never made me supplicate to such people. By saying this, I am simply declaring the blessing of the Almighty otherwise a sinner like me has no class.
5. I was troubled also because of the contacts with the people. Every man has a different mentality and everybody wants that the other man should act as he wants and is very difficult to act according to the wishes of all the people. At times it so happens that enmity develops between them and the troubles as a result

of it becomes almost unbearable. It is impossible that all the people will be happy with a particular person. As has been narrated that Prophet Moosa (A.S.) wished that all the bani Israel be happy with him. They may not indulge in sins and faults or back biting. God replied, “O’ Moosa (A.S.) this thing I have not done even for myself. How can I do it for you ? If we just look into the conditions in which the people live we will come to know that people complain of God more than they complain for a tyrant king. If any incident occurs, most of the people put all its responsibility on the Almighty. This is particularly true in cases such as piety, sickness, change of states or in case of deprivation of blessings.

6. If we went to some village and there, were faced with some big problem we would go to a big scholar on Mujtahid. They would say that you have got so many books and have studied from such big scholars who were highly learned, why do you need the help of other people ? It should be understood that if such a big problem arises then the help of other people becomes inevitable.
7. The opportunities required for writing and composing books are not there. The scholars are benefited by the books. By the grace of God I have also a great number of books. God has blessed me with the opportunity of composing many books in this country. They are as follows :
 - (a) Nawadarul Akhbar, 2 volumes
 - (b) Sharhe Tahzib-e-Hadith, 8 volumes
 - (c) Kitab-e-Hidayab Ilme Fiqah
 - (d) Kashaful Asrar, 2 volumes
 - (e) Anwar-e-Noamaniyah, 2 volumes
 - (f) Sharh-e-Sahifa
 - (g) Sharah-e-Mugni
 - (h) Sharah-e-Tahzib-e-Naho

- (i) Sharah-e-Kafiyah
- (j) Masqemush Sujun Filfarar Anil Taha-e-Vattaun
- (k) Zohrur-Rabiah

Besides these there are many treatises.



BIOGRAPHY OF JANAB AAQA SYED MOHAMMAD MEHDI BAHRUL OLUM

Janab Aaqa Syed Mohammad Mehdi bin Syed Murtaza Mohammad Hassan Teba Tabai is famous by the name Bahrul Olum. Much has been written in his praise. Even about his knowledge such words have been used which are very difficult to interpret. Not only this but he know different fields of knowledge. In piety and worship he had gone too far. Besides these there are many wonder acts of Janab Bahrul Olum.

On the night of the birth of Janab Bahrul Olum his father saw a dream. He saw that Hazrat Imam Raza (A.S.) gave a candle to Mohammed Ibne Ismail bin Bazia. Janab Mohammad Bazia placed it on his house. The light of the candle was quite strange. On that very night and in that very house in the month of Shawwal on Friday night in 1155 Bahrul Olum was born. At a very young age he started learning from his father. Then he went to Najaf and there acquire knowledge from scholars and virtuous people like Sheikh Mohammad Taqi Durki and Sheikh Mohammad Kirtuni. Then he returned to Karbala and served Ustad-ul-Mujtaheedin, Moassas-e-Be Bahan Aaqa Mohammad Baqr. After that he returned to Najaf and became a meritorious scholar. His popularity spread all over Iraq, Persia and Arabia. He has compiled very few books because he always remained busy in studying various books and finding solutions to difficult problems. After writing the names of the books compiled my Bahrul Olum he writes that he always kept fasts and retired to mosque for prayers. Due to his preachings many people were converted to Shiaism. There are many wonder acts of Bahrul Olum some of which are given below.

WONDER ACT No. 1

It is written that one night he said, “I am not feeling hungry”.

Saying this he took some food in a vessel and went through the streets of Najaf to the house of a newly wed man. The couple was hungry that night and had nothing to eat. Bahrul Olum knocked at the door and that man came out. Behrul Olum said, “At this time I am also feeling very hungry”. Then he divided the food into three parts and sent one to the bride. The rest he shared with the bridegroom.

WONDER ACT No. 2

The author of Qasas-ul-Ulma writes that Akhund Mulla Zainul Abedin was very pious and dutiful. In his old age he served and studied from Janab Bahrul Olum. He lived in Najaf. The author of this book writes that when I was returning from the pilgrimage of Alhat-e-Aaliyat, Akhund Mulla Zainul Abedin was with me on the journey from Kazamain to Samra. In Sur-e-Manra also we had stayed in the same house. Akhund Mulla Zainul Abedin used to say about Bahrul Olum that I was a student of Bahrul Olum and used to accompany him wherever he went. Once we came here in Sur-e-Manra and stayed for many days. Janab Mirza Kummi Aalalla hul Maqamhu came here for pilgrimage. One day he came to Bahrul Olum and said, “I want to talk to you in private”. When all the people went away I also stood up to leave them alone. But Janab Bahrul Olum who had great love for me said, “This Mulla Zainul Abedin is from amongst my own people and knows my secrets”. Mirza Kummi said to Bahrul Olum, “I want you to tell me one of your secrets so that we may enjoy”. Bahrul Olum said, “I have no such secrets”. When he insisted Bahrul Olum said, “Many days back I saw Siddiqa-e-Kubra Hazrat Fatematuz Zehra (S.A.). She, my exalted grandmother, gave me a dish. I had never tasted such a dish. It wa very tasty and I had never even seen one like it. Later I went for the Pilgrimage to Khurasan. There in a village named Naishapur I had stayed at a man’s house. He brought to me a dish. I was surprised to see the same dish served to me that had been given to me by Hazrat Fatema (S.A.) in the dream. I asked the host,

‘What is the name of this dish ?’ He said, ‘In this village this dish is called Aashe Fatema’. In the dream Hazrat Fatema (S.A.) asked me, ‘Don’t you wish to see your maternal grandfather, The Prophet (S.A.W.) ?’ I said, ‘No doubt I greatly desire it’. Then she took me to a house. I stood at the door and saw inside that The Prophet (S.A.W.) is sitting there and Hazrat Ali (A.S.) is seated near the door. I wished The Prophet (S.A.W.). The Prophet (S.A.W.) said, ‘Sit down’. I thought that Hazrat Ali (A.S.) is sitting near the door and whichever place in the house I choose to sit, I shall be sitting above Hazrat Ali (A.S.). I finally sat in a corner which was further away from the distance between Prophet (S.A.W.) and Hazrat Ali (A.S.). The Prophet smiled and said, “Dear son you were right”. Then I asked The Prophet (S.A.W.) certain questions and He (S.A.W.) answered them all. Mirza Kummi asked, “What questions did you ask the Prophet (S.A.W.) and what replies did He (S.A.W.) give you ?” Janab Bahrul Olum said, “I will not narrate that”, Mirza Kummi insisted for a long time but Bahrul Olum did not narrate it.

Further Akhund Mulla Zainul Aabedin used to say that when Bahrul Olum took his meal and if someone present there would not join him he would take it very ill. Once he was offering Maghrib prayers behind the Mausoleum of Imam Askariain (A.S.). He was leading the congregation and we were offering prayers behind him. At the end of the last Rakaat after reciting the Tashahud he said Asslamo Alaina and then kept quite and said nothing. We thought that some mistake has been committed. After a little while he said Asslamo-alaikum Vrahmatullah-e-vbrakatahu. We were really surprised at this but due to his inspiring personality no one had the courage to question him. Akhund Mulla Zainul Aabedin says that I consulted with my friends and we all decided that tonight when he calls us for the meal we will not go and say that until you tell us the reason for your quietening down in the prayers we will not eat. He as usual will not start eating because people present there will not

accompany him and so will certainly describe the cause. At night we neither washed our hands nor sat to eat. Bahrul Olum said, "I order you all to sit and take the meal with me". We said, "If you describe the cause of your quietening down only then we will accompany you otherwise we will not eat. He said, "At this moment you first take the meal and then I will clarify". After meal we again inquired. He said, "When in the prayers I said the first Salaam all of a sudden I saw that Hazrat Imame Asr (A.S.) (Twelfth Imam) came into the Mausoleum for the pilgrimage of his grandfather. Therefore I stammered and due to fear of his inspiring personality I lost all strength of speaking. Since I was busy praying therefore could not stand to honour and respect him. When he returned after pilgrimage only then I regained consciousness and so completed the prayers.

Among others this is also taken as his wonder act. The author Muftahul Kaarimah Janab Syed Jawad Amili was a student of Bahrul Olum. The author of "Jawaherul Kalam" Janab Sheikh Hasan Najafi had studied for sometime from Janab Jawad. Janab Jawad writes that One night I saw that my teacher Janab Bahrul Olum opened the courtyard of Hazrat Ali (A.S.) Mausoleum and went in. He did not see me but I saw him. The door of the room was locked but it gave way for Janab Bahrul Olum. Then he went near the Haram and its door was also unlocked. Janab Bahrul Olum then wished Hazrat Ali (A.S.). From the grave of Hazrat Ali (A.S.) came the reply. I was afraid to hear it and so ran away from there.

Janab Jawad further says, "One night my teacher Bahrul Olum went out of Najaf. I followed him. He went to the twelfth Imam (A.T.F.S.) and started talking to him. Bahrul Olum asked the Imam (A.S.) a problem. In reply the Imam (A.S.) said, "You will act according to the commands in the Sharae Ahkam. What the actual meaning is you need not worry about".

Mulla Zainul Aabedin Salmasil said, "Bahrul alum at night always went to the streets of Najaf and distributed food etc. to the

poor and needy people. Once he stopped teaching his student. The students asked me to recommend their case and so I did but he refused. Few days later the students asked me to inquire the reason for not teaching them.

I did so Bahrul Olum said, “I go about on the streets of Najaf, but these students who come to for their lessons do not cry or supplicate and I hear no such noise. Therefore such students are not worth teaching. Therefore I have stopped teaching them. When the students came to know about it they all started supplicating and crying at night. Therefore Bahrul Olum again started teaching those students.

Once he was in Masjid-e-Kufa. One day he said to his companions and servants that at this time so many people are coming here. I feel that they must be hungry so prepare food for them. Bahrul Olum had just said this when the number of people as said by him arrived and ate under obligation to Bahrul Olum.

About his politeness it is written that once he recited Iqamat for prayers. He had not yet resolved and said Tabbir-e-Akra, when a man came to him with a smoking pipe. He sat down, smoked and then offered prayers. When he was asked the reason for this he said, “If I would not have taken that pipe and smoked, a faithful would have been sad. Then after writing certain things he writes that it was the habit of Syed Sadruddin Nibavadi Shushtari that he always kept the Jae-Namaz laid down and prayed all the time. It was well-known that he has wonder acts. Late Aaqqa Syed Sadiq Pesh Imam, the uncle of the author of this book, narrates that once I went to Ispahan from Atbat. I went via Nihar so that I may see for myself the wonder acts of Bahrul Olum of which I have heard. Therefore I went in his attendance. He appeared to be of good nature and temperate. The people around him behaved very well with him. Even the princes gave him all support and leniency. They actually wanted that by the benedictions of Bahrul Olum Fateh Ali Shah may be blessed with a high place in Paradise. Then he asked about my welfare and said,

“Why did you come here ?” I said, “I have heard of many of your wonder acts. I have come to see at least one of them”. He said, “I have no wonder acts but the reason for its popularity is that when a child is born to a human being at the same time a child is born in the Jinnats. This child is called contemporary of the former. That means that every human being has a contemporary. My contemporary Jin is the king of its people. He sends four to five Jins to serve me. For instance if water is finished in the house all of a sudden I will see that the vessel is refilled. If the child is crying, all of a sudden I will see the shaking of the cradle without anyone being present there. If the fuel is finished, all of a sudden the fuel will come. Seeing all such things the people think that I have wonder acts bus it is not so because it is the jin doing all my work.

The author of this book writes that the narration of the story of the contemporary baby is quite reliable and well-known. When a human child is born a contemporary is also born in the jins. Sheikh Ahmed Absai was asked, At times many people become sad and grieved why is it so ? Sheikh Ahmed at that time gave many answers one of which was that every human being has a counterpart in Jins. When the Jin becomes sad, without any external reasons his human counterpart also becomes grieved. This is so because they have resemblance to each other. He himself does not know why he is sad. The second thing is that when the Imam (A.S.) sees the chart of deeds of the faithful and when he knows that they have committed sins the Imam (A.S.) becomes sad. The Imam is like a heart to the body. When the heart aches the different parts of body also pain. So when the Imam (A.S.) becomes sad due to the sins of a faithful the faithful is also grieved.



BIOGRAPHY OF JANAB SYED RAZI ABUL HASSAN MOHAMMAD IBN- EL -HUSSEIN (A.M.)

It should be known that **Janab Syed Muhammad bin Moosa bin Muhammad** is the brother of **Syed Murtuza Almal Hoda**. His family name is Abul Hassan, title Raza and so is well-known as Syed Razi. His name is Mohammad. He was born in 359 Hijri. He was very intelligent both in arts and science. He was generous and a poet. He started saying couplets at the age of ten. He had learnt Quran by heart. He never accepted any gift or present not even from his father.

Abu Ishaq Ibrahim bin Hilal-e-Sabi writes that one day Ali Mohammad Mehdi was sitting with the Wazir. The peon came and said, Janab Syed Murtaza requests for permission to come in. Wazir gave the permission and stood up to pay him respect and honoured him greatly. When Syed Murtaza was departing even then the Wazir stood up and honourably and respectfully said good bye. When he was gone the Wazir got busy in writing something. The peon came again and said, “Janab Syed Razi seeks your permission to come in. Hearing this he at once threw the pen and paper and went out to welcome him in a state of confusion. He caught his hand brought him in, made him sit in his own place and himself sat in front of Syed Razi with great humility. When Syed Razi was departing he himself went to the door to bid him farewell. When I saw this incident I said to the Wazir, if you permit I have a question to ask. The Wazir said, “Your question is that why did I pay greater respect to Syed Razi the younger brother of Syed Murtaza although the latter is more learned and elderly”, I said, “Yes that is the question”, The Wazir said, “I have noticed one great account in Syed Razi and since then I have great faith in him”. Then after saying certain things he said, “God blessed him with a child. So to congratulate him I sent in a big dish one thousand Dinar to Syed Razi. He did not accept it and sending it back he said, “The Wazir knows it well that I don’t accept any gift”.

I sent it back with a note that this gift is for your child and so you need not interfere.

He sent them back saying, “Even our children do not accept anything from anybody”. I sent the dinars back saying that “These are for the nurse of your child”. He sent them back saying that the Wazir knows that for our ladies we don’t have nurse from outside. The ladies of the family do the nursing and even they do not take anything from anybody. I sent the dinars for the fourth time saying that these are for the student in your service. Hearing this he said, “All the students are present here. Those who want to take anything may take it”. ‘Even after this permission no one took anything; except for one student. He took a dinar, scraped a little piece off it and then put the dinar back. Janab Syed Razi said, “Why did you do this ?” He said, “Yesterday night there was no oil in my lamp and the man in charge of the students treasury was also absent. So I took oil on credit from such and such shopkeeper. Now to give him his money back I have taken this scrap from the dinar so as to free myself from the debt”. The rest of the dinars were sent back to me. This is the reason why I have greater faith in him”.

Syed Razi had built some houses for the students. He had named them Darul Ilam (The House of knowledge). They were well equipped with all the necessary things. When the above incident occurred and a student took a scrap from the dinars sent by the Wazir because he had bought oil on credit, Syed Razi got a key prepared for each student, so that they could open the treasury when necessary.

Out of the many wonder acts of Syed Razi one is given below. Once he was offering prayers behind his elder brother Syed Murtaza. When they went in Ruku, Syed Razi offered his prayers separately. When asked the reason for doing so he said, “When we went in Ruku my brother, the Pesh Imam started thinking about problems of menses and so he was floating in a river of blood. Therefore I offered my prayers separately. His second wonder act is the dream about him

that Sheikh Mufeed had seen. This has been written in the accounts of Syed Murtaza, Alem al Hoda.

He has written many books which are all worth praising. He has also written the Tafsir of Quran.

He died on the 6th Muharram 466 Hijri. The Wazir Baha-ud-Daula Fakhr-ul-Mulk and the noblemen were all present with his coffin and offered Namaz-e-Janaza. He was buried near his father in Imam Husain's (A.S.) Mausoleum.



BIOGRAPHY OF JANAB MOHAMMAD BIN MOHAMMAD KHAWAJA NASIRUDDIN TUSI (A.R.)

Mohammad bin Mohammad Hassan Tusi Rasadi is known as Khawaja Nasir and is famous by the name of Mohaqqe Tusi. His surname is Nasiruddin. The praise about his knowledge is limitless. He was perfect and intelligent in many a field of knowledge. On the day that he was born a very great opponent of our religion died. About the date of his birth the following Aayat of the Quran was found. He was born in Tus, the 11th of Jamadi-ul-Awwal 597 Hijri. He died on the 18th of Zil Haj 672 Hijri at the age of 75.

There are very good and astonishing accounts of Mohammad bin Mohammad written in books and well-known among people. One of the popular account is that Janab Mohaqqe Tusi wrote and completed a book on the virtues of Ahle Bait (A.S.) in twenty years. Then he took the book to Baghdad to show it to the Abbasi Khalifa. When he went to the Khalifa he was strolling on the shore of the stream of Baghdad with Ibne Hajib. This Janab gave the book to the Khalifa. The Khalifa gave the book to Ibn Hajib. That Ibne Hajib was an enemy of Ahle Bait (A.S.). No sooner did he see the book then he at once threw it in the stream. He said, "Due to the throwing in of the book, the rising up of the bubbles in the stream has given me a beautiful scene to watch". When they left the shores of the stream Ibne Hajib asked Janab Tusi, "Akhund from which place do you come?" Janab Tusi said, "I am the resident of Tus". Ibne Hajib said, "Are you from the cows of Tus or the donkeys?" Janabe Tusi said, "I am from the cows of Tus". Ibne Hajib said, "The cows have horns; where are your horns?" Janab-e-Tusi said, "My horns are in Tus. I will go and bring them."

Due to this incident Janab Tusi became very sad and returned very much grieved and troubled. One night he saw in a dream that in

a house there is a mausoleum. Around the mausoleum is written Durood for twelve Imams. These days this durood is called Durood-e-Tusi and Doa' zada Imam-e-Khawaja Nasir. There an eminent man was sitting. He showed me the Durood and the way to finish it. That pious man was none other than the twelfth Imam. When Khawaja Nasir got up he forgot some of the sentences of the benediction. So the next night again he saw the same dream and learned the forgotten sentences. When he got up he wrote down the Durood and started reciting that benediction to eliminate the Abbasi Khalifa.

Then he foresaw by figures who will be the next king in Khurasan. The figures indicated that the king will be a man from such and such street. Then again with the help of the figure, he calculated that in that street a man from such and such house will become a king. He investigated and found that in that house lived an old lady and her two sons. He started training the two boys and by their intelligence knew who will become the king. He was Halaku Khan and so the Khawaja paid more attention to his training. One day he said, "Halaku Khan if you become the king what will you do for me?" Halaku Khan said, "I will make you my Wazir". Janab Tusi got this promise written by Halaku Khan. The succeeding events made Halaku Khan the Governor of Khurasan and so according to the promise he made Janab Tusi his Wazir. Then he conquered many cities and finally reached Baghdad. Due to the enmity with the Abbasi Khalifa Janab Tusi got him killed and uprooted the Abbasi Khilafat. Ibne Hajib hid himself in a house but he knew that Janab Tusi will know through figures where he was hiding. So he brought a tub which he filled with blood. On this he put something upon which he put a seat and on it he sat. With these precautions he thought that Janab-e-Tusi will not find him.

When Janab Tusi searched Ibne Hajib by the help of figures he found out that Ibne Hajib is residing in a river of blood. He thought much but did not reach any conclusion. Then he called the people of

Baghdad and for every house he gave a sheep and said, “I will weigh these sheep and give one to each family. You will have to return these sheep to me after some time with the condition that the weight of the sheep will neither increase nor decrease. They all took one sheep of their own and went to their houses. The host of Ibne Hajib told him this matter. Ibne Hajib consoled him and said, “Always give the sheep the same amount of food. Bring a baby wolf and show it to the sheep once a day. By doing this the food taken in by the sheep will be converted into water and not into blood. Due to fear of the baby wolf the weight will remain the same”.

Then Khawaja Nasir told the people to bring back the sheep. There was a difference in the weight of all the sheep except the one taken by the host of Ibne Hajib. Therefore he concluded that this must be due to the idea of Ibne Hajib. He sent his man to his house. They arrested Ibne Hajib and brought him to the king and Khawaja Nasir.

Khawaja Nasir said to Ibne Hajib, “Did I not tell you that I am from the cows of Tus ? And that my horns are in Tus which I am going to bring. These are my horns, the king, which I have brought with me”. Then Khawaja went to the stream and asked his men to bring the books from the library of Ibne Hajib. Then he threw all the books in the stream particularly the books written by Ibne Hajib himself and said, “The bubbles that arise due to the throwing of these books in water make a beautiful scene to look at, which I like to see. Ibne Hajib was also standing there and looked with grieved and said crying, “Khawaja please don’t throw these three books in water they are very much useful to the students”. Khawaja accepted his request and did not throw the three books in water. Khawaja then ordered, “Pull out his skin as we pull out the skin of sheep”. So his skin was pulled out and he was thrown in the stream.

About this incident it is said that it does not appear to be true.

There was one Mulla Qutubuddin Shirazi who was not a Shia

and gave lectures. He was perfect in many of fields of knowledge. Once Khawaja Nasir changed his identity and went to attend his lecture and listened to what he said but did not interfere in his lecture. After the lecture he went home quietly.

The man besides whom he was sitting identified Khawaja Nasir and after the lecture told his teacher Mulla Qutub that the man sitting next to me was Khawaja Nasiruddin. Mulla Qutub said, “Perhaps he will come back tomorrow also. So my advice is that we should lecture on a topic in which he has no concern”. His disciple said, “Khawaja Nasir is perfect and intelligent in every field of knowledge and has composed many a book, but he is not concerned with medical science”. So Mulla Qutub said, “Tomorrow everybody will bring the book named Laws of medical science and the lecture will be on pulse”.

In the morning the students gathered and lectured on pulse. Khawaja Nasir was also seated there. Mulla Qutub criticised the author of the book and raised many objections. Then he gave the details of his investigations and experiments. He said to the student sitting next to Khawaja Nasir. “Say did you understand this lecture ?” He said, “Yes”, Mulla asked him to describe what he has understood. The student hesitated and so Khawaja said, “If you permit I will describe it”. Mulla said, “Did you also understand this ?” Khawaja replied in the affirmative and so Mulla asked him to describe it. Khawaja said, “I will first point out your mistakes and then say what is right”. Mulla said, “First say what I have said, then point out the mistakes if any and then describe your investigation”. Khawaja first repeated everything that Mulla had said, he clarified all the objections and then narrated the facts. On hearing these facts Mulla got up from his place caught Khawaja’s hand and gave him his seat with honour and respect.

Then he discussed with Khawaja certain problems about the Imamatus. Khawaja clarified all his doubts and proved the Khilafat of Amirul Momeneen Hazrat Ali (A.S.). Mulla Qutub became Shia but

after a few days again became Sunni. Again Khawaja discussed with him and converted him into a Shia. Similar thing happened again. Fourth time when Khawaja showed his intention of discussing with Mulla, he said, “I cannot argue with you. You ask one of your disciples to have discussion with me. If he convinces me then I will become a staunch Shia and never again revert to Sunnism. Therefore Khawaja Nasir ordered his disciple who put forward such arguments that convinced Mulla Qutub. He became a Shia and never again changed to Sunnism. He became a disciple of Khawaja Nasir and served him for a long period.

One day Khawaja was arranging his men and tanks to fight against Abbasi Khalifa. At that moment Mulla Qutub came and asked twelve problems in the knowledge of NAHV (Grammar). These were problems which had not been solved previously by anybody. Then Mulla Qutub would put one question and Khawaja would arrange one row and answer one question. So he answered the twelve questions and arranged the twelve rows.

Aaqa Syed Abu Jaffar Tanqabini writes that the faith of Halaku Khan the king was weak. Once he said to Khawaja, “Every king writes an order for his people so where is the command of your Almighty?” Khawaja said, “Insha Allah I will show you the commands of my Lord”. Then Khawaja ordered that the Quran should be written on the skin of the deer in such a way that it should be equal to the weight of 50 camels. Then he ordered, “Bring the Quran along with band and great honour and respect”. Khawaja was sitting next to the king. On hearing the band he at once rose to welcome it and said, “Here comes the command of my Lord”. The King Halaku Khan also ran to welcome it and brought the Quran with great respect and honour.

Once Halaku Khan said to Khawaja, “Explain the instructions, of the Almighty, in prayers with such arguments that I may understand them (to explain everything in a manner that the mind accepts it. For example it is not permissible to ablute with water heated by the sun.

This is because the ablution with such water results in the white spots in the body). So Khawaja explained all the instructions in a manner acceptable to common sense. He proved it by solid reasoning and Halaku Khan liked them very much. But Khawaja could not give suitable reasons for a few instructions of Hajj such as Harvola and Rami-e-Jamrat.

It is said that when the mother of Halaku Khan, the King, died, some non Shia told Halaku Khan to bury Khawaja Nasir with his mother, because he said, “In the grave Munkar Nakir (stern questioner) come to ask questions about one’s deeds but since your mother is ignorant she will not be able to answer the questions. So bury Khawaja Nasir in your mother’s grave; he will give good answers. When Khawaja came to know about this he said to the King. It is a fact that Monkar Nakeer asks questions in the grave to everybody irrespective of the position of the person i.e. even a King is questioned. So when you will die you will also be questioned and you also want to be able to give answers properly. So reserve me for yourself and with your mother bury such and such scholar (the one who had advised the King to bury Khawaja). He will also answer the questions well. So the King did accordingly and the scholar who had misadvised the King was himself buried alive in the grave. (He who digs falls).

It is said that Khawaja Nasir was perfect in every field of education. Even in such fields as forecasting by figures, with art of prediction and palmistry. He has also written treatise on palmistry.

Once during a journey he stayed in a hut which was situated in the jungle. He decided to sleep near the hut for that night. The man in the hut said, “You better sleep inside the hut because tonight it is going to rain. Khawaja through his knowledge, investigated and found out that it would not rain that night, and so he slept outside the hut. After a little while it started raining and Khawaja along with his men came into the hut and asked that man, “How did you know that it will rain tonight ?” That man said, “I know nothing except this much that

I have a dog and when it is about to rain the dog gets inside the hut. Today in the evening the dog came into the hut and thus I knew that it is going to rain. "Hearing this Khawaja said, "It is really pitiable that I have wasted so many years and still don't have sense even equal to that dog.

Khawaja Tusi went to Shiraz and stayed on a hill. Sheikh Sadi came to know that Khawaja has come, so he went to meet him. When he was climbing the ladder at every step he used to say Ya Ali. When he reached in Khawaja's presence he wished him. Khawaja asked him, "Are you Sheikh Sadi?" He said, "Yes"/ Then Khawaja asked, "Which religion you belong to?" He said, "Shiaism"/ Khawaja said, "Had you been a Shia you would not have praised the enemies of Ahle Bait". Sheikh Sadi said, "I was being diplomatic". Khawaja said, "It has been a long time since we killed the Abbasi enemy of the Imam (A.S.). Then how do you claim to be diplomatic? Why did you write a poem in his honour". Then he recited a couplet from his poem which means that if the heaven rains blood on earth on the death of Khalifa Mustasin even that is right.

Hearing this Sheikh Sadi did not give any reply. Khawaja Nasir ordered, "Tie his legs and beat him". So he was beaten severely. Then they carried him on shoulders and threw him at his house. He died about seven or eight days after this incident. Some write that Sheikh Sadi had reached the age of 110 years. Some others call him Shia. But the author of this book writes that Sheikh Sadi was not Shia. Mostly poets are

Then he writes that I will narrate a very good incident. One day I went to Lahjan. The scholar's there gave me great honour and they started treating me. The scholars in Lahjan were quite aged, experienced and intelligent but they had not reached perfection. They were not perfect in Hikmat. Not only this but they did not even know the principles of the religion properly. One scholar who was the most intelligent and learned of them all, ill treated me and the other scholars

there. He had written many Divans on Marefat such as Divan-e-Hafiz. After the meal he showed me his Divan and said, “Do the necessary corrections in these”. I said, “Your Divans are far too good for correction”. One of the couplets of that Diwan meant that everything that has happened was due to rosary and prayer carpet and without reason the wine has been disgraced in this world. Then the other couplets were discussed. The scholars present in that meeting were unaware and so started praising Khawaja Hafiz, so much so that in that connection they described a Hadith. That once Hazrat Ali (A.S.) went to the shore of a stream named Dajla. There he asked for a pen and paper. Then on a piece of paper he wrote something and threw it in the water and said, “These words are full of Marefat and knowledge. After some years there will come a saint in Shiraz and the words written on this paper will be publicized by him”. These scholars said that the man was Hafiz. They said many such things but I kept quite. In short they all then turned to me and said, “Why are you quiet ?” We wish to hear something from you in this matter. At this instant I said, “The Hadith that you have described about Hazrat Ali (A.S.) is false and misleading. Only Fokha and Muhaddesin have the perfect knowledge of Hadith and I have never seen this Hadith in any book nor have I heard it from my teachers. If you have seen it in any book then it should be found out whether that book is authentic or not. Besides it should also be known to which sect does the author belong. In short according to the method of the Ahle Bait this Hadith becomes void and so this Hadith has not come through them. Those who have the knowledge of the Ahle Bait know that this Hadith is false. Then I described certain points, which reject such false matters, from the 14th volume of Behar-ul-Anwar written by Mulla Mohammad Baqr Majlisi”. Then I said, “Learned people have given explanation of the couplets. Moreover I can myself give explanation of all the couplets. Many a books and keys have been written on these couplets. I ask you all a question. Think over it and then give a just reply. The question

is The Prophet (S.A.W.) is in Medina. For prayers God has fixed certain terms.

For instance the name given to the words of God is the Holy Quran. The name given to submission to God is prayers, and for remaining hungry for a certain period is termed as fasting and so on. Now in the language of the Prophet (S.A.W.) wine is called haram and The Prophet (S.A.W.) has called it Haram and unclean. Illegal intercourse is also an evil act and one who does it is liable to be hanged. Now take for instance that a man in Shiraz accepts Islam but he adopts different terms according to his wishes. For instance he says that when I say the word urine, (God forbid) you should consider it to be prayers. When I say wine then you should take it as lost in the love of God, and so on. The people would ask The Prophet (S.A.W.) that such and such person has accepted Islam but for himself he has adopted certain different terms. So will The Prophet (S.A.W.) ask to praise him and give him gifts ? Or will he say that he has committed a sin and so ask to punish him, beat him and ask him to repent ? Reply justly. They thought for a little while and said, “You are right. The common-sense says that The Prophet (S.A.W.) would ask to punish such a person”. Then he writes that Akhund Mulla Ali Noori had a disciple who asked Ali Noori the meaning of a couplet of Hafiz. The couplet meant that two year old wine and fourteen year old beloved, the company of these two young and old is enough for me. He wrote learned people writes the meaning of the first couplet as follows. “Hafiz has mentioned a beloved of ‘Chaharda’ years which does not mean 14 years, rather Chahar means four and Deh means ten and so four into ten is 40. So by a 40 years old beloved he means Prophet Mohammad (S.A.W.) who was blessed with the Prophethood at the age of 40. Mulla Ali Noori wrote in reply, “O’ the splendour of my two eyes, two years old wine means the wine which has been kept for two years. Those who drink they say that in such wine there is greater intoxication. The meaning of Chaharda years beloved means

a 14 years old boy on whose lips moustache may have just started to grow. The people interested in such things say that intercourse with such a youth gives double pleasure. Hafiz has no other meaning but this. I bear testimony to the Almighty that the meaning that the learned people derive from this couplet is false and Hafiz did not mean it.

It should be known that in the accounts of Khawaja Nasir many other things have been written. For instance he debated on poetry and education. Leaving aside all this, it is said that he has written many books. When he came to Baghdad for the second time he fell ill. So he gave the necessary instructions to the pious men among Momineen, for his burial, washing of his dead body and the grave clothes. A man from among those who were present said, "It is quite reasonable to take the dead body of Khawaja Nasir to Najaf-e-Ashraf and bury it there in the Mausoleum of Hazrat Ali (A.S.). He said with great affection that, "I die near the Mausoleum of Moosa Kazim (A.S.) and then leave his Mausoleum and to go somewhere else it is really shameful, even if going to that place is preferable. In short, when he died he was buried in Kazmain. Another historian writes that according to his will he was taken to be buried near the Mausoleum of Moosa Kazim (A.S.). There a particular place was selected and the grave was dug. During digging a Sardab (under found room) beautifully decorated was found. The investigations were carried out and it was found that it was originally prepared by Nasir Abbasi for himself, but unfortunately he could not have it and was buried at another place. Khawaja Nasir was buried in the same place. It is said that this Sardab had been completed on Saturday 9th Jamadi-ul-Awwal 597 Hijri. That very day Khawaja Nasir was born.

He died on 18th Zilhaj 672 Hijri after completing 75 years and seven months.



BIOGRAPHY OF HAJI SYED MOHAMMAD BAQR BIN SYED MOHAMMAD TAQI MUSAVI SHAFTI RASHTI

The title of **Janab Syed Mohammad Baqr** is **Hujjat-ul-Islam**. He lived in Ispahan. About his knowledge it is said that he had so much education that it is impossible to write about it. He knew many subjects and was number one in the field of knowledge. In piety and abstinence he had no parallel. His memory was of extreme nature. He had compiled many books among which *Matalul Anwar* has seven volumes. In this book Prayers have been dealt with in detail still it is not a complete account. In every volume there are about twenty thousand couplets. Every problem in it has been dealt with evidences and illustrations. Even the difficult words have been simplified.

The pen lacks the strength to write the praise about his worship. The way he used to pray has already been written by some persons. He had learnt *Munajat-e-Khamsa* by heart. When he recited it, he cried. He always remained busy in worshiping so much so that he prayed and supplicated from the middle of the night till early morning. He walked about in the courtyard of his library like a mad man, invoked blessings, supplicated and lamented. This state of affairs continued till morning and if any of his neighbour arose early he heard him crying and supplicating. In the last years of his life he cried and lamented so much that he fell ill.

He tried many Hakims but to no avail. The Hakims told him not to cry because they said that the illness becomes more severe the more you cry.

Even the Zakirs had made up a point not to recite anything till he was in the mosque. When he went away only than they recited. At times when he attended the Majlis he would not leave till the Zakir came down from the pulpit. He would keep on crying in the Majlis and there was none like him.

Although his son Aaqa Syed Asadullah, Haji Mulla Mohammad Ashrafi and Shaheed-e-Salis also prayed and lamented but none would equal him.

The author of this book writes that in the year that he went for the pilgrimage of Imam Raza (A.S.) Haji Sulaiman Khankajar was going to Sabzwar as the Governor. He writes, “At night I used to talk to him. One night we were talking about Haji Syed Baqr Hujjatul Islam. Haji Sulaiman Khan said, “There lived a prince in Ispahan. He told me that his slave girl ran away and stayed for a few days with Janab Hujjatul Islam. Then Janab Hujjatul Islam gave her a recommendation letter in which he had written, “If there has been any fault of this slave girl forgive her for my sake. In your house you give orders to the people that from now on they will behave nicely with her”. We asked the slave girl about the condition of Janab Hujjatul Islam’s house. She said, “At night, he becomes crazy but in the morning he comes back to his normal senses”. We asked, “How does he become crazy at night ?” She said, “Sometimes before midnight he goes to the courtyard of the Library mourns and laments like a crazy person. He cries and imprecates till morning. In the morning he would puts a cap on the head and a cloak on the shoulder and sit like a normal intelligent person”. This was always his condition.

In short, at night he remained alone in the library and a slave girl slept at the door. He would keep two flames in the camp. One low and the other high. He lighted the low flame when sleeping while the high one when reading. He would light the lamp before Maghrib and put it off after sunrise in the morning. It is said that it is blessing to do this.

It was his habit that he would take bath on Wednesday. Even in Hadith it is said that it is a blessing to get the hair cut on Wednesday. It is said that he led the congregations in mosque for a very long time but never made a mistake except once. When his son named Syed Hashim died he forgot something in the afternoon prayers.

He would go through investigations in the disputes of the people before giving a verdict. He took a lot of time and then gave his decision. In many cases he would take a year or more to decide. He had a surprisingly intelligent way of deciding cases. His method of deciding cases was similar to the one mentioned in the books by scholars. People compared the verdicts given by Hazrat Ali (A.S.) to the decisions given by Janab Musavi. Of the many cases decided by Janab Musavi some are given below.

VERDICT No. 1

A lady came to Hujjatul Islam and said, “The owner of such and such village has usurped the property of my minor children. Janab Hujjatul Islam called that man and inquired about it. He refused and presented 14 orders of the 14 judges of Ispahan and gave replies to all the answers put by that lady. Janab Hujjatul Islam saw the orders of the judges and held those papers in front of him. Then he said to the lady that this man appears good talks legally”. The lady hearing this cried and started complaining.

Janab Hujjatul Islam decided other cases and in between them asked that man, “Have you purchased that property ?” He said, “No I am the owner of that village. Is it necessary for an owner to purchase his own land ?” Janab Hujjatul Islam said, “No it is not necessary. Again he buried himself in deciding other cases during which he asked that man, “Have you inherited that property ?” He said, “No is it necessary for an owner that he should inherit his possessions ?” Janab Hujjatul Islam said, “No I also have some property and that I have not inherited”. He again busied himself in deciding cases. Again he asked, “Did you get this land as a result of making peace with someone or did anyone ask in his will to give you this property”. He said, “No I am the owner. Are such conditions necessary in this case?” Janab said, “No” and again got busy in settling other disputes. In short he asked him every condition which is possible (according to

the Islamic principles) by means of which a man get property. To each of these he replied in the negative. Then Janab Hujjatul Islam said, “If you have not got this property by any of the Islamic principles, just tell me how can it be yours”.

He said, “I may have got it by hook or by crook. You have no right to ask me that. It comes from the heavens”. Janab said, “Why doesn’t such land come to me from heavens. This property is not yours. You have usurped the property of minor children and so return it to them. Then he tore that paper on which 14 judges had given 14 orders and asked the governor to give the land back to that lady.

VERDICT No. 2

A man made a certificate of a village of Ispahan. On that he put the seals of big scholars of the olden days. These seals he got from their descendants by force. The seals, were of very great and famous scholars such as Aaqa Jamal, Aaqa Hussein, Majlisi and so on. By some means he made the paper appear old. Then he complained against them who were the owners of that village. This case came to Janab Hujjatul Islam. On investigations the paper and the seal on it was found in order. The paper itself appeared very old. Janab Hujjatul Islam also saw the seals of the big scholars and so he was proved to be right. Then he said, “See the paper if the year of its manufacture is written or not”. When the people saw it in light they found out that the paper was twenty years old, while the seal and the writings on it were fifty years old. So Janab Hujjatul Islam concluded that he had forged this document by putting the old date. Therefore he tore that document and rejected his claim.

VERDICT No. 3

A man brought another man to Janab Hujjatul Islam and said, “This man Aaqa Hassan has taken my 400 Tumans (One Tuman is equivalent to Rs. 3)’ and so he owes me that amount. Janab said to

the debtor, “Do you owe 400 Tumans to this man ?” He said, “This man says that Aaqā Hassan owes him 400 Tummans but my name is not Aaqā Hassan and so I don’t owe him”. Then Janab Hujjatul Islam busied himself in deciding other cases. That man was sitting there. When there arose greater disturbance among them Janab Hujjatul Islam all of a sudden shouted, “O’ Aaqā Hassan”. Hearing this at once the debtor Aaqā Hassan replied, “Yes, what do you say, Ya Syed?” Janab said, “Go and give him four hundred Tummans that you owe”. The meaning of this is that although his name was Aaqā Hassan he still refused. But this Janab first put him in unmindfulness and then all of a sudden called him and so he replied. In short it can be said that Janab Hujjatul Islam had given many such decisions full of astonishment and surprise.

About his early life it is written that in Najaf-e-Ashraf he was studying the religious literature in the presence of Behrul Olum. He had a friend named Haji Mohammad Ibrahim Kalabasi. One day this Haji Kalabasi went to Janab Hujjatul Islam. He saw that Janab lay unconscious because of hunger. When he saw this he went to the bazaar and bought a meal for him.

In the beginning he remained pure and clean to a great extent. In his teacher’s house was a pool where he always went for a bath. When his teacher Behrul Olum learned about his starvation he said, “Whenever it is time for meal come to my house”. Janab Hujjatul Islam refused.

On further insistence he said, “It you want that I should stay here in Najaf and acquire knowledge from you then do not ask me for this.” After this, Behrul Olum never insisted for it.

When Janab Hujjatul Islam was studying in Karbala with Aaqā Syed Ali even then he was in miserable conditions. His teacher had told a man to give him one loaf of bread every morning and every evening. When he went to Ispahan he had nothing with him but a book and a cloth.

The author of this book writes that his father had great affection for Janab Hujjatul Islam. In those days his father was also living in poverty. Janab Hujjatul Islam once called him at his place. The cloth piece was laid and then he brought a few pieces of dry bread and so we ate them.

It is said that once Janab Hujjatul Islam went out to purchase eatables for his wife and children. He thought of going to the bazaar where he could find the cheapest materials so that his children may eat well. He went to a butcher and bought the liver of the sheep. On his way back home he saw a bitch who appeared to be very hungry. Her puppies tried to drink milk but there being no milk in the mother they were all complaining. Janab had mercy upon her and gave all the liver that he had bought to her and the puppies. They were eating it and Janab stood looking at them. When the bitch finished eating she looked up to the sky as if praying for Janab. Why not ? He was a descendant of those who themselves starved but fed the poor people. For them God has alighted the Sura-e-Halata. In short, the Janab says that, “After giving the liver to that bitch God the Merciful blessed me with immense wealth. After starvation and poverty God gave me so much wealth that the people may learn a lesson”. The King of Shafat gave him some goods for business purposes. When Janab did business through people he got very good profit so much so that in a very short time he collected lot of goods and wealth. He built some big houses. He had seven children and for each one he constructed a separate beautiful house. In the stable of Aaqa Zainul Aabedin, his eldest son, were seventy costly and very good horses. In his family were hundred members consisting of his children, their wives, slave-girls and servants. In Ispahan he had 400 godowns all filled with goods. In the villages around Ispahan also he had many properties. He was very generous. In the lines that follow we will read something about his generosity. He got a lot of money as Khums and Zakat. He at once gave this to the deserving people. It is said that Fateh Ali such

the King lived in a palace outside Ispahan. One day he was looking at the jungle through a binocular. He saw that an elephant was coming on which goods had been loaded. The King told his servant to bring that elephant to him. When the elephant came close he saw that it is being taken to the city. The King ordered his man to investigate who owned that elephant and what was loaded on it ? It was found that the elephant had been sent to Janab Hujjatul Islam by the faithful Indians and was loaded with wealth of the good deeds. This elephant was taken to Janab and was told that the King was not pleased at this. When he heard this he unloaded the elephant and sent it to the King. No scholar of the present or past had so much wealth as Janab Hujjatul Islam except Syed Murtaza who was also very rich. But it is said that Hujjatul Islam had more wealth. When Hujjatul Islam went for Hajj an estimation of his books was made. His books valued about Rs. 2 lac. He was so much interested in books that he purchased them even in the last days of his life.

He had become popular all over. His popularity was due to certain reasons. One of them was that there lived a Mujtahid scholar by the name Aaqa Syed Mohammad. Someone asked this Aaqa Syed Mohammad whether Hujjatul Islam was Mujtahid or not. He said, “Don’t ask me whether he is Mujtahid rather ask him if I am Mujtahid or not. Meaning that Janab Hujjatul Islam is undoubtedly a Mujtahid but my Ijtehad can be confirmed by his Ijtehad. It is said that once Fateh Ali Shah requested a scholar named Mirza Kummi to appoint a scholar, who was free of all doubts to lead the congregation in the Teheran Masjid so that they can also pray behind him. Mirza Kummi wrote in reply, “That Hujjatul Islam Aaqa Syed Mohammad Baqr who is at present in Ispahan is the most suitable and highly learned. I find no one better than him. The King wrote to the governor of Ispahan, “With facility possible send Syed Aaqa Mohammad Baqr to me”. The governor of Ispahan sent a message to Janab Hujjatul Islam that the King wants you and if you are really I will make arrangements for

the journey. Janab Hujjatul Islam refused. The governor was surprised and so himself went to request him. Even then he refused. The governor said, "It is our duty that we should obey our King". Hujjatul Islam said, "I will not go of my free will". The governor was disappointed and wrote to the King. The King was very pleased to hear this and was very much impressed. When the King came to Ispahan from Teheran the people took Janab Hujjatul Islam to the King. The King said, "You may ask anything from me". Janab said, "I don't want anything". The King insisted that he should ask for something. On further insistence Janab Hujjatul Islam said, "It is my wish that the playing of band in the band house should be stopped". The King kept quite at this. When Janab was gone the King told Aminud Daula. "He is a strange man instead of asking for anything else he simply asked me to stop the playing of band. How can I stop it when it is the sign of a King?"

About his character it is said that he was good natured and tender hearted. Once he went to Ispahan and there lived in a school of four gardens. There he imparted religious education to the people. The teacher of that school thought that due to his extra capability and knowledge Janab Hujjatul Islam may take his position. Only for this reason he ordered Janab Hujjatul Islam to leave the school at once. He left the school and went away to another place.

He excelled all, in preaching good and forbidding evil. He was not so popular in Ispahan in his early days. One day he was passing from a street where some mischief-mongers were busy playing band and other sports. He went near them and in anger ordered them to be beaten. Those mischief-mongers on seeing this caught him and closed him in a room. When the students learned this they told the Imam in the Jumma Congregation to get him released, which he did.

Janab Hujjatul Islam was very thin and short. He hardly ate anything during the day. He would offer the morning prayers in mosque. Till afternoon he would settle disputes between people. He

would then offer afternoon prayers with the same ablution of the morning prayers. Sometimes he offered the afternoon, evening and Maghrib prayers with the same ablution. He usually ate nothing but sometimes in the afternoon drank some juice or ate something.

One Mohammad Shah came to Ispahan. Janab Hujjatul Islam went to see him on a mule. Janab Syed Ali Naqi Arab always walked in front of him reading the Holy Quran loudly in beautiful voice. Mohammad Shah stood on the roof of his palace and saw the arrival of Hujjatul Islam with such pomp and honour. When they came close to the army Syed Ali Naqi was reciting the aayat and when he recited Qulillah Humma Malikal Mulke...

Toizzo Man Tashaho (3:25) Say (O' Prophet Muhammad!) "O' God! Master of the Kingdom, you give the Kingdom unto whomsoever you like and take away the Kingdom from whomsoever you like". You exalt whomsoever you like and abase whomsoever you like; in your hands is all good; verily you are over all things Mighty". (3:26)

Mohammad Shah said, "It is very true God gives the glory, see what dignity and grandeur God has blessed him with. When they came still closer Syed Ali Naqi was reciting the Aayat Ya ayyohan-namalu-Dakhulu Musalinakum.

"O' you ants! Enter you into your dwellings, so that Solomon and his hosts may not crush you (all) while they know it not". (27:18)

Hearing this Aayat the army gathered round Hujjatul Islam and started kissing his hands. Many people who could not kiss his hands kissed his mule and its legs. When he reached the room where the King was waiting for him Syed Ali Naqi was reciting the Aayat Inna Arsalna Elafir...

It is said that Syed Ali Naqi was a resident of Kazmain and recited the Quran with a voice of a Hijazi. He offered the morning prayers behind Hujjatul Islam and recited the Aazan. His voice could be heard till long distances. He always settled disputes according to

the Islamic laws. He had given death sentences to 70 people according to law of Islam and punished many others according to their crimes. The first man who was sentenced to death had abducted a man. This was proved and so he ordered to kill him. No one had the courage to do so. Therefore he himself got up and struck at the accused but it did not hit him, so another man got up and struck off the neck of the accused. Janab Hujjatul Islam offered prayers at his funeral and after the prayers he fell unconscious.

The Governor paid many visits to Janab. When he went there he waited at the door after wishing. At times it so happened that Janab's attention could not be drawn towards him, and after a long time gave him permission to be seated. Janab never stood up to pay the governor any respect.

Janab had a few servants and persons. In those days when he went to Makka-e-Molizzama, Sultan Mohammad Ali Misii was ruling. Janab Hujjatul Islam took Bagh-e-Fadaq from him and gave it to the scholars of Medina.

Once he lead a congregation in a mosque named Hujjatul Islam, in Ramzan. Then the people counted the worshippers which came to about twenty two thousand. He was very popular at every place. His commands and orders were obeyed by the faithfuls all over. He had his assistants at all the places. In the Shia Scholars both before and after him no one had that much wealth as he had. His generosity knew no bounds, even the generosity of Hatim and Mikyan were incomparable. Akhund Mulla Ali Akbar Khansari said, "One day I went to the library of Janab Hujjatul Islam. In front of him lay such a big heap of gold and silver that a man sitting across could not see Janab. This was all the share of the Imam (A.S.). He told his servant to bring pipe for me. I got busy smoking. Then Janab Hujjatul Islam called the poor and needy people and gave each a handful of wealth. I had not yet finished smoking pipe but he had finished distributing all the wealth. I was both surprised and pleased. I said, "You are an

expert in distributing the wealth of the Imam (A.S.)”. He said, “Yes the son can distribute the wealth of his father in a better way than this”.

The author of this book writes that one day he was going to the school of Mirza Hussein from his house. On his way he passed from the street on which Hujjatul Islam lived. The poor people and Syeds were going to his house in such large numbers that they had actually blocked the road. He asked, “What is this due to ?” Some one told him that the money from the benevolent works of the Imam has come to Janab Hujjatul Islam and so he has called the poor people and the Syeds.

In the days of Janab Hujjatul Islam there was a poet named Mulla Qurban ‘Bedil’. He wrote praise in honour of Ahle Bait (A.S.). Once he became a debtor and was very much worried so he came to Janab Hujjatul Islam and told him his story. Janab Hujjatul Islam gave him one hundred Tumans and wrote a message to a merchant to give him 100 Tumans from the money of the Imam (A.S.). When Bedil went to that merchant he refused to give him the money. So he wrote to Hujjatul Islam about the denial. Hujjatul Islam wrote a letter to another merchant and so he gave 100 Tumans to Bedil. At this the first merchant also agreed to give 100 Tumans. Bedil again wrote to Janab who wrote in reply, “Take those 100 Tumans also they are also given to You”. It is said that in Eid-e-Ghadir the merchants according to their capacity gave Hujjatul Islam the money for distribution among the poor. Once in Eid-e-Ghadir Janab mounted up the pulpit and there the people contributed the money of gold, silver and copper. Janab said, “ All the poor people should collect outside the mosque. Come one by one take the share and leave from this door. So they came one by one and all the money was distributed. It is estimated that he had distributed about 18 thousand Tumans.

He had opened two shops from his money. From one, bread was distributed and meat from the other to the poor people free of

charge. Everyday about two thousand people were benefited by it.

A man writes that once I became very poor and had to starve. I did not have any other alternative. One night I was passing from a street. I saw that from the opposite end came Janab Hujjatul Islam. When he reached near me he gave me a handful of Gold and passed on.

In the village named Rashat a severe cholera had spread. Those goods and wealth which were left without any inheritor came to Janab Hujjatul Islam. Fateh Ali Shah the King went to Janab and said, “The expenses of the King have increased. There are many children and so the situation is critical. So give me the wealth that you have collected in Rashat. He gave about Rs. 80,000 to Fateh Ali Shah so that he may help the people of Rashat.

He had fixed a particular amount per year for the poor and needy people of Medina. He helped the students in all possible ways and also gave loans to the merchants and wealthy people.

He started constructing a big beautiful mosque in Bedabad. The mosque was just half completed when about 2 lac 40 thousand rupees had been spent. Before its completion he died. At that time the money needed to complete it was estimated to be about 2 lac 80 thousand.

Once Aminud Daula claimed about Rs. 80,000 from Janab Hujjatul Islam. Janab said, “You gave this money to be distributed among the poor people. So I gave it to them”. Aminud Daula said, “No I had given it to you as a deposit”. Janab replied, “Although I don’t owe you anything, yet because you are not agreeing I give you Rs. 80,000 from my own wealth and will consider the money that I had distributed amongst the poor also from my own wealth”. One more trader of Taef had charged him similarly. So he ordered to give him the money back.

Janab Hujjatul Islam always directed people to obey the commands of the Almighty and forbade them from doing evil. Many people for this reason considered him to be their enemy and tried to put off the splendour of the Almighty. Some of the infidels who had

no fear of God tried to poison him but the cooks first gave that food to the cat which died. Since then the cooks kept his meals under lock and key so that they may not be poisoned.

One day the leader of that village sent four conflated wretched men to kill Janab Hujjatul Islam. Everyone of them was given four hundred rupees. So in the middle of the night they broke into his house. When they went in, they saw that Janab Hujjatul Islam is sitting near a candle and is supplicating and crying. These wretched men still did not have any mercy. One rascal took the pistol and thought of firing at Janab when all of a sudden he became fearful; shivered and the pistol fell from his hands. He signalled to his friend who picked up the pistol and attempted to shoot at Janab. He also became fearful, shivered and so could not fire. They, therefore, regretted and went away. All this happened although Janab did not even give any attention to them. In short, Janab used to speak the truth and always preached the Islamic principles and the commands of the Almighty, so the infidels and the faithful dogs of the lust disliked him. Hence they were after him but their plots did not succeed.

In his last days he fell ill. Haji Kalhasi had come to see him. He sat for sometime and in the afternoon went away. Janab Hujjatul Islam abluted and offered the eight Rakats of Sunnat. Then he stopped up to offer the obligatory prayers but would not stand for long and fell down. He at once took a tablet of the sand of Imam Husain's (A.S.) grave and his pure soul departed towards Paradise. Haji Kalhasi had not yet reached home. On his way he heard the news of his death and fell unconscious. When he regained consciousness he went back to Hujjatul Islam's house and mourned his death. Akhund Mulla Ali Akbar washed his dead body kissed his hands and then put him in the coffin. According to his will he was buried next to his mosque. The year of his death has not been given but it is said that he died 90 years ago.



BIOGRAPHY OF JANAB AKHUND MULLA MOHAMMAD BAQAR MAJLISI (A.M.)

Janab Majlisi was a greater scholar. His father was Mulla Mohammad Taqi bin Maqsood Ali Majlisi. His knowledge has been greatly praised. Due to Janab Majlisi the Shia Isna Ashari sect has spread far and wide. He translated the Arabic books in Persian. This gave a lot of benefit to the people. He had great obligations on Ismailis. The Shia belief has spread all over due to his books. He has written a book named Huqq-ul-Yaqin. This book is very popular and is read all over. When this book reached Syria and the villages around it, about 70,000 Sunnis became Shias. The Arabs and the Persians both obeyed Janab Majlisi. He was very generous. He was number one in abstinence. He was highly learned i.e. he knew many fields of education. The virtuous people have said, those who want to know about the merits of Janab Majlisi, they should read the part of Sama-e-Val-Alami from his book Behar-ul-Anwar. In short he was a veritable sea of knowledge. He has explained every problem in such a way that it appears as if he had spread the wealth of knowledge all over.

Janab Syed Naimtullah Jazaeri writes in Anwarun Nomaniyah that “Akhund Majlisi by wishes of the faithfuls got Laraib-a-Fi-Iemanihi on his coffin. That means that there is no doubt in his faith. Then he took the signature of the man who wrote it. At times he would put his seal on it. Prior to him the Jamat of the Suffis had spread to a great extent. Janab Majlisi gave convincing arguments which uprooted them”.

He had no parallel in enjoining good and forbidding evil, in the spreading of religion and knowledge and in writing books.

He used to lead the congregation of Jumma prayers in Ispahan. He was called Sheikh-ul-Islam. He ruled both the secular as well as the religious kingdom. He gave charity and obliged everybody. During

the occultation of the Imam (A.S.), anybody who is Mujtahid, just and completes all the requirements, is called an assistant to that Hazrat. The Safavi Sultans of those days strictly obeyed the Islamic laws. Every Mujtahid made the King his assistant and made him sit on the throne. The King also always considered himself to be the assistant of the Mujtahid. According to this convention Janab Majlisi made Sultan Hussein Safavi, the King and gave him the throne. But this Sultan did not rule properly, still his kingdom remained till Janab Majlisi was alive. When Janab Majlisi died the power started slipping from his hands. Many parts of his territory were conquered. The administration weakened day after day. The other kings entered his territory and conquered it. Finally the Afghans entered Ispahan and killed the Sultan.

Janab Majlisi was born in 1037 Hijri. On the margin of his book, Beharul Anwar, it is written that my date of birth can be derived from the name of the book. This is he says is quite strange. The figures of the words Jame-e-Hitab-e-Beharul-Anwar comes to a total of 1037. He was born in 1037. He died in the year 1111 Hijri. This date has been derived as Gham-e-Huzzan (Grief and Lamentation). The figures of Gham-e-Huzzan are 1111 and his death year is also 1111.

He had many wonder acts. Some of which are given below :

WONDER ACT No. 1

It is said that many scholars of the Jins used to come to the Majlis of Janab Majlisi to acquire knowledge.

WONDER ACT No. 2

When he was young he was wrapped in clothes and taken to the twelfth Imam (A.S.).

WONDER ACT No. 3

He has written so many books and compiled many others that it

is impossible for anybody else to have done so in that age. Because in addition to writing he had to give lectures, lead congregations, discuss problems, settle disputes, eat, drink and sleep. All these works also claim some time. Therefore it is proved that to compile and write so many books can only be a wonder act.

WONDER ACT No. 4

Late Aaqa Syed Mohammad bin Aaqa Syed Ali Tibtibai has written a book on the famous mistakes. In it he writes that this is also wrong and is simply a rumor that someone say Janab Majlisi in his dream and he asked him, “What is your condition ?” Janab Majlisi said, “None of my deeds bring me any good but for one. That is, one day I gave a Jew an apple and this became the cause of my salvation”. Aaqa Syed Mohammad says that, “This dream is false and unacceptable to the mind”. There was a wealthy man of Khurasan who was also pious. He went for the pilgrimage of Holy places. He had friendship with Mulla Mohammad Taqi Majlisi the father of Janab Majlisi. When he was returning to Khurasan from the pilgrimage he saw a dream. He went to a place where all the Prophets (A.S.), all the Imams (A.S.) and the Twelfth Imam (A.T.F.S.) were seated. The Twelfth Imam (A.T.F.S.) sat at the end. This Janab went there. He got a place after the Twelfth Imam (A.T.F.S.). All of a sudden he saw that the father of Janab Majlisi came there with rose water bottle in his hands. That rose water was drunk by the Prophet (S.A.W.) and the Twelve Imams (A.S.) and this Janab from Khurasan was also given the rose water which he drank. Then Janab Mulla Mohammad Taqi went out and brought a child wrapped in clothes to the Prophet (S.A.W.) and said, “Give benedictions to this child so that God makes him the one who spreads the religion all over”. The Prophet (S.A.W.) took the child and gave benedictions. Then he gave the child to Hazrat Ali (A.S.) and asked him to imprecate for the child. Hazrat Ali (A.S.) also imprecated and then gave the child to Hazrat Imam Hasan (A.S.)

who also blessed the child. Similarly the child was passed from one Imam to the other and finally reached the twelfth Imam (A.T.F.S.) who also gave benedictions to the child. Then the child was passed on to this scholar of Khurasan. He also supplicated for the child. The scholar of Khurasan then got up and from there went to Ispahan and there stayed at the house of Janab Mulla Mohammad Taqi. After the usual formalities Janab Mulla Taqi brought a bottle of rose water. This scholar drank from it. Then Mulla Taqi went in and brought a child wrapped in clothes gave him to this scholar and said, “This child was born just today so you pray for him that God may give him the strength and courage to spread and expand the religion. The scholar of Khurasan supplicated for the child and narrated the dream that he saw a few nights back during his journey.

WONDER ACT No. 5

The author of Qasas-ul-Olema writes that my late father has written about Janab Mulla Mohammad Baqr. He writes that I have read the books of Akhund Mulla Mohammad Baqr. In his book Mulla Mohammad Baqr writes, “This sinner used to supplicate and imprecate on one of the Friday nights. One night I was reciting the Doa’s when I saw a Doa’ which was short but carried great meaning. So I thought that tonight I should recite this Doa’ and hence recited it. The next Friday night I thought of reciting the same Doa’. All of a sudden a voice came from the roof which said, “You recited this Doa’ on last Friday night, the requital of that has not been completely written and you are again trying to recite it tonight.

It should be known that there is a great requital in reciting this Doa’ everyday and particularly on Friday night. The author writes that my father recited this Doa’ on every Friday night. In my journey to Khurasan, I have written the explanation of this Doa’. The compiler says many years before my friend from Karbala Maulana Molve Sheikh Haji Mohammad Ali Saheb had sent me this Doa’. My dear

friend and Hafiz-e-Quran Janab Hafiz Ali Saheb had learnt it by heart and on every Friday night after the Majlis he used to recite it and make others recite it.

WONDER ACT No. 6

In the days of Janab Majlisi two men had enmity with him and were always backbiting about him. In the last days of Janab Majlisi, he fell ill. One night both these men saw a dream. In it they saw that they are seated in Janab Majlisi's House when The Prophet (S.A.W.) and Hazrat Ali (A.S.) both came to Janab Majlisi. The Prophet (S.A.W.) caught the right hand of Janab Majlisi and Hazrat Ali (A.S.) the left. Then they asked Janab Majlisi to go with them and so they went. When they awoke one of them went to the other's house and narrated the dream to him. The other said, "I have also seen the same dream. They consulted each other and decided that they should go to Janab Majlisi's House and find out his welfare because they had concluded from this dream that Janab Majlisi would have been dead. So to inquire about this they went to Janab Majlisi's house. When they reached near the house they heard the voice of mourning. They inquired the reason for mourning and were told that Janab Majlisi had expired just then. Both of them the enemies of Janab Majlisi were surprised to hear this.

WONDER ACT No. 7

A man from Behrain had great love for Janab Majlisi. Once he thought of visiting Janab and so started from Behrain. When he reached near the village he asked the people about Janab Majlisi. He was told that Janab Majlisi had expired. He was very sad to hear this. Then he saw in a dream that he has gone to a place and there is a high pulpit on which The Prophet (S.A.W.) is seated. On the pulpit that is a little lower than the one of the Prophet (S.A.W.) is seated Hazrat Ali (A.S.). A row of Prophets (A.S.) is standing in front of the pulpit.

Many other rows follow the row of the Prophets. Syed Mohammad Baqr is also standing in one of these rows. Then I heard the voice of the Prophet (S.A.W.) who said, “Akhund Mulla Mohammad Baqr come to me”. Hearing this order a man from the back rows came forward and stopped just behind the row of the Prophets. The Prophet (S.A.W.) said, “Come still closer”. So Janab Majlisi crossed the row of the Prophets and went closer. The Prophet (S.A.W.) said, “Sit down”. Hearing this order Akhund Mulla Mohammad Baqr said, “I plead, Ya Rasool Allah, that three Prophets are standing and I may sit down. Please absolve me from this disgrace”. The Prophet (S.A.W.) then ordered all the Prophets to sit down so that Akhund Mulla Majlisi may also be seated. So all the Prophets sat down and then Janab Majlisi also sat near the Prophet (S.A.W.).

Syed Naimatullah Jazaeri (who has been a great Mujtahid) was a disciple of Janab Majlisi. This Janab had given him the right of Ijtehad. Janab Jazaeri writes in his book Anwar-e-Noamaniyah, “That Janab Majlisi has written the book Beharul Anwar. I had also helped him write some of the portions of that book”. This does not mean that Janab Majlisi took the help of his disciples to solve the difficult problems. Rather it was a habit of Janab Majlisi that he would ask one of his disciples to collect the Aayats on certain topic for instance rain, lightning and thunder so that disciple would collect all the Aayats and give the prepared paper to Janab Majlisi. Then Janab Majlisi would see those Aayats, search for other Aayats investigate over it and then write the explanation of them all. Similarly he would tell some other disciple. “Go and write down such and such portions of such and such books”. So that disciple would collect the Ahadith and portions from his books and give it to Janab Majlisi. Then Janab Majlisi would make the necessary alterations in them. In short, Syed Naimatullah has helped Janab Majlisi in this manner and that even his help was not taken to investigate and collect material from all the books but from few of them.

He had an awe inspiring personality. That should be so, because one who worships God and is afraid of Him, everyone else would then fear him and so he is a dignified person from all the rest. This is a case similar to what we hear of the Imams (A.S.). Janab Syed Saheb writes in Anwar-e-Noamaniah that we sat with Janab Majlisi our teacher round the clock and talked, discussed, and cracked jokes. But his personality was so inspiring that when we went to his house we would have too much fear of him as if we were going to the Sultan to be punished. No sooner did we enter his house than our hearts started beating faster than usual. This Syed further writes in the book Anwar-e-Noamanyah that if anybody came to Janab Majlisi and asked for books Janab Majlisi would say, “Do you have the table cloth ? If you don’t have one tell me I will give you one so that you may not keep your bread on the book but will keep it on the table cloth”. There are people who don’t have the table cloth and so eat their bread on the books, thereby spoiling the book. It is extremely necessary to take care of the books. Therefore, the book should not be placed in the sun nor should insects be killed on them. Akhund Mulla Ali Noori took a lot of care of the books and everything concerned with learning. So much so that when he cut the paper the extra pieces that fell he would throw them at a place where no one could walk over it. We should take care of such pieces so that they are not crushed under our feet. The author of Qasas-ul-Olema writes that “I have written a separate book under the topic; Rules and manners of knowledge”. Janab Mohammad Taqi, the father of Janab Majlisi had ordered his wife not to allow Janab Majlisi to suckle when she was in the menses state.

It should be known that in the early days the orders the commands of the Ahle Bait (A.S.) were not collected but existed separately. Whoever heard the problem from the Imam (A.S.) he would at once write down the question and answer exactly in the form they were put. For example, if someone asks the problems on ablution

they would write them down. If sometimes the problems of fasts occurred they would also note them down. Therefore the problems of Fiqah were not arranged. There was no separate book on the problems of prayer nor a separate book for the problems of fasts and so on; rather it was all collected knowledge which they acquired from one another. This continued till the tenth or eleventh Imam (A.S.). In the days of Hazrat Imam Ali Zainul Aabedin (A.S.) four to six thousand books were collected which contain the stories of the Imams (A.S.) and the Shias. But of these many of the originals were destroyed. Many others were pointed with unnecessary and false tales. Still others had become somewhat complicated because of the Taqqiyah that had to be maintained. It was due to these that difference of opinion arose between the Shias. There was a time when people were greatly against the Shias and to hide their identity the Imams (A.S.) had to say and deal problems in Taqqiyah. In short, upto the 10th or 11th Imam (A.S.) and before the occultation of the 12th Imam (A.T.F.S.) many contradictory papers were collected. Therefore the Shia scholars got together and, out of those four to six thousand books, four hundred original were selected and maintained. These four hundred books became reliable. They were called reliable because the Imams (A.S.) might have certainly looked at them, corrected any possible mistakes in them and may have ordered to act accordingly. For instance the books of Yunus bin Abdur Rehman or the one who collects his books is called reliable such as Zorara and Mohammad bin Muslim. Even these four hundred books were not in order. There were differences even on these books. Then Mohammad bin Yaqoob Kulaini whose title is Siqatul Islam, after twenty years of hard work, arranged the topics like Usul-e-Din and Furu-e-Din and named the book Kafi. He was present in the days when the twelfth Imam (A.T.F.S.) went into occultation for the first time. He tried his level best and selected the most relevant papers and arranged them in order. After him came Mohammad bin Ali Ibne Moosa Baharya Kummi. He collected and

wrote all the relevant matters that we have. He named his book Manala Yahzorohul Faqeeh. His title was Suduq. After him came Mohammad bin Hasan Toosi who was called Sheikh-ul- Taefa. He also wrote two books. Those were (1) Tehzib and (2) Istibsar. All these three pious and dignified scholars whose names were Mohammad wrote in all four books. They are called ‘Kutub-e- Arba’ (Four books) and are most popular and most reliable books. They shine like the sun in the Shia sect. The compilers of these books are called Three Mohammads. The period of these three scholars is called the ‘Former age’. After this in the ‘Latter Age’ came other ‘three Mohammads’. These three scholars on the basis of these four books and the other material that they could collect wrote three books. The first of the three was Mohammad bin Murtaza Kashani whose titles were Faiz and Mohsin. He wrote the book by the name Wafi. The second, Mohammad bin Hassan bin Hurre Aameli wrote a book in eighteen years and named it Vasael. The third, Mohammad Baqar bin Mohammad Taqi Majlisi (whose accounts are being written) wrote Beharul-Anwar. This book has 25 major sections. A parallel book has not yet been written by any other Shia or Sunni. He has written himself in the preface that “None except me, both in Shias and Sunnis, has even attempted to write a book like this”. This is cent percent true because he had written this book from ‘Kutub-e-Arba’ and all the available Shia papers and books. It is a popular belief that out of the thousands of Usuls Janab Majlisi had selected two hundred Usuls and even out of them he chose and wrote the most relevant and reliable matter. He has dealt with many matters in detail. He also wrote things from the books of the Sunnis. In every matter he had first quoted the Quranic Aayats and then explained. He tried his best in investigating and arguing the truest possible solutions. Besides this, Beharul Anwar which spreads over twenty five sections, he has written 59 more books. They are : (1) Aynul Hayat (2) Jala-ul-Oyun (3) Haqq-ul-Yaqin (4) Hilyat-ul-Muttaqin (5) Hayat-ul-Qolub (6) Tofatuz zaer and so on.

Below is given the summary of the details that he has written in twenty five sections of his book Beharul Anwar :

1. Knowledge, wisdom and Ignorance
2. Unitarianism
3. Justice and The Day of Judgement
4. Discussion and some fields of education
5. Accounts of the Prophets (A.S.)
6. Accounts of Prophet Mohammad (S.A.W.)
7. Accounts of Imamat and the Imams (A.S.)
8. Events that followed the death of Prophet Mohammad (S.A.W.) and accounts of the Wars of Hazrat Ali (A.S.)
9. The Accounts and virtues of Hazrat Ali (A.S.)
10. The Accounts, virtues and miracles of Hazrat Fatema (S.A.), Hazrat Imam Hasan (A.S.) and Hazrat Imam Husain (A.S.)
11. Accounts, miracles and virtues of the 4th, 5th, 6th & 7th Imams (A.S.)
12. Accounts, miracles and virtues of the 8th – 11th Imams (A.S.)
13. Accounts of the occultation of the 12th Imam (A.T.F.S.)
14. Accounts of the Throne, Almighty, Human beings, Jins, Angels, Heavens, Animals and birds. This section also includes the hunting of animals and accounts of medical science
15. Accounts of Faith, Infidelity and virtues
16. Accounts of Limitations, Grievous sins, rules and prohibitions
17. Sermons, Precepts and prologues
18. Ablution and Prayers
19. Accounts of Quran and supplications
20. Accounts of Zakat, Fasts and the deeds of twelve months
21. Accounts of Hajj
22. Accounts of Pilgrimage
23. Accounts of Nikah
24. Accounts of commands
25. Accounts of the certificates that one scholar issues to another and related matters

BIOGRAPHY OF JANAB SHAHEED-E-AWWAL JANAB SHEIKH SHAHEED

Shamsuddin Mohammad bin Maqqi bin Mohammad bin Hamedul Aamedi is popularly known as Shaheed-e-Awwal. Much is written about his grandeur and abstinence. He was perfect and intelligent in the Problems of Fiqah, in which he had no parallel, but Janab Sheikh Jafar Najafi his sons Sheikh Moosa and Sheikh Ali were also very intelligent in the matters of Fiqah. It is a well known fact that Sheikh Jafar use to say that nobody is so intelligent and well versed in the matters of Fiqah, Shaheed-e-Awwal and my sons, Moosa and Jaffar. He had also said that I can write all the matters of Fiqah right from ablution upto Diyat, without consulting any book. Similarly the matters from Ablution upto Diyat were to Shaheed-e-Awwal as is a ring in a finger. Janab Shaheed-e-Awwal had heard much praise of Janab-e-Hilli, so wished to go to him and acquire knowledge from him. He went to Hilla. He attended his one or two lectures and then thought of first going to Karbala and Najaf, perform the pilgrimage and then return to Hilla to acquire knowledge from Allama-e-Hilli. He first went to Karbala and then Najaf, performed the pilgrimage and started his return journey to Hilla. On his way he met the funeral of Allama-e-Hilli which was being taken to Najaf. So he again went to Najaf with the funeral. Allama-e-Hilli was buried near Hazrat Ali (A.S.). Then he came to Hilla and studied from the sons and disciples of Allama-e-Hilli for seven months. He then took their permission and returned home. There are many wonder acts of Shaheed-e-Awwal some of which are described below :

WONDER ACT No. 1

He had the certificates of many great Foqaha such as Qazi Mir Hussein Ibne Syed Haider Karaki who was the cousin brother of Mir Damad. He has written in the Treaty of Jumma Prayers that Janab

Shaheed-e-Awwal has the certificates of one thousand Faqih, the honour which is claimed by none else. This is considered to be his wonder act.

WONDER ACT No. 2

When the infidels were taking him to be martyred he wrote a chit in which he wrote, “O’ Almighty I have been surrounded by troubles. Free me from this state of affairs”. That chit came back at once and on it was written, “If you are My servant then have patience”. The author of this book says that I have not seen this wonder act in any book but it is very popular amongst the people.

WONDER ACT No. 3

There is an Arabic book named Lumha. He has written this book in just seven days and so it is also a wonder act of this Janab. It is impossible to write even a part of that book in seven days. Not only this but Janab Shaheed-e-Awwal had discussed in detail many problems in that book. Even if someone tries to copy it down he cannot do it in seven days.

WONDER ACT No. 4

The author of Amal-ul-Aamal writes that this book Lumha has been written in Jail and so it is really a wonder act. It is really surprising that a man who has been jailed and sentenced to death, will never be in his normal senses. Even in such conditions he wrote a book of great importance without any mistake.

WONDER ACT No. 5

The scholars write that when he wrote Share Lumha he had no other book with him but Mukhtosarun Nafe’ae. So to write a book of such standard as is Share Lumha without the help of any other book is also considered to be a wonder act.

WONDER ACT No. 6

He was in Taqqiyah and many Sunni scholars came to him. He feared that these Sunni scholars may not see the book that he was writing, because the privacy that he wanted would not be maintained. But by the blessing of the Almighty no one came until the book was complete.

When he was young and acquired knowledge he used to keep a copper plate near him which was constantly being heated. When he felt drowsy he would put the hot copper plate on the head and due to its pain he would not feel sleepy. As a result of this practice all his hairs fell off and never again grew.

He kept Taqqiya and posed to be a Sunni. Therefore he became very popular among them. He led the congregations, settled disputes and gave Fatwa according to the four sects of the Sunnis. When he became popular all over, some became jealous of him. They tried to harm him but all their plans failed. They then complained to the ruler of Syria that Janab Shaheed-e-Awwal is Shia and heretic. So the ruler of Syria martyred him. About his martyrdom it is said that it was such that tears fall off instantaneously either while writing or reading it. His two legs were tied to two camels and the two camels were made to run. Both his legs opened up apart and so he died. He is the first of the four martyrs of the Shia sect and so is called Shaheed-e-Awwal. He was martyred on the 9th Jamadi-ul-Awwal 786 Hijri. There are contradictory views about the way he was martyred. One of them has been described above. The second is as follows :

The author of Qasas-ul-Olema writes that I have heard this from a group of people (one of whom was my father). This has also been written by Qazi Noorullah Shustari in his book Majalis. In those days the Shia Imamas rule reached Janab Sheikh Shaheed-e-Awwal. The Sultan of Khurasan Ali Moyyad, who was a Shia sent a good and honoured man Mir Shamsuddin to Syria so that he may bring this Shaheed-e-Awwal to him. But Shaheed-e-Awwal showed his

disagreement to go to Khurasan and sent his Fatwa which he had written in the book Share Lumha.

The Qazi of Damascus, Ibne Jamoha was a very arrogant and wicked person. In his youth he had joined Shaheed-e-Awwal in his studies. When he saw that the four Sunni sects and the Shias all have great affection for Janab he became jealous of him. Therefore, after a lot of attempts he succeeded in becoming the Qazi of Damascus but he could not do anything to Janab because the people continued to have greater faith in him. He therefore made it popular that Sheikh is heretic and so made the ruler of Syria to announce the death sentence for Janab. On the day when the Sheikh was to be martyred, Ibne Jamoha was present there. When the executioner was about to kill Jamda. This Ibne Jamda recalled the old days when they use to study together and started crying. When this Janab saw the crocodile tears of Ibne Jamda he said, “Your mother has not given you a wrong name”.

To conclude Janab Sheikh was martyred in the fort of Damascus on 9th Jamadi-ul-Awwal in the year 786 Hijri. It was Thursday and the time early morning. He was hanged in the early morning but his dead body was brought down in the evening and buried.

In the book named Loalo it is written that he was martyred by a sword in 780. His dead body was hanged, stoned, and finally buried. It is said that before this he was jailed for a year or more and in jail he wrote the book Share Lumha in seven days.



BIOGRAPHY OF JANAB MOHAMMAD BIN YAQOOB KULAINI

His title is Siqatul Islam. He has written the book named Kafi about the Islamic principles and it contains 16199 Ahadith. It took him 20 years to complete the book. He has refreshed the Shia religion. He was virtuous and eminent. About his eminence just one incident is enough and that is given in Rauzatul Janaat. When his book was shown to Imam-e-Zaman (A.T.F.S.), he said, “This book is enough for my Shias”. He liked the book very much.

He died in the year 1329 A.H. that is 69 years after the death of Imam Askari (A.S.). Imam Askari (A.S.) was martyred in 1260 A.H.

Long after his death a ruler of Baghdad looked at his grave and inquired, “Whose grave is this ?” Someone told him that it was the grave of a Shia. Hearing this the ruler said, “Dig out the grave”. When it was dug out they saw that the dead body was safe and sound. It appeared as if it was just buried. Even the grave clothes were not spoiled. With him was buried a boy. His body was also safe and sound. When he saw this he at once ordered to close the grave and built a mausoleum there.

In another book it is written that many people used to go for the pilgrimage of Imam Moosa Kazim (A.S.). Therefore a ruler of Baghdad got furious at this and ordered to dig out the grave. He said, “I have heard Shias saying that the dead body of Imam does not decompose even in the grave. So I want that they should be proved wrong. His Wazir said, “They even claim that the dead bodies of their scholars also do not decompose. One of their scholars Kulaini is buried here why not first dig that grave out”. The King said, “Alright dig it out first”. When it was dug out they saw that the dead body was safe and sound and had not decomposed. He got him reburied and built a big mausoleum there. He also gave order to respect him.



BIOGRAPHY OF JANAB ALI BIN SHEIKH MOHAMMAD

Accounts of Janab Ali bin Sheikh Mohammad. He was a great scholar and illustrious figure. He had written and compiled more than seventy books such as Duraul Mansoor, Shara-e-Usul-e-Kafi. When his father went to Iraq he was just six years old. He had finished The Quran at the age of nine. In his own village he had suffered a lot. About one thousand books of Sheikh Ali were burned. He then came and lived in the village named Karale Nooh. Then went to Iraq with his brother. At that time he was 12 years old. His mother loved him very much. She also requested the teacher not to beat him, but oblige him. He studied from the disciples of his parents.

His father died in the year 1032 or 33 Hijri. Sheikh Ali was then 16. He then went to Mecca. He writes, “God has bestowed great blessing on me.” In the journey to Mecca, of the strange incidents that occurred, some are given below.

1. During the journey of Syria I was travelling on camel. I took the lead from the other groups of Hajis. The other camels were following. My friend had an Indian slave boy. He was sleeping on the camel. I had a knife which fell off. Incidentally that slave boy also fell off. He found that knife and recognised it. On the next stop he gave me that knife back.
2. We had stopped at a place. From there we left and forgot some goods there. The following caravans brought those goods and returned it to us.
3. We were still travelling when something else fell off. One of the slaves who was walking behind us picked it up and gave me back.
4. When we reached Mecca I was first to reach there. I was the first to go into the Haram. I thought I should perform Umrah and so went round the Haram. I also recognised the place where

the Tawaf was to be carried out. I had just thought of starting the Tawaf when a man (who usually helps people in doing Tawaf) came to me and said, "I will help you carry out the Tawaf". I said, "I have come from Syria and have nothing to give you not even the Dirhams. I have nothing but these clothes of Ahram. If you can help me free of charge then do help me otherwise leave me alone". Hearing this he started quarrelling with me and abused me. At that moment another man came and pulled the former back and said, "Leave him alone. He can carry out the Tawaf alone. He and his father has taught and helped hundreds like you to carry out the Tawaf". Therefore he left me and I did the Tawaf according to my own free will.

5. When we were returning from Mecca I got down at a place to offer prayers. I had kept my sword besides me and forgot to take it back. When we reached the next post I recalled the sword, so myself and my friend went to bring it. When we reached there we saw that the people were passing from near the sword but no one took it. We went there and picked it up.

Besides these there were other strange incidents which are given below.

6. Once I was giving a lecture from the Arabic book of Fiqah named Shara-e-Lumha. One disciple said, "Whom do we mean by Sadookan (or Two sadook)?" I said, "Mohammad bin Bahyuh and his brother both are called sadook". At night I saw a dream in which I saw my great grandfather Shaheed- e-Sani who said, "O dear son, by Sadookan it is meant Mohammad bin Bahyuh and his father".

7. I was always thinking of getting those books back which were left in my village. Once I agreed to give a man what he wanted if he got my books back. Then I waited eagerly for his return. One night I saw a dream. In it I saw a dish in which a man's chest was brought. I asked, "What is this?" He said, "Chest of

your great grandfather Shaheed-e-Sani”. That very day those men came back and brought my books. But some of them were spoiled.

8. Another time I saw my great grandfather in the dream. A group of people had caught him. I asked, “Why have you caught him ?” They replied, “To kill him”. I said, “You have killed him once. Is it not enough ? Why do you want to kill him the second time”. After some time I heard the bad news that someone has destroyed my remaining books in the village.
9. Once we were going to Basrah from Ispahan. On my way I came to know that a man is talking ill of me and wants to harm me. He once met me. I said, “People say all this about you. Is it true ?” He said, “Yes, it is and just see what I do to you in a short time.” I said, “Why did you think of misbehaving with me”. He said, “When you were in Ispahan you did not give me anything so I will take revenge”. I said, “I will pray to God that he save me from your wickedness”. Then he went to his place and fell ill. After a few days we reached Basrah where he died. God saved me from his evil designs.
10. Similarly I met two men in Mecca and Mina. God saved me from their wickedness also. If He had not done so many people would have been killed.
11. We were going to Ispahan from Baghdad, with me were my family ladies and three slave girls. We reached a place named Yaqoobiyah. The ruler had appointed a very wicked governor there. He sat at the shore of the stream and took two Ashrafi per slave girl and slave boy and two Abbasi per camel as tax. In addition he would also harass the people. He would look at the hands of each lady and say whether she is a slave girl or not. We erected the camp and stayed in it. We hid the two slave girls. When he came to take the tax we said that we just have one slave girl. Then he went to the next camp. There in that

camp were a man, his wife and a slave. The lady said, “If we show you that in the camp that you have just visited there are three slave girls will you exempt our slave from tax”. He agreed. The lady sent her husband with the governor, so that he may show the three slave girls. When I came to know about it I was very much worried, because I had told him of just one slave girl and when he sees three of them he will get furious and punish us. I told the camelman to hide the two slave girls with the two ladies so he did and went away. When he came he saw just one slave girl and so became angry at that man, hit him with the stick and kicked him back. He also snatched away the slave of that lady and scolded her for giving wrong information. That lady said, “This is not false. It is true; he has sent away two slave girls with the two ladies on the camel”. So the governor went after the camel and investigated. God helped us and he could not see the two slave girls. He had travelled three miles and so when he returned he became very angry at the lady. Finally she took the slave back after giving him 10 Kurush. On the Baghdad frontiers also a similar incident occurred but we were saved by the Grace of God.

12. When we reached Shonran, there too they came to check slave girls. When they came near our camp they said, “We have already checked this camp”, and so went away.

13. I saw the Quran for a good augury of a man. This Aayat came out ‘*Ya Ibrahim Aariz Un Haza*’. (11: 76)

When I asked him his name, he said, ‘Ibrahim’.

There have been other such incidents when I looked into the Quran for good augury. I always got the Aayats closely resembling the problem for whose solution I was worried.

About one of his children some strange accounts have been written. On reading which even an unmindful person will wake up and learn a good lesson. He writes in his book Durrarul Mansoor,

“Why should my heart not pain due to the separation of my children? Why should it not be aflame ?” That beloved son was so good that from his very young age till his last days I have never seen him busy playing. He was never insulting and never gave back answers to me. When he talked to me he felt so fearful of me that he shivered and so could not speak properly. Even if he wanted something he would not ask for it himself but would ask through someone else. When he was ten I habituated him for the night prayers. He always took from me the lesson in Shara-e-Alfiya. He wrote the Sharae by his own hand. He always remained busy in praying, reciting Quran and supplication. He had many children but would never complain even if I gave him less money. By giving him less money than he actually needed I wanted him to get used to obstinence. When he sat among the people, due to shyness, he never initiated the talks, but kept quite. At the age of eight he asked me, “Those children who die before they attain maturity, do they go to Paradise ?” I said, “Yes”. He said, “Pray that I may die young so that I may go to Paradise”. I told him that even after becoming mature people can go to Paradise provided they perform good deeds”. Because he was reserved I thought he cannot speak properly, but this was not so. When he studied he became extremely talkative. I had never heard him backbiting. In Ramzan when I went to him he would hear me coming he would pick up the prayer carpet and close the Quran. When I used to say “Why don’t you pray ? There arc the nights that you must pray in”. Due to modesty he would keep quite and say nothing. But his wife used to tell me that he was busy praying but became silent when he heard that you were coming”. God blessed him with a son but he died shortly after birth. I cried a lot for that son but he cried less. This was the sign of his happiness at God’s wishes. Then God blessed him with three daughters. Whenever a daughter was born he would be glad and say to his wife, “Our requital has increased”. If any of his daughters asked for anything he would at once go to the market and fetch it. I had

many horses. I rarely needed them, but still he would not use them. When the time for taking his expenses came he would not ask for it himself but send some children or slave girl. When I told him not to spend more he would keep quiet. Sometimes he would send this message, “You also have wife and children and must be knowing the expenses”.

When he was twenty two and death closed on him he asked my permission to go for the pilgrimage of Imam Raza (A.S.). I said, “I don’t have the strength to part from you and so at present have fortune. We will both go together sometime in the near future”. He said, “I have looked into the Quran for a good augury”.

On hearing this Aayat I did not give him permission to go. A few days later he fell ill. He remained sick for eight days and then died. His dead body was sent to Khurasan. His cousin saw him in the dream a few days after his death. He said, “He came to my house and knocked the door. I opened it and saw him on a beautiful horse. I asked him to come in. He said, “Now I don’t like this house that you live in. Because the house that I live in now is made up of pearls and diamonds. I have just come to ask you a favour. I had taken a book from Mulla Afzal which I could not return. Please return it”.

This son was born on Saturday 18th Zilhaj 1056 Hijri and died on 22nd Zilhaj 1078. Two years before him another son died at the age of eight.

Thank God, the accounts of 25 scholars have been completed.



The Peermohamed Ebrahim Trust presents this compendium on the biographies of great divines and religious scholars through whose untiring labours the message of Islam as interpreted and propagated by the Progeny of the Prophet (s.a.w.a.) has been handed down from generation to generation through the past thirteen centuries or so particularly after the occultation of the present Imam (a.t.f.s.).



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