

by Hijrat 1377 in the Iranian calendar

- Mujam Rijal Al-Hadith Al-Khoei / Al-Khoei, Abu Al-Qasim/ Published by Al-Koei Islamic Institute
- Mustanad Al-Shia / Al-Naraqī, Ahmad / Published in Qom by Ahl Al-Bayt institute 1415 in the Hijri calendar
- Rawdat Al-Jannat / Khwansari, Sayed Mohamad Baqir / Published in Qom by Ismaliyan Publishers 1391 in the Hijri calendar
- Rijal Al-Najashi / Al-Najashi, Ahmad ibn Ali/ Al-Sayed Musa Al-Zinjani / Published in Qom by Al-Nashr Al-Islami
- Rijal Al-Tusi / Al-Tusi, Muhamad Hussein / Jawad Qaumi Al-Isfahani / Published in Qom by Al-Nashr Al-Islami 1415 in the Hijri calendar

Sources

- Al-Kafi / Al-Kulayni, Ya'qub / Published by Dar Al-Hadith in Qom 1378 in the Iranian calendar
- Al-Khaza'in / Al-Naraqhi, Ahmad / Published in Tehran by Nashr Islami 1380 in the Hijri calendar
- Al-Zaree'a / Agha Bozorg Tehrani / Published in Qom by Ismaliyan Publishers 1408 in the Hijri calendar
- Amal Al-Amul / Al-Hur Al-Amili, Muhamad Hussein / Sayed Ahmed Al-Husseini / Indulus Library Bagdad, Iraq
- A'yan Al-Shia / Amin, Sayed Mohsen / Published in Beirut by Dar Al-Ta'ruf 1406 in the Hijri calendar
- Bihar Al-Anwar / Majlisi, Muhamad Baqir / Published in Qom Dar Ahya' Al-Thurat
- Hussein in the Christian ideology / *Bara, Anton* / Published by Imam Hussein Attaba in 2012
- Kamil Al-Ziyarat / Ibn Qulawayh Al-Qomi, Jaffar ibn Muhamad / Published by Al-Sadooq Library in Qom
- Lu'lu'at Al-Bahrain / Al-Bahraini, Sheik Yusuf / Muhamad Sadiq Bahr al-'Uloom / Published in Qom by the institute of Ahl Al-Bayt for Printing
- Mawsuat Tabaqat Al-Fuqaha' / Imam Sadiq Institute, Science assembly / Published by Imam Sadiq Institute
- Mi'raj Al-Sa'dah / Al-Naraqhi, Ahmad / Published in Qom

Al-Tusi

16. Review Al-Zaree'a, A'yan Al-Shia, Lu'lu'at Al-Bahrain, and Rawdat Al-Jannat under his name
17. Review Al-Zaree'a, A'yan Al-Shia, and Rawdat Al-Jannat under his name
18. Review Al-Zaree'a, A'yan Al-Shia, and Rawdat Al-Jannat under his name
19. Review Al-Zaree'a, A'yan Al-Shia, and Rawdat Al-Jannat under his name
20. Review Al-Zaree'a, A'yan Al-Shia under his name
21. Review the biography written in these books: Mustanad Al-Shia, Mi'raj Al-Sa'dah, Al-Khaza'in

(Endnotes)

1. Such as Nainawa, Al-Ghadiriyya, and Al-Nawaweess
2. They conclude that the Arabic word originates from “Kur Babel” which means a group of ancient Babylonian villages. Review “Hussein in the Christian ideology” by *Anton Bara p.213*
3. Rijal Al-Tusi, under the name Uthman ibn Isah
4. Kamil Al-Ziyarat p.284 (published by Al-Sadooq Library)
5. Kamil Al-Ziyarat p.284 (published by Al-Sadooq Library)
6. Al-Haeer is a specific zone in the land of Karbala which jurists differ in bordering. For example, Sayed Al-Sistani states it is 11.5 meters from every side of the grave.
7. Kamil Al-Ziyarat p.287 (published by Al-Sadooq Library)
8. Bihar Al-Anwar v.44
9. Al-Kafi Chapter: 1, Hadith: 35, Number: 1
10. Al-Kafi Chapter: 1, Hadith: 38, Number: 4
11. Which include: a book about prayers, a book about rules regarding water, and a book about judging. Review Rijal Al-Najashi under the name Uthman ibn Isah.
12. Review Rijal Al-Tusi and Rijal Al-Najashi under the name Abdullah ibn Jaffar.
13. Review Mujam Rijal Al-Hadith Al-Khoei under the name of Hamid ibn Ziyad.
14. Review Amal Al-Amul, A’yan Al-Shia, and Mawsuat Tabaqat Al-Fuqaha’ under their respected names
15. Not to be mistaken with Al-Rasayil Al-Haeriya authored by Sheikh

Conclusions

- The Hawza of Karbala was started by Hamid ibn Ziyad as he was the first recorded person spread narrations, as it was the way of teaching and studying in the early times.
- There were many great names before Karbala's golden era which helped the seminary stay alive.
- The golden era started because of political issues and the arrival of Al-Sheikh Yusuf Al-Bahrani and lasted for a century before it moved to Najaf
- The biggest mark the Hawza of Karbala left on Islamic sciences was the demolition of the Akhbaris.
- This Hawza witnessed the development of many sciences that were abandoned by the Akhbari movement and the creation of new topics in them especially Usul.
- The Hawza of Karbala during its golden era saw the development of many great jurist figures.

Margins:

to the Treaty of Turkmen hay whereby the control of some parts of Iran was ceded to Russia. Sayed Muhammad sadly pass away in Qazvin and his corpse was buried in Karbala. His works include: “Mafatih Al-Usul”, “Al-Manahil”, “Umdat Al-Maqal”²⁰.

Ahmad Al-Naraqı (1185-1245 h)

Ahmad Al-Naraqı has a distinct and special status among scholars. He was among the top scholars of his time in different Islamic sciences such as Fiqh, Usul, Hadith, Rijal, Dirayah, mathematics, astronomy, philosophy, theology, ethics, Arabic literature and poetry. He was also the teacher of household names and great scholars such as Al-Sheikh Murtada Al-Ansari. He also played a part in the war against Russia in which he helped influence defending Iranian land. Al-Naraqı has written many books in different fields some of them include: “Mustanad Al-Shia”, “Asas Al-Ahkam”, “Sayf Al-Umaa wa Burhan Al-Milla”²¹.

he gained his fame after writing “Riyad Al-Masa’il” in Fiqh and became famous as “Sahib Al-Riyad”. Some of his students include greats like: Sheikh Abu Ali Haeri, Sheikh Ahmad Ahsa’i, Sayed Muhammad Baqir Shafti and his son Sayed Muhammad Mujahid. Scholars of Rijal and biographies such as Abu Ali Haeri, Sahib Al-Rawdat, and Sheikh Abbas Al-Qomi praised him with expressions such as Thiqa (trustworthy), Jalil Al-Qadr (esteemed), Muhaqqiq (researcher), unique, skillful in Usul, and skillful in Fiqh. He also played a big role in defending Karbala against the attack of the Wahhabis by building a wall around the city. Some of his works other than “Riyad Al-Masa’il” include: “Sharh Mafatih Al-Shari’a”, “Risalat Al-Usul Al-Khams”, and “Al-Risalat Al-Bahiyya, in which he criticized the views of Akhbaris.¹⁹

Al-Sayed Muhammad Al-Mujahid (1180-1242 h)

The son of Sahib Al-Riyad and grandson of Al-Bihbahani, Sayed Muhammad studied under many great scholars such as his father and Al-’Allamah Bahr Al-’Uloom in Karbala, and then he migrated to Isfahan where he engaged in teaching and writing for thirteen years. After his father’s death in 1231, he returned to Karbala and became a Shi’ite Marja’. The period of his authority coincided with Russo-Persia Wars, and like other Shia scholars, he fought against the Russians. This was why he came to be known as “Sayed Muhammad Al-Mujahid” (Sayed Muhammad, the Fighter), although his movement was finally defeated and led

wa Al-Akhbar, Asalat Al-Barat, Asalat Al-Sihha fi Al-Mu'amilat wa 'Adamiha, Al-Istishab, Usul al-Islam wa Al-Eman, Al-Tuhfa al-Husayniyya, Al-Ta'liqat al-Bihbahaniyya, Al-Taqiyya.¹⁷

Al-Sayed Muhammad Mahdi Bahr Al-'Ulum (1115-1212 h)

He was a mystic and a Shiite religious authority in the twelfth-thirteenth centuries in the hijri calendar. He was fully skilled in Fiqh, Usul Al-Fiqh, hadith, theology, exegesis of the holy Qur'an and 'Ilm al-Rijal. It is repeatedly stated that he had visited the Imam al-Mahdi (as). Not only his contemporary scientists accepted this event but also later scholars confirmed it. He started his education in his birth place where his father and Al-Sheik Yusuf al-Bahrani were teaching him. He is also known for giving lessons in Mecca according to all the Fiqh schools (Shia and non-Shia). His works include: "Al-Fawa'id Al-Rijalliyya", about famous Shia narrators, scholars, and families, "Al-Masabih", "Al-Durrat Al-Najafiyya", in which the two parts of prayer and cleansing of Fiqh are written in poetic form, "Collection of poems", with more than 1000 verses mostly about Ahl al-Bayt (as), and "Tuhfat Al-Kiram fi Tarikh Makkah wa Al-Bayt Al-Haram", about the naming, extent, map, and about the building history of Ka'ba and Mecca.¹⁸

Al-Sayed Ali ibn Muhammad Ali Al-Tabataba'i (1161-1231 h)

He was one of the famous students of Al-Wahid Al-Bihbahani and his son in-law. He was more skillful in Usul than in Fiqh, but

Muhammad Baqir Al-Bihbahani (1118-1205 h)

He was born in Isfahan in 1118. Muhammad Akmal Al-Isfahani, his father, was a student of Al-'Allalma Al-Majlisi. His mother was the daughter of Aqa Noor al-Din, the son of Mullah Salih Mazandarani. According to several reports his lineage goes back to al-Shaykh al-Mufid. Al-Wahid al-Bihbahani was raised in Isfahan and learned intellectual sciences from his father. After the passing of his father and the invasion of Mahmud Afghan to Isfahan, in 1135, he migrated to Iraq. After he finished his education in Iraq, Muhammad Baqir al-Bihbahani travelled to Bihbahan. He lived there for almost thirty years, from. Because Bihbahan had a calm and peaceful situation comparing to the riotous situation in Isfahan, most of scholars and notable figures, including Muhammad Baqir al-Bihbahani, migrated to Bihbahan and settled there. The other reasons for migrating to Bihbahan were confronting with Akhbarism which was expanding by Al-Shaykh Abdullah al-Samahiji Al-Bahraini, a grand scholar and supporter of Akhbarism. He extended Akhbarism in Bihbahan and his student, Sayed Abdullah Al-Biladi, continued it after him. After persistent and relentless scientific confrontation with Akhbarism, Muhammad Baqir al-Bihbahani along with his relatives and local people migrated to Karbala, where he passed away in 1205. Al-Wahid al-Bihbahani has written 119 treaties and books including: Ibtal al-Qiyas, Ithbat Al-Tahsin wa Al-Taqqih Al-'Aqliyyayn, Al-Ijtihad

1140 h. In Iran, he stayed in Kerman for a short period and then moved to Shiraz; there, he was held in high esteem by Muhammad Taqi Khan the governor of Shiraz and therefore Al-Bahrani found good opportunity to easily engage in teaching and writing books; in Shiraz, he also participated in the lessons of Sheikh Abdullah Biladi al-Bahrani. Due to the chaos in Shiraz and cholera outbreak, he moved to Fasa in 1157 h and was respected by the governor of the city; there, he continued his research activities while working in farming to make a living. In 1165 h, the governor of Fasa was assassinated, the city was plundered and Al-Bahrani's books and properties were lost. He finally immigrated to Karbala in 1186. and there, he lived until his death. Some of his works include Al-Hada'iq al-nadirah; a collection about Demonstrative Fiqh, "Al-Durar al-Najafiyya min Al-Multaqatat Al-Yusufiyyah"; about bases and rules of jurisprudential inference according to hadiths, "Lu'lu'at Al-Bahrain"; which is one of the reliable sources of Rijal, "Al-Sawarim Al-Qasimah li-Zuhur Al-jami'in bayn wuld Fatimah", "Jalis al-Hadir wa Anis Al-Musafir" or "Kashkul"; this book contains various topics and he wrote it for his son, "Al-Khutab"; a collection of his sermons in Shiraz, "Al-Arba'un hadith fi Fada'il Amir al-Muminin (as)", "Gloss on Man La Yahduruh Al-faqih", and "Al-Nafahat Al-Malakutiyyah"; a treatise against Sufism.¹⁶

The Stars of the Golden Era

The Hawza of Karbala during its time as the capital of Shia Sciences gave us and had many scholars who served with honor and left their own respected mark on Shia Fiqh, such as:

Al-Sheik Yusuf al-Bahrani (1107-1186 h)

Al-Bahrani spent his childhood under his grandfather's supervision, Sheikh Ibrahim, who was a pearl merchant; Yusuf was taught the Quran and handwriting by a tutor in the house. Then, his father who happened to be an anti-Akhbari, assumed responsibility for educating Yusuf until his death. His lifetime was full of accidents because of which he had to move from one city to another, nevertheless, he never abandoned scholarly efforts and never separated himself from education and research. In his childhood, he was a witness to tribal clashes between Al-Hulah and Al-Awtab tribes. He immigrated to Ghatif in Saudi Arabia, after Bahrain was repeatedly invaded by the king of Oman. After the death of his father, he undertook the responsibility of the family. In Ghatif, he stayed for two years, studying under the famous anti-Akhbari faqih, Sheikh Mahwazi. After reconciliation between the governments of Iran and Oman and emancipation of Bahrain, he returned to his hometown; there, he studied under some scholars; finally, after his journey to hajj and staying in Ghatif, due to financial difficulties and domestic crisis in Bahrain he moved to Iran in

just state their verdict or show little evidence. These books include Al-Hada'iq, Mustanad Al-Shia, and Riyad Al-Masa'il.

- The start of writing and authoring in depth Usul books which showcased the rational evidence used to reach a point in its topic and stated the theories of different figures while showing if and how they were wrong or right. Such books were Al-Qawaneen, Muftah Al-Usul, and Al-Fusool.

- The creation of topics inside Usul which made it deeper and more precise such as:

- 1- the categorization of evidence into Amara and Usul Amali, the first being the evidence used to prove the ruling of an action and the second is the principle jurist returns to that shows not the ruling of that action but how to act when he does not have evidence for it.

- 2-The categorization of doubt into doubt of the existence of obligation and doubt of conditions in the obligation and each one has its own ruling. For example, doubt in if you were obliged to pray is doubt in existence of obligation, and doubt in the condition of reciting a Surah after reciting Al-Fatiha is doubt in conditions of the obligation.

- The gathering of Rijal books and creation of encyclopedias.

Usuli school of thought and gave reviews on Akhbari principles in three days. As a result, two third of students quit Akhbarism and accepted Usuli school of thought. Muhammad Baqir al-Bihbahani stayed in Karbala over thirty years and eventually succeeded in driving out Akhbari school of thought. In addition, he established Usuli school of thought which he believed in.

Like that the seminary of Karbala changed the system of thought in the Shia Fiqh which effected the lives of millions of followers of Ahl Al-Bayt (as) at that time and centuries after it, as Fiqh is a lifestyle Shia Muslims must follow in obedience to Allah (swt). This destruction of the Akhbari method is what makes the Karbala Hawza forever in the memory as it is a significant piece of our Fiqh history and development.

The Development of Sciences that Were Abandoned

One of the effects that the Akhbari movement brought was the abandonment of many sciences most obviously Usul and Rijal. After their defeat the Hawza of Karbala witnessed a revival of these abandoned fields. Not only a revival but a development and progress of knowledge and an opening for future generations of scholars to develop these fields. Some of these progresses were:

- The start of writing and authoring in depth Fiqh books which showcased how the author or jurist reached his verdict by showing detailed evidence. This is unlike older versions were they would

4- Both schools of thought are considered followers of Ahl Al-Bayt (as) and neither one of the re infidels or hypocrites like how some may imagine.

For decades ever since the revival of the Akhbari school of thought on the hands of Muhammad Amin Al-Istarabadi the method remained the trend between scholars. That was until the arrival of Al-Bihbahani as he started confronting Akhbaris since he settled in Bihbahan, where many notable scholars of Bahrain had migrated to. It became the center of Akhbaris. Al-Wahid al-Bihbahani started teaching, performing prayers, managing religious affairs and most importantly writing explanations and reviews on Akhbaris' opinion. In order to support ijtiḥad, al-Bihbahani penned "Al-Ijtiḥad wa Al-Akhbar" in which he criticized Akhbaris' principles. Al-Wahid al-Bihbahani attended the classes of al-Shaykh Yusuf al-Bahrani in Karbala, where most of Akhbari supporters were settling as it was the capital of Shia Fiqh schools. Al-Bahrani the grand figure in Fiqh was the last representative of Akhbarism during its trend. Al-Bihbahani requested al-Bahrani to take over his classes for some time and he asked al-Bahrani to encourage his students to attend his classes. Al-Bahrani -considering he was a person who chose a moderate way and criticized categorizing Shi'a scholars in Akhbari and Usuli and also criticized insulting notable Shi'a scholars- excepted the idea. Therefore, Al-Bihbahani took over the biggest class of the time. Al-Bihbahani explained

• The principle of exoneration regarding the conflict between hadiths: unlike Usulis, Akhbaris do not allow an appeal to the principle of exoneration regarding a conflict between hadiths, as Al-Istarabadi says in his “Al-Fawa'id Al-Madaniyya”, "I hold that the appeal to the principle of exoneration (Asalat Al-Bara'a) was permissible before the perfection of the religion, but after that, there is no room for such a principle, since there are sufficient numbers of hadiths at our disposal with regard to any affair and event that we need a verdict for, and for any disputes between any two people."

Before moving on there are vital points that should be noticed:

1- From reading this summary of the history of the Shia Fiqh system we understand that Akhbaris were not called that, but rather Hadithist. Looking for the first usage of the word “Akhbari”, it appears in Al-Shahristani’s “Al-Milal wa Al-Nihal” in the first half of sixth century in the hijri calendar.

2- These differences stated above sometimes leak between the same school of thought, most notably consensus (Ijma') and classification of hadiths between the Usuli school of thought.

3- There were radical Akhbaris such as Muhammad Amin Al-Istarabadi and Abdullah ibn Salih Al-Samahija even though the latter's father was an Usuli, and there were moderate Akhbaris such as Al-Sheikh Yusuf Al-Bahrani and Muhammad Taqi Al-Majlisi.

- Taking the apparent meanings of the Qur'an at face value: for Usulis, the apparent meanings of the Qur'an are reliable, trumping the apparent meanings of hadiths, but for Akhbaris, it is legitimate to rely on the apparent meanings of the Qur'an only when there is a confirming interpretation by the Prophet (pbuh & his household) or an Imam (as).

- For Akhbaris, unlike Usulis, all hadiths contained in Al-Kutub Al-Arba'a (the four major Shiite hadith collections) are sound and reliable.

- Akhbaris accept rational goodness and badness, but unlike Usulis, they do not take independent rational verdicts (that is, those not confirmed by shari'a) to be religiously reliable.

- For Akhbaris, it is illegitimate to act upon some analogies and syllogisms such as priority analogy (Qiyas al-Awlawiyya), the analogy in which the reason/cause is explicitly mentioned (Qiyas mansus Al-'Illa) and the clarification of the criterion (Tanqih Al-Manat), though Usulis consider them as legitimate.

- The principle of exoneration (Asalat Al-Bara'a): for Usulis, the principle of exoneration applies to cases of doubting the illegitimacy of an act (Al-Shubha Al-Hukmiyya Al-Tahrimiyya), as well as cases of doubting the obligation (Al-Shubha Al-Hukmiyya Al-Wujubiyya), but for Akhbaris, it only applies in the second type of cases.

The Hadithist school of thought, that was undermined in late 4th and early 5th centuries by Usuli scholars, sustained its meager life, until when in early 11th century when it was revived in a new form by Muhammad Amin Al-Istarabadi, as he introduced ijtiḥād of Usulis as a danger and bashed their methods.

The main disagreements and debates between the two school of thoughts were:

- Akhbaris restrict evidence for the laws of shari'a to the Qur'an and Sunna (that is, hadiths), and unlike Usuli scholars, they do not take consensus (Ijma') and reason ('Aqil) to be evidence for religious laws.

- Akhbaris forbid the acquisition of probable beliefs (ẓann), and unlike the proponents of ijtiḥād, they just take "certitude" or "certain knowledge" to be reliable.

- Classification of hadiths: for Akhbaris, hadiths are just classified into sound and weak, but for Usulis, there are four classes of hadiths: sound (sahih), reliable (muwaththaq), good (hasan) and weak (da'if).

- Following people other than the infallible: Usulis classify people into mujtahid and muqallid (or follower of mujtahid), but for Akhbaris, it is illegitimate to follow a non-infallible person (people other than the Prophet (pbuh & his household) and Imams (as)).

traced back to the early periods of Islam. Within the Shia schools of Fiqh in the first three centuries, there were tendencies to deduce the laws of shari'a, in contrast to those who followed the letter of hadiths without making any deductions. The fourth century in the hijri calendar was the golden era of the Hadithist school in Qom. Deductivist jurists, such as Ibn Abi 'Aqil al-Omani and Ibn Junayd al-Iskafi were among the minority. Prominent scholars of Fiqh in this period were Muhammad ibn Ya'qub al-Kulayni, Ali ibn Babawayh Al-Qomi, Ibn Qulawayh Al-Qomi, and Al-Sadooq, who significantly contributed to the production of the oldest collections of jurisprudential hadiths.

With the emergence of Al-Mufid, Al-Sharif Al-Murtada, and Al-Sheikh Al-Tusi, who wrote the first works concerning the principles (Usul) of Imamiyya Fiqh, a new movement began in the Shia Fiqh system directing the tendencies of Imamiyya jurists to deductive Fiqh (instead of hadithism) for centuries. The contrast between the two tendencies can be seen in the works of the above scholars. In his "Awa'il Al-Maqalat", Al-Sheikh Al-Mufid mentions scholars of deductive jurisprudence as "faqih", and Hadithist as "Ahl Al-Naql" (people of narration), "Ashab Al-Athar" and the like. In an essay by Al-Sharif Al-Murtada, "Ashab Al-Hadith" is opposed to scholars of Fiqh with a method of Usul who were supported by him.

The Decisive Battle Between the Akhbaris and Usulis

During the early times of the golden era which the Hawza of Karbala lived in, a great defeat happened which effected the Shia Fiqh system to this day. As one of the couple main events that happened in that duration was the demolition of the Akhbari school of thought on the hands of the Usulis and precisely Muhammad Baqir Al-Bihbahani also known as known as Al-Wahid Al-Bihbahani or Wahid Al-'Asr (The Exceptional of the time). Before going into details it is important to note that most scholars during Isfahan's and the start of Karbala's golden era were followers of the Akhbari school of thought.

So this brings up the question: who are the Akhbaris?

The answer to this is, they are a group of Shia jurists who take the only source of Fiqh (the deduction of Islamic laws) to be Akhbar (narrations and hadiths by the Prophet (pbuh & his household) and Imams (as)). The group made their mark in the eleventh century in the hijri calendar on the hands of Muhammad Amin Al-Istarabadi through his book "Al-Fawa'id Al-Madaniyya". They rejected the method of ijtiḥad and principles of jurisprudence for the deduction of Islamic laws. They were opposed to Usulis who necessitate the method of ijtiḥad and principles of jurisprudence for the deduction of Fiqh.

The distinction between Akhbari and Usuli schools can be

time many great names and Shia clergy legends were made such as Muhammad Taqi Al-Majlisi, Muhammad Baqir Al-Majlisi, and Muhammad Baqir Al-Sabzawari, and Islamic philosophy also flourished at this time. However, the end of Isfahan's golden era was short lasted because of the revolts against the Safavid dynasty and the chaos that came with it which caused the destruction of the schools and scholars properties.

The move that sparked the golden era for Karbala's Hawza was the arrival of Al-Sheik Yusuf Al-Bahrani who was a high ranked jurist and muhaddith (narrator), he belonged to the Akhbari school of thought and authored many works on Shia thought and belief, his famous work is "Al-Hada'iq Al-Nadirah". He describes in his book "Lu'lu'at al-Bahrain" after losing his properties and books he was seeking a place near Ahl Al-Bayt to live in and continue his job as a clergy and teacher and with the help of Allah (swt) he settled in Karbala. Since he was a renowned teacher and jurist many students followed him which and their students followed them which caused a chain of pilgrimages to Karbala in which the seminary blossomed under. With the existence of high ranked jurist and the shrine of Imam Al-Hussein (as) the Hawza community would strive from the thirteenth century up until the fourteenth century.

The Golden Era of Karbala's Seminary & Important Events that Took Place

The Start of the Golden Era

The meaning of “golden era” for Islamic Shia seminaries (Hawza) is the time where they became the capital of Shia schools and the destination for many scholars who would leave their homelands to move into for the sake of knowledge. This city in the golden era would become an environment of knowledge that would help the scholar develop faster and better. The evolution into a capital does not happen overnight, but takes significant events and many factors for it to happen. Some of these events and factors include political influence, the rise and availability of a high ranked scholar or jurist, struggles for followers of Ahl Al-Bayt (as) to live outside this land, and the existence of a holy site.

To understand how the Hawza of Karbala became the capital of Shia sciences it is vital to look at the seminary before it, which was Isfahan. Isfahan's golden era was started by the Safavid dynasty who with religious political leaders that respected clergy figures such as Shah Tahmasp and Shah Ismail created a suitable environment for scholars. This was a huge relief for the many students and jurists as they were under a lot of pressure from the Ottoman empire in seminaries outside the newly formed capital. During this

• Ibn Fahad Al-Hilli (757-848 h), one of the greatest scholars of the Imami sciences, he was renowned mostly for his works on ethics, supplications and spirituality. His most famous work in this field is 'Uddat Al-da'i wa najah Al-sa'i which deals with supplications and related issues. The author of over forty valuable books was and still is highly praised by the scholars after him.

• Al-Hussein ibn Musaid Al-Haeri (...-910 h), who moved to Karbala after living in Lebanon was well known for genealogy studies along with Fiqh and poetry.

in the Hijri calendar.

- Abu Jafar Muhammad ibn Ali Al-Tusi better known as Ibn Hamza (was alive 560 h), the author of many books such as Al-Wasila, Al-Rayie Fi Al-Sharayie, and Al-Thaqib Fi Al-Manaqib. He was known for his excellence and high knowledge. He sadly passed away around 510 in the hijri calendar.

- Ahmad ibn Ibrahim Al-Alawi Al-Musawi (sixth century h), who had an extraordinary personality and was a prolific teacher in the sixth century in the Hijri calendar who had many books in jurisprudence and language.

- Abu Abdullah Muhammad ibn Jafar al-Mashhadi Al-Haeri (sixth century h), the great, knowledgeable, truthful narrator, who wrote valuable books such as Al-Mazar Al-kabīr and Bughyat Al-Talib.

- Al-Sayed Fakhar ibn Maed Al-Musawi Al-Haeri (...-603 h), who was a noble man filled with knowledge who authored a great book defending Abu Talib (as).

- Al-Sheik Hassan ibn Ya'qub ibn Yusuf ibn Muhammad Al-Haeri (was alive 765 h), a student of Al-Allamah Al-Hilli he is famous for teaching Al-Wasila.

- Ali ibn Al-Khazin Al-Haeri (...-739 h), who was one of the greatest scholars of his time and the teacher of Ibn Fahad Al-Hilli.

3- Hamid ibn Ziyad Huara Dehkan also titled Abu Al-Qasim, who in the last years of the third century and early years of the fourth century lived in Nainawa, Karbala. Being a scholar and narrator of hadith and living in Karbala with many noting they took hadith and exchanged knowledge with him¹³ is a clear indication that he was the one that started the rise of the Islamic school in Karbala.

Stars of the Karbala Seminary Before the Golden Era¹⁴

At the times when the seminaries of Najaf, Hila, and Jabal Amel (Lebanon) were at their peaks and their respected golden eras there were still bright stars and oceans of knowledge that revived the seminary of Karbala before its golden era such as:

- Muhamad ibn Abbas ibn Isah Al-Gadiry (third-fourth century h), the trustworthy narrator and interpreter of the holy Quran. There is a strong theory that his father also lived in Karbala after moving from Kufa and was also busy with knowledge during his duration.

- Hisham ibn illyas Al-Haeri (...-490), the author of Al-Rasayil Al-Haeriya¹⁵ who passed away around 490 in the hijri calendar.

- Hamza ibn Abi Al-Aghar Al-Husseini Al-Haeri (...-510), who was in charge of the holy shrine and played a big role in the development of the scientific movement of Fiqh (laws) and Asool (principles of laws) in Karbala in during the fifth and sixth century

based in Medina and Kufa as they were the places for people who were hungry for knowledge to be. As for Karbala, there are many theories of how the Islamic seminary in it came into existence and who was the first person to plant the seed, but the main ones are three:

1- Uthman ibn Isah which we stated before was one of the first to live near the grave. This theory believes that because Uthman ibn Isah was a narrator of hadith and a knowledgeable man with many different books¹¹, he was always in touch with lessons and meetings with other scholars and narrators, therefore he started a movement which led up to the rise of the Islamic seminary. However, this - him remaining in touch in knowledge- is just an assumption and needs historical evidence to be proven which we don't have.

2- Abdullah ibn Jaffar Al-Himyari who was a Shi'a scholar and scholar of Hadith of the third and the fourth centuries in the hijri calendar, the author of the well-known book, Qurb Al-Isnad. He was alive during the imamate of Imam Al-Hadi (as) and Imam Al-Hassan Al-Askari (as), and during the Minor Occultation (al-Ghayba Al-Sughra). According to some it was this noble man who started the movement of knowledge in Karbala, however this idea is very far from reality as Abdullah ibn Jaffar never lived in Karbala as he was between Kufa and Qom¹².

The Rise of Karbala's Seminary (Hawza)

Islam gave great significance to knowledge and tremendously encouraged learning about Islamic ideology, theology, and laws. For example, Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim ibn Hashim from his father from Al- Hassan ibn abu Al- Hassan Al-Farisi from 'Abd Al-Rahman ibn Ziyad from his father from abu 'Abdallah (a.s.) who has said the following, **“The Messenger of Allah said, ‘Seeking knowledge is obligatory for every Muslim. Let it be known that Allah loves those who seek knowledge.’”**⁹ And Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn Tsa all from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq Al-Subay'i from one who narrated to him who has said the following, **“I heard Amir al-Muminin Ali (a.s.) say, ‘O people, you must know that religion becomes complete through seeking knowledge and acting accordingly. You must know that seeking knowledge is much more urgent for you than seeking wealth. In wealth every one's share is guaranteed. A just person has already divided the wealth among you. He and my sword guarantee you to receive your share. Knowledge, however, is stored with those who possess it. You are commanded to seek knowledge from its sources (those who possess it). You must seek knowledge.’”**¹⁰

Therefore, Muslims in the name of their Islamic duties moved towards studying and learning which created the idea of the Islamic seminaries and schools. The first Islamic seminaries where

the Euphrates river were the first land and first water source that Allah, the Almighty sanctified, then blessed them, and then told them ‘State what Allah the almighty exceled you with, as the lands and waters are boasting! the land responded, ‘I am the holy and blessed land of Allah and my soil and water cure and heal. I say this without pride but with all humbleness to the one who made me in this manner and without pride towards the lands lower than me but I state this as a way of thanking Allah.’ Allah (swt) gifted it more humbleness and Imam Al-Hussein (as) and his companions for its humility...”⁵

Imam Al-Hadi (as) in a long Hadith stated, “...I like people to pray for me in places that Allah (swt) likes to be prayed in and Al Haer⁶ is one of those places.”⁷

These are just a few examples of how Shias greatly view the land of Karbala in accordance to their Imams (as) which is in accordance to Allah the Almighty. There are many more sayings in the Shia traditions that point out to significance of this holy land and the connection of holy figures with it such has the sayings that tell us that every prophet who walked on this land would cry and then be informed that the reason they cried was this land will be the land in which the bloodshed of the Prophet Muhammad’s grandson will take place⁸.

rule it was hard for them to visit let alone live near the grave. This caused the Shias to retreat and remain in the closest villages to the grave -which are all today considered from the province of the city of Karbala- for the sake of visiting or being close to the grave of Imam Al-Hussein (as). After the fall of the Umayyad caliphate the Shias were allowed more freedom which led to housing near the grave and slowly the making of the city of Karbala.

History tells us one of the first to live there was the famous narrator and companion of Imam Al-Kazim (as) and Imam Al-Rida (as) Uthman ibn Isah who saw in his dream that he would die near the grave of Imam Al-Hussein (as); therefore, moved in the year 183 in the hijri calendar (799 ad) to live near the grave and pasted away there³.

Karbala outshines every ground and soil

There are many sayings that show the importance of Karbala and its soil, and the greatness it possesses which was given to it by Allah (swt).

Imam Al-Sadiq (as) stated, “Allah, the Almighty created Karbala twenty-four thousand years before he created [the land of] the Kaaba, and sanctified and blessed it. It was therefore holy and blessed before Allah (swt) created his creations, still is [holy and blessed], and will be the greatest lands in paradise.”⁴

Imam Al-Sadiq (as) also stated, “...The land of Karbala and

Karbala Before its Seminary's Golden Era & Its Great Scholars

Karbala Before & After Imam Hussein (as)

The city of Karbala was not like how we know it today, as it was a land that consisted of villages¹ and farming grounds, and it was not until recent times that it became a city. Based on the conclusions of analyzing the spelling and language of the word Karbala² historians are certain that this holy land was inhabited by human civilization since the Babylonian empire. What helps this claim is the fact that Karbala is near the Euphrates river and not that far away from the kingdom's capital which would make it a suitable place to live in. This land even holds one of the oldest churches in Iraq in a place called Al-Aqiser dated at least 120 years before Islam. This and the availability of Christian graveyards proves that villages in Karbala were Christian before Islam.

What really put Karbala on the map and was the core purpose of the making of the city of Karbala like how we know it today was the martyrdom of Imam Al-Hussein (as) in the battle of Karbala that took place on the tenth of Muharram in the year 61 of the Islamic calendar (October 10, 680 AD) with Yazid's army. The existence of the grave of Imam Al-Hussein (as) was like a magnet for the souls and hearts of his lovers and followers, but because of the situation of fear that they were in caused by the Umayyad

In this work, we take a look at one of, if not the holiest land Allah ever created, Karbala. We first take a look at a brief summary of Karbala and how it became a city. After that, we look at who was the first person that gave lessons in Karbala and who were the great scholars before its golden era. Finally, we look at how the golden era started, what mark did it make in the Shia Fiqh system, and the great figures this holy Hawza gave us.

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Introduction

Throughout Islamic history many noble men and women struggled on a path. This path was so significant so vital young and old men would pilgrimage far away to places where they can achieve their goal. This path is knowledge and these destinations are the schools and class where they fought a war against ignorance and its darkness.

Verily, place plays a role in gaining knowledge and how it affects our Muslim society. From the early days of Islam there were specific places where Muslims traveled to with all the struggles they had from the hardship of traveling to adjusting into a new home and fighting home sickness. These places include Medina where Muslims would go to the source of knowledge the Prophet (pbuh & his household) and Kufa where it was the capital of sciences and the place to be at to gain knowledge. As history slowly moved on, schools and classes increased and spread out on different cities and villages. From time to time, the capital of sciences or the place most scholars travelled to for their profession changed from one city to another and each city had its mark on Islamic sciences. Therefore, we should not take the importance of studying the history of Islamic sciences, its development, and its environment lightly.

الملخص:

لدراسة تاريخ الحوزات العلميّة و المدارس العلميّة الشّعبيّة و شخصياتها فوائد جمّة لا تخفى على خبير، فبركات هذه الدّراسة نصل الى الأساليب الفقهيّة التي سار على ضوئها الفقهاء، و معرفة العوامل التي ساهمت في تقدّم العلم و تطوّره، و الوقوف على الأسباب المعيقة لتطوّر الركب الفقهي. و عند رؤيتي لقلّة الأبحاث العلميّة في اللّغة الإنكليزيّة و حرمان الباحث الأجنبي - من المسلمين و غيرهم - ممّن يهّمه الأمر بادرت في كتابة ملخص عن تاريخ الحوزات و الفقه الشّعبي، و ما بين أيدي القارئ الكريم الفصل الذي بحثت فيه عن حوزة كربلاء المقدّسة و المدة التي أصبحت فيها عاصمة علميّة و مقصد بغاة العلم، و قد أضفت إليه بعض الشئ ليكون وافيّاً لمستوى هذه المجلة المباركة.

أهداف هذا البحث هي معرفة: ١- كيف دخلت حوزة كربلاء المقدّسة في عصرها الذهبي، ٢- أثرها في الإستدلال الفقهي، ٣- نبذة عن المعركة العلميّة بين الأخباريّة و الأصوليّة، ٤- الأعلام الذين نشؤوا في هذه المدة.

البحث متقوم من مقدمة في تاريخ كربلاء باختصار و أهمية العلم، و ستة فصول في اول من زرع نواة الدّرس و التّدرّيس في كربلاء، بحث عن العلماء قبل العصر الذهبي، بحث عن كيف دخلت الحوزة العصر الذهبي، نبذة عن المعركة الأصوليّة و الأخباريّة، و التّطور الذي حصل خصوصاً في العلوم التي جمّدت في زمن الأخباريّة، ذكر بعض العلماء الذين نشؤوا في الحوزة في تلك المدة، و أنهيت البحث بخاتمة اذكر فيها النتائج المحصلة.

الكلمات المفتاحية: حوزة كربلاء، العصر الذهبي

Abstract

Studying the history of Islamic seminaries, Shia schools, its personalities, and methods give us many benefits. Understanding the methods of the past jurists, understanding what helped develop Islamic sciences, and understanding the reasons of its falling back so we can fix it are all reached by studying our stated history. When observing how little the Shia library is in the English language (compared to the Arabic language) especially in this topic, the researcher has made a summary of the history of the Shia seminaries and Fiqh. This paper is a chapter from a book about 'The Golden Era of Karbala Hawza' with some additions to suit this journal. The present paper investigates the knowledge of how Karbala seminary entered its golden era; how this school affected the Fiqh system, looking at the battle between the Akhbaris and Usulis; and focused at some of the great figures at that time. The present paper is made up of an introduction; a brief summary of Karbala; the importance of knowledge; the first person who starts an Islamic scientific movement; the great scholars who kept Karbala Hawza alive before the golden era; how the golden era started; the influence of the Hawza; and a view at some of the great scholars who studied and were raised in that period. Finally, some conclusions are drawn from the research.

Key words: Karbala Hawza, The Golden Era

The Golden Era of Karbala Hawza

Sheikh Habeeb Zatar
Scientific Hawza / Holy Qum



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