

**Republic of Iraq Shiite Endowment**



**KARBALA HERITAGE**

**A Refereed Quarterly Journal  
Specialized in Karbala Heritage**

**Licensed by Ministry of Higher Education and  
Scientific Research of Iraq and Reliable For  
Scientific Promotion**

**Issued by:**

**AL-ABBAS HOLY SHRINE**

**Division of Islamic and Human Knowledge Affairs  
Karbala Heritage Center**

**Seventh Year, Seventh Volume, First Issue (23&24)**

**March- 2020 A.D. / Rajab 1441A.H**

## KARBALA HERITAGE

### General Supervision

Sayyed Ahmad Al-Safi

Patron-in-General of Al-Abbass Holy Shrine

### Scientific Supervisor

Sheikh Ammar Al-Hilali

Chairman of the Islamic Knowledge and Humanitarian Affairs

Department in Al-Abbass Holy Shrine

### Editor-in-Chief

Dr. Ehsan Ali Saeed Al-Ghuraifi

(Director of Karbala Heritage Center)

### Editor Manager

Asst. Prof. Dr. Fallah Rasool Al- Husseini

### Advisory Board

**Sheikh** Muslim Sheikh Muhammed Jawad Al-Redha'i

(Scientific Hawza – Holy Najaf)

**Sheikh** Muhammed Hussein Al wa'dh Al Najefi

(Scientific Hawza – Holy Qum)

**Prof.Dr.** Ali Khudhaer Haji

(University of Kufa, College of Education)

**Prof.Dr.** Mushtaq Abbas Maan

(Baghdad university, College of Education /Ibn- Rushd)

**Prof.** Dr. Ayad Abdul- Hussein Al- Khafaji

(University of Karbala, College of Education for Human Sciences)

**Prof.** Dr. Ali Kassar Al-Ghazali

(University of Kufa, College of Education for Human Sciences for Girls)

**Prof. Dr.** Maithem Mortadha Nasrou-Allah

(University of Karbala, College of Education for Human Sciences)

**Prof.** Dr. Adel Mohammad Ziyada

(University of Cairo, College of Archaeology)

**Prof.** Dr. Hussein Hatami

(University of Istanbul, College of Law)

**Prof.** Dr. Taki Abdul Redha Alabdawany

(Gulf College / Oman)

**Prof.** Dr. Ismaeel Ibraheem Mohammad Al-Wazeer

(University of Sanaa, College of Sharia and Law)

**Editor Secretary**

Yasser Sameer Hashim Mahdi Al-Banaa

**Editorial Board**

**Prof. Dr.** Zain Al-Abedeem Mousa Jafar

(University of Karbala, College of Education for Human Sciences)

**Prof. Dr.** Ali Tahir Turki

(University of Karbala, College of Education for Human Sciences)

**Asst. Prof. Dr.** Durgham Kareem kadhum Almosawi

Karbala University – College of Islamic Sciences

**Asst. Prof. Dr.** Mohammad Hussein Abboud

Karbala University – College of Islamic Sciences

**Asst. Prof. Dr.** Hamid Jasim Al-Ghurabi

Karbala University – College of Islamic Sciences

**Asst. Prof. Dr.** Haider Abdul Kareem Al-Banaa

(University of Quran and Hadith / Qom)

**Asst. Prof. Dr.** Mohammad Ali Akber (College of Religious Studies /

University of Adiyana and Madinah / Iran / Holy Qom)

**Asst. Prof. Dr.** Tawfeeq Majeed Ahmed

(University of Karbala, College of Education for Human Sciences)

**Lecturer Dr.** Falah Abed Ali Serkal

Karbala University – College of Education for Human Sciences

**Arabic Language Expert**

**Asst. Prof. Dr.** Falah Rasul Al-Husseini

(University of Karbala, College of Education for Human Sciences)

**English Language Expert**

**Asst. Prof. Dr.** Raed Dakhil Al- Khuzaa'i

(University of Kufa, College of Arts)

**Administration of Finance**

Salam Mohammad Muzhir

**Electronic Website**

Yasser Al-Sayyed Sameer Al-Husseini

## Contents

Researchers Name	Research Title	P
Asst. Prof. Dr. Imad Jabbar Khadim Dawud College of Education for Human Sciences, University of Wasit.	Lexical Patterning in Al-Kaf'ami's "Safwat as-Sifat fi Sharh Dua' As-Simat" (905 A.H.): Reading in Textual Grammar.	27
Sheikh Muhammed Hussein Ali Bahsoun Al-Amili Scientific Hawza / Lebanon	Al-Sheikh Muhammed bin Al-Hasan Al-Amili and his Views in Hadith Reporting: The Case of Reporting via the Exalted Personage	113
Sheikh Abdul-Haleem A'wadh Al-Hilli Scientific Hawza / Holy Mashhad	"Inqilab Al-Nisba" (Inversion of Ascription) Theory between Al-Muhaqiq Al-Naraqī and Al-Sheikh Al-Ansari	155
Muhammad Jasim Muhsin Al-Mousawi Al-Abbas Holy Shrine, Karbala Center Heritage	Muhammad Hussein Al-Mar'ashi Al-Shihristani and his Scientific Efforts	195
Asst. Lect. Hussein Haleeb Al-Shaibani Directorate of Education, Karbala	The Influence of Women in the Scientific Movement in Karbala during 3rd. and 4th. Hijri Centuries	241

Asst. Lect. Mustapha Najih Al-Saraf  
 “Kashif Al-Ghita” Institution, Najaf

Reproduced Karbala’i Manuscripts in the Catalogue of “Kashif Al-Ghita” Institution, Sixth Issue 293

Sheikh Mohammad Lutuf Zadah Al-Tabrizi,  
 Scientific Hawza / Holy Najaf

Cataloging the “Ijazas” (testimonials) of Al-Allama Mirza Mohammad bin Abdul-Wahab Al-Hamadani, known as Imam Al-Haramain, 1305 A.H. 353

Prof. Dr. Ali Khadim Al-Maslawi  
 Department of Arabic Language, College of Education for Human Sciences, University of Karbala

Jawad Badqat Al-Asadi’s ‘Aniyya-Rhyming Poem in Elegizing Imam Al-Hussein: A Study of its Structuring 435

Asst. Prof. Dr. Shakir Ahmed Tu’ma Al-Amiri  
 Lect. Mohammad Ali Al-Amiri  
 Department of Arabic Language and Literature, College of Persian Literature and Foreign Languages, University of Semnan

Inner Rhythm in Haj Jawad Badqat’s Poetry: His Ra’iyya Rhyming-Poem in Elegizing Imam Al-Hussein as a Case 473

Prof. Dr. Kareema Noumas Al-Madani  
 Dept. of Arabic Language, College of Education for Human Sciences, University of Karbala

The Stylistic Poetics of Karbala’i Poets: The Case of Husseini Poetry 505

Shahlaa Ja'fari Department of Arabic Language and Literature, College of Arts and Human Sciences, Shiraz University	Stylistic Features of Senior Muhsin Abu Al-Hab's Poem Elegizing Imam Al-Hussein and the by-Will-Martyrs	539
--	---	-----

### Manuscript Heritage

Rectified and Verified by: Sheikh Mohammad Ja'far Al-Islami Hawza of Holy Mashhad	"Majalis Al-Wa'dh" (Gatherings of Moralized Admonitions) for Mohammad Taqi bin Hussein Ali Al-Harawi Al-Asfahani Al-Ha'iri (1217-1299 A.H.)	571
--	---	-----

Sheikh Isma'il Al-Gildari Al-Bahrani, Scientific Hawza / Kingdom of Bahrain	Illuminating "Ijazas" (testimonials) of Sheikh Yousef Aal-'Usfur Al-Bahrani and Rectifying and Verifying some of his "Ijazas" Texts	641
--	---	-----

Asst. Prof. Dr. Morteza Maddahi Al-Hikmah Institute, Al-Mustafa International University	The History of Education in Shi'i (Hawza) -Karbala Hawza as a model	25
---	---	----

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

تاريخ التعليم في الحوزات الشيعية/  
حوزة كربلاء أنموذجاً

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



## Abstract

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

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

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



## المخلص:

انّ مراجعة سريعة للتعاليم الإسلامية لتبرز اهتماما كبيرا لهذا الدين باكتساب العلم والمعرفة. و لتحقيق هذا الهدف كانت هناك جهود متفاوتة في الشدة و الضعف، بدأت بالمساجد و البيوت و الكتاتيب و انتهت بتأسيس الحوزات و المدارس العلمية. فالاهتمام بالتعليم في الثقافة الشيعية وبخاصة في عهد الغيبة، أدى إلى تأسيس حوزات علمية مختلفة منها مدرسة قم، و ري و بغداد و النجف و اصفهان و كربلاء وغيرها.

يتناول هذا البحث أولاً و باختصار بعض المدارس الشيعية الأكثر أهمية والتي ظهرت عبر التاريخ ثم يؤكد على مدرسة كربلاء و دورها في التراث الشيعي. ثم يعرض خصائص هذه المدرسة، والعلماء الكبار فيها و آثارهم المهمة في العلوم الإسلامية. و يشير الى المناهج و الاتجاهات لعلماء هذه المدرسة ثم يدرس الأحداث التي وقعت في تلك المدة و منها النزاعات بين الاخباريين و الاصوليين، و كذلك دورها في مدة الاحتلال الانجليزي.

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

## Introduction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Mosques

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

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

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

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

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

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

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

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

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

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

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



## Houses

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

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

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

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

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

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

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

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

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

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

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

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

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

## Maktabeh or Maktabkhaneh

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

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

## Al-Azhar University

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

## Hawzah Ilmiyah, Shi'a Seminary schools

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

## School of Kufa

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

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

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



## The School of Qum and Ray

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

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

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

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

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

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

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

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

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

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

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

## The School of Baghdad

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## School of Najaf

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

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

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

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

dents various religious sciences such as jurisprudence and theology.

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

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

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

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

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

## School of Hillah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



## School of Isfahan

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

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

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

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

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

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

## School of Karbala

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

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

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

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

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

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

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

### **I. Start and Establishment**

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

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

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

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

## II. Development and Growth

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

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

or indirectly were his disciples.

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

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

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

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

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

stance as Akhbaries.<sup>(32)</sup>

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

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

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

### III. After Al-Bahbahani and Al-Bahrani

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

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

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

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

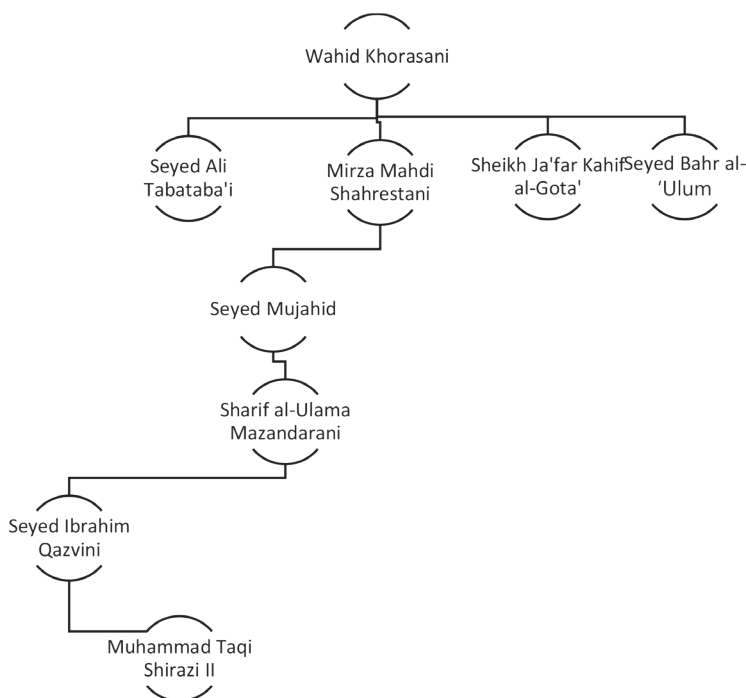
The most important role of this city in socio-political life of Shi'a Islamic world can be seen in the fatwa of Muhammad Taqi Al-Shirazi, which led to a movement known as "Tobacco Protest". Al-Shirazi for a while moved to Karbala and resided in this city.

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



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

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



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

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

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

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

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

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

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

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

Riyadh), who miraculously was saved of this attack. after the Wahhabis' attack. He attempted to restore order in the city.<sup>(36)</sup>

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

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

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

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

Karbala gradually became the center of the Shiite struggle against

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

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

## Conclusion

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

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

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

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

## Endnotes

1. Futuh al-Buldan Bilazari, p. 453.
٢. اطلبوا العلم ولو بالصين. وسائل الشيعة، ج ٢٧، ص: ٢٧.
٣. اطلبوا العلم من المهد إلى اللحد. نهج الفصاحه، ص ٢١٨.
٤. اطلبوا العلم ولو بالصين. وسائل الشيعة، ج ٢٧، ص: ٢٧.
٥. الحكمة ضالة المؤمن يأخذها ممن سمعها، نهج الفصاحه، ص ٦١٨.
6. Al-Kafi, vol. 1, p. 34.
7. Bihar al-Anwar, vol. 1, p. 184.
٨. خَرَجَ رَسُولُ اللَّهِ ﷺ فَإِذَا فِي الْمَسْجِدِ مَجْلِسَانِ مَجْلِسٌ يَتَفَقَّهُونَ وَ مَجْلِسٌ يَدْعُونَ اللَّهَ وَ يَسْأَلُونَهُ فَقَالَ كِلَا الْمَجْلِسَيْنِ إِلَى خَيْرٍ أَمَّا هَؤُلَاءِ فَيَدْعُونَ اللَّهَ وَ أَمَّا هَؤُلَاءِ فَيَتَعَلَّمُونَ وَ يَفْقَهُونَ الْجَاهِلَ هَؤُلَاءِ أَفْضَلُ بِالتَّعْلِيمِ أُرْسِلْتُ ثُمَّ قَعَدَ مَعَهُمْ. بحار الأنوار (ط - بيروت)، ج ١، ص: ٢٠٦.
٩. علم النافع.
10. Wasa'il al-Shi'a, vol. 27, p. 51.
- شَهِدْتُ أَبَا عَبْدِ اللَّهِ ﷺ فِي مَسْجِدِ الْحَنِيفِ وَ هُوَ فِي حَلْقَةٍ فِيهَا نَحْوُ مِنْ مِائَتَيْ رَجُلٍ
11. Al-amali(Saduq), p. 78.
12. Al-amali(Saduq), p. 228.
13. Al-amali(Saduq), p. 504.
14. Al-Amali(Saduq), p. 590.
١٥. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءُ وَ لَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَ لَا مُسْتَأْنِسِينَ لِحَدِيثٍ
16. The Qur'an,(Ahzab) 33:53.
17. Al-Kafi, vol. 6, 449. & vol. 6, p. 487
18. Amali(Mufid), p. 1.
19. 'Oyun al-'anba'(ibn abi Asib'eh), vol. 1, p. 441.
20. Tarikhe Amuzesh dar Islam, p. 87.



21. Tarikhe Amuzesh dar Islam, p. 77.
22. Nashre Hadithe Kufiyan Dar Qom, p. 34.
23. Usul al-Arba'ma'ah is a series of 400 works which has been written by the companions of the infallibles in various fields such as, belief(itiqad), jurisprudence, exegesis, ethics and other.
24. Karkh Bagdad; Paygahe Tashayu' der Sadehaye Chaharom ve Panjom, p. 7.
25. Daneshnameye Bozorge Islami, vol. 13, p. 5333.
26. Al-Muntazam, vol. 16, p. 8.
27. In the coming pages the school of Isfahan.
28. Barrasi Tarikhiye Howzeye Ilmiyey Hillah, p. 59.
29. Rowzat al-Jannat, vol. 6, p. 127.
30. Tarikh al-Howzat al-'Ilmiyah, vol. 4, pp. 235-240.
31. Meir Litvak, Continuity and Change in the Ulama Population of Najaf and Karbala, 1791-1904: A Socio-Demographic Study, p. 33.
32. Tarikh al-Howzat al-'Ilmiyah, vol. 4, pp. 235-240.
33. Meir Litvak, Continuity and Change in the Ulama Population of Najaf and Karbala, 1791-1904: A Socio-Demographic Study, p. 50.
34. Al-Durar al-Sunniyeh fi al-Ajvebeh al-Najdiyyah, vol. 9, p. 284.  
إنا أخذنا كربلاء، وذبحنا أهلها، وأخذنا أموالها، فالحمد لله رب العالمين، ولا نتعذر من ذلك،  
ونقول: (وَاللَّكَاظِرِينَ أَمْثَلُهَا) (سورة محمد، آية عبدالرحمن بن قاسم عاصمي نجدى، الدرر السننية فى  
الأجوبة النجدية، ج ٩، ص ٢٨٤ . ١٩٩٥ ميلادى).
35. Fetneye Wahhabiyat, p. 48.
36. Reyhanah al-Adab, vol. 3, p. 372.
37. Ulamaye Mujahid, Mohammad Hasan Rajabi, pp. 492.

## Bibliography

1. 'Asimi Najdi, Abdurrahman bin Qasim(1996), Al-durar al-Najdiyah fi al-ajvibat al-Najdiyah.
2. Adnan, Farhan(1436 AH), Tarikh al-Howzat al-'Ilmiyah, Beirut, Dar al-Salam.
3. Ahmadi, Mohammad Qasim(1388 AH), Karkh Bagdad; Paygahe Tashayu' der Sadehaye Chaharom ve Panjom Tarikhe Islam Dar Ayeneye Pazhuhesh, vol. 22.
4. Bojnurdi, Kazim & others(1380 AH), Tehran, Daneshnameye Bozorge Islami.
5. Ibn Abi Usaibia, Ahmad bin Qasim(2001), 'Oyun al-'anba' fi Tabaqat al-Atiba', Cairo, Al-hey'a al-misriyah al-'Ammah Lilkitab.
6. Ibn Juzi, Abd al-Rahman bin Ali, al-Muntazam(1992), Beirut, Dar al-Kutub Al-'Ilmiyah.
7. Kamali, Abdulqadir,(1388 A.H) Seyr Tarikhiye Peydayeshe Howzehaye Ilmiyey, Sokhane Tarikh, vol. 7, pp. 58-74.
8. Khanjani, Qasim, and others(1395 AH), Nashre Hadithe Kufiyan Dar Qom, Tarikhe Islam Dar Ayeneye Pazhuhesh, vol. 40.
9. Khansari, Muhammad Baqir(1390 AH), Rowzat al-Jannat, Maktebet Islam'iliyan, Tehran.
10. Kulayni, Muhammad bin Ya'qub(1407 AH), al-Kāfi, Tehran, Dār al-Kutub al-Islamitah.

11. Litvak, Meir, Continuity and Change in the Ulama Population of Najaf and Karbala, 1791-1904: A Socio-Demographic Study, *Iranian Studies*, Vol. 23, No. 1/4(1990), pp. 31-60.
12. Majlisi, Muhammad Bāqir(1403 AH), *Bihār al-Anwār*, Beirut, Dār Ihya' al-Turath al-'Arabi.
13. Modarres Tabrizi, Mohammad Ali(1369 AH), *Reyhanah al-Adab*, Tehran, Entesharat Khayyam.
14. Mufid, Mohammad bin Mohammad(1414 AH.), *al-Amali*, Beirut, Dar al-Mufid.
15. Rajabi, Mohammad Hasan(1382 AH), *Ulamaye Mujahid*, Tehran, Markaz Asnad Enqelab Islami,.
16. Rizwani, Ali Asgar(1385 AH.), *Fetneye Wahhabiyat*, Qom, Jamkaran Press,.
17. Saduq, Muhammad bin Ali(1371 AH), *al-Amali*, Tehran, Ketabchi.
18. Shalabi, Ahmad(1387), *Tarikhe Amuzesh dar Islam*, translated to Persian by Mohammad Husain Saket, Tehran, Nashr Negahe Mu'asir.