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## Conclusion

Based on the previous discussion, we can conclude the following important findings:

1. In the 10th century AH, Karbala served as a modest intellectual and literary center, where poets emerged with eloquence and innovation, laying the foundation for literary development based on the available knowledge at that time.
2. The research mentioned four prominent poets of the 10th century AH: Sheikh al-Kafa'ami, Sayyid Hussein bin Masaad al-Ha'iri, Sayyid Muhammad al-Karaki, and Faduli al-Baghdadi. It provided a brief overview of their lives and some of their poetic works.
3. The notable aspect of these poets is the diversity of their compositions, including religious, linguistic, and literary works. They were not confined to poetry alone but were also encyclopedic, adding knowledge to their poetry alongside poetic language.
4. Some of these poets utilized various poetic forms, but the predominant theme was praising and elegizing the Household of the Prophet (peace be upon them).

encompassing power of the Creator and the profound impact of His creation on human perception and spirituality.

ومنه أيضاً:

سما قدر السماحة والجمال    ببدر لاح من فلك الكمال  
على افق العلى بدر تمام    أتم بيان قدرة ذي الجلال  
تكمل حسنه بأتم وجهه    بحمرة خده وسواد خال

These lines describe the celestial beauty and perfection symbolized by the radiant moon. The theme emphasizes the completeness and excellence of the Divine's power and the harmonious combination of external beauty with inner attributes<sup>(1)</sup>.

(1) Tarikh al-Adab al-Arabi fi al-Iraq: 2/252.



## Literary Work and Poetry

Fuduli's literary works included twelve books in Turkish, six in Persian, and two in Arabic, encompassing both poetry and prose. Among his works, he dedicated a divan titled "The Garden of the Blissful" to the event of Karbala and elegies for Imam Hussein (peace be upon him).

The majority of Fuduli's poetry consists of supplication, prayer, and imploration, as exemplified by the following verses<sup>(1)</sup>:

باسمك اللهم يا فتاح أبواب المنى يا غني الذات، يا من فيه برهان الغنى  
يا مفيض الجود، يا فياض آثار الوجود يا قديم الملك، يا من لم يغيره الفنا

These lines are a humble supplication to Allah, acknowledging His sufficiency, seeking His generosity, and recognizing His eternal sovereignty. The theme revolves around seeking blessings and divine intervention from the Almighty<sup>(2)</sup>.

ومن ذلك أيضًا قوله:

سروري وذوقني من جمالك صادر على كل صنع صانع الحسن قادر  
لفرط فتور العقل خالك خالق لفطرة فطر اللحظ طرفك فاطر

These lines express the speaker's joy and pleasure derived from the beauty of the Divine. The theme highlights the all-

(1) Al-Iraq Bayn Ihtilalayn: 4/99, Al-Dhari'ah ila Tasa'nif Al-Shi'a: 9/838, A'yan Al-Shi'a: 46/218, Ma'arif al-Rijal fi Tabaqat al-Ulama' wal-Adibaa': 3/317, Fadooli al-Baghdadi, Dr. Hussein Ali Mahfouz: 15.

(2) Al-Nathrah al-Falsafiyyah wal-Ilmiyyah 'inda Fadooli.

Turkish poetry. They cherished him for his mastery of Persian literature, as he skillfully crafted verse and prose that delighted the senses and enlightened minds <sup>(1)</sup>.

Fuduli mastered three languages: Arabic, Turkish, and Persian. He delved into the written knowledge in these languages and excelled in their composition. In the preface of his divan in Persian, he mentioned, "At times, I borrowed poetry from Arabic, enchanting all eloquent Arabs, and my poetic verses received attention from the Arab scholars. It was easy for me because the language of scientific research for me was Arabic. At other times, I borrowed poetry from Turkish, delighting the Turkish elite with the beauty of Turkish poetry, and I didn't struggle with that because the poems I composed in Turkish harmonized with my natural disposition and resonated with my taste. And yet, I occasionally ventured into the realm of Persian poetry, gathering pearls along its path and reaping the fruits of the heart."<sup>(2)</sup>

Due to his scholarly position, the poet was bestowed with numerous titles, including "Prince of Ancient Turkish Poetry." Turkish researcher Muhammad Fuad Köprülü gave him the title in his book titled "Fuduli: My Life and Influence."<sup>(3)</sup>

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(1) The History of Iraq between Two Occupations: 3/98-99.

(2) Aḡyan Al-Shiḡa: 2\184.

(3) Maḡarif al-Rijal in the Biographies of Scholars and Writers: 3/317.

## Status and Literary Value

The poet Fuduli al-Baghdadi's esteemed position and mastery of expression in Turkish, Persian, and Arabic poetry have been acknowledged by various sources mentioned. Contemporary poets and scholars have expressed their support for his respected status and prestigious literary stature <sup>(1)</sup>. Dr. Hussein Ali Mahfouz described him as a seasoned poet who mastered Persian, Turkish, and Arabic poetry. His hometown, Al-Hillah, was a center of knowledge, a fountain of literature, and a gathering place for the virtuous and learned. It was a hub of culture, religious scholarship, and Islamic heritage. Fuduli encountered successive periods of learning and immersed himself in a wide range of literary works . Azerbaijani scholar Azada Rostam Jafari stated, "If we evaluate Fuduli's cleverness on a scale of progression, he was not only a poetry master but also a philosopher who delved into religious and philosophical matters." <sup>(2)</sup>. Another researcher described Fuduli as a great poet who dominated the realm of poetry and became a leading figure in the tenth century. He was revered and praised by the Turks, who unanimously acknowledged him as a renewer and creator of

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(1) Min A>lam Karbala Fadooli Sha>iran, Nashrat fi Septembar 5, 2018, al-Duktur Salman Hadi Al Ta>mah.

(2) Ma>arif al-Rijal fi Tabaqat al-Ulama> wal-Adibaa>: 3/317. Yanzur: Fi al-Adabal-Islami-Fadooli al-Baghdadi Amiral-Shi>ral-Turkial-Qadim:219.

diwan, where he refers to his birthplace in Iraq. Salman Hadi Al Ta'ma mentioned that Fuduli spent his youth in Hilla and studied Arabic under his teacher, who was a prominent scholar of Arabic and served as the Mufti of Hilla. Fuduli married his teacher's daughter, and they had a son named Fadl Allah, also known as Fadli, who passed away in 1014 AH (1605 CE) (2). As for the exact date of Fuduli's birth, it is speculated that it was possibly in the last decade of the ninth Hijri century (3).

Fuduli passed away during the month of a plague outbreak in Karbala in the year 963 AH. He was buried near the shrine of Imam Hussein (peace be upon him)(4) in a cemetery known as "al-Dadah Cemetery" near the Qibla Gate of the Husseini shrine . It is said that he retired in the later years of his life and sequestered himself for worship at the tomb of Imam Hussein (peace be upon him). He would light candles in the noble shrine, distancing himself from the distractions and troubles of the world. He advocated for justice for the oppressed and preferred seclusion, asceticism, devotion, and dedicating himself to worship while distancing himself from the temptations and allure of the world. In his view, Karbala was the best of cities, which he called the "Elixir of Mamluks," until his appointed time came (1).

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(1) Fi al-Adab al-Islami - Fadooli al-Baghdadi Amir al-Shi'r al-Turki al-Qadim: 182.

#### Fourth: Fuduli al-Baghdadi (d. 963 AH)

Muhammad ibn Sulaiman al-Baghdadi, known as Fuduli, was born and associated with Baghdad. The Turks referred to him as "The Chief of Poets" and esteemed him as Adil Sinan Pasha. He also held a significant position among the Persians. He was known for his Arabic poetry and had proficiency in the three languages <sup>(1)</sup>. He was one of the most famous Turkish poets, originating from the ancient Bayat tribe residing in Iraq. Dr. Hussein Mahfouz suggests that Fuduli belonged to the Bayat clan, which is a branch of the Ghuzz Turks known as the Turkmen, with a genealogical link to the Kurds, as indicated by Karamski Bakr Kardar in Azerbaijan <sup>(2)</sup>.

Fuduli resided in the city of Hilla during a phase of his life and acquired knowledge there. He also lived in Baghdad, where he became known as "al-Baghdadi." In the later years of his life, he took refuge at the tomb of Imam Hussein (peace be upon him) in Karbala until his death. Therefore, it is widely believed by most researchers that he spent his childhood and youth in Iraqi cities <sup>(3)</sup>. This is supported by the text translated by Dr. Hussein Majid al-Masri, which Fuduli wrote in the introduction to his Persian

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(1) Al-Dhari'ah ila Tasa'nif Al-Shi'a: 12/96.

(2) Fadooli Al-Baghdadi, Dr. Hussein Ali Mahfouz: 7.

(3) The History of Iraq between Two Occupations: 3/98-99.

وسعيد بصعيد الطفّ ثاو رأسه يُعلم على رمحٍ ثقيف  
 لبني الزهراء أرباب المساعي والمعالي والعوالي والسيوف  
 ومن رثائه وذكره لكربلاء قوله (1):  
 (كربلاء) منك فؤادي ملؤه من عظيم الوجدِ كربٌ وبلاء  
 كم شمسٍ غربتُ فيكٍ وكم من بدورٍ أفلتُ بعد الضياء؟  
 وله شعر في المناجاة ومنه قوله (2):  
 عبداً لعزّ جلاكٍ مجدك يخضع بيد التذلل باب جودك يقرع  
 لولا زفير سعير لوعة وجدّه ممّاعراه لأغرقتّه المدمع  
 ضاقت به الدنيا فلا تهمله يا من جوده من كلّ شيءٍ أوسع  
 إن تطرد العافي فمن ذا يرتجي أو تمنح الراجي فمن ذا يمنع

The provided poem consists of verses praising and expressing love for the figures of Ahl al-Bayt, specifically Imam Ali ibn Abi Talib (peace be upon him) and the Imam of the Age, the Hidden Imam (may Allah hasten his reappearance). The poem emphasizes the importance of their faith, devotion, and their elevated status in the eyes of the poet. It also mentions the significance of Karbala and the sacrifices made by the family of Fatimah (peace be upon her) in that tragic event. The overall theme revolves around love, devotion, and admiration for these revered figures and their virtues.

(1) Tasliyat al-Fuḥad wa Zeenat al-Majalis: 2/ 231 .

(2) ibid: 2/ 545 - 547 .

## Poetry

As previously seen in the description of Sayyid al-Karki as a literary figure and orator, he included a lot of his poetry in his book (Tasleeyat al-Majalis wa Zeenat al-Majalis.) The overall theme of the book revolves around the love for Ahl al-Bayt (peace be upon them) and their lamentation. Here are some excerpts from the praise section <sup>(1)</sup>:

قوم هم العروة الوثقى فمن علقت بها يدها رأها أحصن الجنن  
لا يقبل الله من أعمالنا عملا إلا بحبهم في السرّ والعلن  
ما ذا أقول لقوم كان والدهم للمصطفى خير منصوب ومؤتمن  
وله في ذكر فضائل أمير المؤمنين علي بن أبي طالب <sup>(2)</sup>:

أول من آمن بالله ومن صلى وصام تابعاً خير الرسل  
وخير من واسى النبي في الوغا وخير من في الله نفسه بذل  
يا من تلمني في هواه لا تلم حبه وجدته خير العمل  
وله في الإمام الغائب المنتظر صاحب العصر والزمان <sup>(3)</sup>:

يا ابن من أسرى به الله إلى حضرته وبه أظهر دين الحق من بعثته  
يا سمّي الفاتح الخاتم يا نور الهدى يا منار الحائر التائه في حيرته  
وله في الرثاء قصائد كثيرة منها قوله <sup>(4)</sup>:

كربلا كم فيك من شيب خضيب بدم النحر وكم هام نقيف

(1) Muḥjam Murakhi Al-Shiḥa (Al-Imamiyyah, Al-Zaydiyyah, Al-Ismailiyyah): 2/225.

(2) Ibid

(3) Tasliyat al-Fuḥad wa Zeenat al-Majalis: 2/75.

(4) ibid: 2/ 207 - 208 .

It is said about him: “He is a jurist of the Imami school, one of the prominent students of the eminent scholar Ali ibn Abd al-Ala al-Karki, and the explainer of his treatise ‘al-Ja’fariyyah’ in the jurisprudence of prayer, which he named ‘al-Matalib al-Muzaffariyyah fi Sharh al-Ja’fariyyah’” . He is a scholar and poet among the luminaries of the school of Ahl al-Bayt, and he was counted among the scholars of the Safavid dynasty, specifically during the reign of Shah Tahmasp, the son of Shah Ismail, which spanned between the years 930 and 984 AH. He is also known as an author in history (32).

Regarding the birth and death of Sayyid Ibn Abi Talib, it is difficult to determine them with precision except by relying on certain indications that can provide us with a general idea of the period in which Sayyid al-Karki lived. Some of these indications include: he found the book “Rawdat al-Shuhada” by al-Mawla al-Husayn al-Wa’izh al-Kashifi, who died in the year 910 AH, and the book was written in the year 847 AH. He authored his book “Tasleeyat al-Majalis wa Zeenat al-Majalis” following the style of “Rawdat al-Shuhada.” Additionally, he praised Sultan Shah Ismail al-Safavi, who assumed power in 906 AH, in his previously mentioned book. He also visited the shrine of Amir al-Mu’minin (peace be upon him) in the year 921 AH, and he composed a valuable poem in the year 955 AH. Based on these indications, we can conclude that he was born in the 9th century and lived until the mid-10th century<sup>(1)</sup>.

(1) Mawsuʿat Tabaqat Al-Fuqaha: 1/336.



Agha Buzurg al-Tehrani describes it as: "It is a large book on the martyrdom of Imam Hussein, peace be upon him".

### Scholars Praise

Al-Majlisi described him as "Sayyid al-Najib, the knowledgeable scholar Muhammad ibn Abi Talib al-Husseni al-Ha'iri" , and in another place, he described him as "one of the esteemed scholars of later times"<sup>(1)</sup>.

Sayyid I'jaz al-Naysaburi al-Kanturi also mentioned him as "Sayyid al-Najib, the knowledgeable scholar Muhammad ibn Abi Talib al-Hasani al-Ha'iri" <sup>(2)</sup>.

One of the testimonies to the value of Sayyid al-Karki is what is written on the cover of the book "Tasleeyat al-Majalis wa Zeenat al-Majalis," which states: "Authored by Sayyid al-Hasib al-Nasib, the knowledgeable and complete scholar, the essence of eloquent speakers, the cream of wise preachers, the role model of his pure predecessors, and the elite of talented virtuous individuals, the pride of the nation, the law, and the religion, Muhammad ibn Abi Talib... May Allah preserve his noble lineage" . The conclusion of the text indicates that the copy was written during the author's time, which suggests a close and personal knowledge of him<sup>(3)</sup>.

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(1) Bihar Al-Anwar: 1\34 .

(2) Al-Dhari'ah ila Tasa'nif Al-Shi'a: 12/96.

(3) Tasliyat Al-Majalis wa Zeenat Al-Majalis: 1/35.

He was “a knowledgeable, virtuous, complete scholar, literate, and poet. He was born in the 9th century in Damascus and lived until the mid-10th century. He migrated to Najaf Al-Ashraf and settled there”<sup>(1)</sup>, as he states: “I embarked on my journey away from their lands, and my dwelling was separated from their dwelling... My journey led me to the land of the two noble guardians, and I surrendered myself to the Imam of the pious, making the land of my master Abu Abdullah my abode, and his honorable presence my home in my life and my resting place in death”.

### Literary Work

One of his most significant intellectual works is his book “Zeenat al-Majalis wa Tasleeyat al-Majalis,” also known as “Mawtiq al-Hussein” (peace be upon him). It focuses on the tragedy of the Imam Husayn (peace be upon him). This book is extensive, and Al-Majlisi has cited it extensively in the tenth volume of his book “Al-Bihar”<sup>(2)</sup>. Al-Majlisi describes this book by saying: “The book of the killing of Husayn, peace be upon him, titled ‘Tasleeyat al-Majalis wa Zeenat al-Majalis,’ is by Sayyid Al-Najib, the knowledgeable scholar Muhammad ibn Abi Talib Al-Husseini Al-Ha’iri”<sup>(3)</sup>.

(1) Tasliyat Al-Majalis wa Zeenat Al-Majalis: 1/35.

(2) Al-Dhariḥ ila Tasaḥnif Al-Shiḥa: 12/96.

(3) Kashf Al-Hijab wal-Astar: 121.

### **Thirdly: Sayyid Muhammad ibn Abi Talib Al-Karki (passed away in the second half of the 10th century AH).**

Sayyid Muhammad is one of the prominent figures of the 10th century AH. As he introduced himself, his name is: “Muhammad ibn Abi Talib ibn Ahmad ibn Muhammad, known as Tahir ibn Yahya ibn Nasser ibn Abi Al-Az Al-Husseini Al-Mousawi, Al-Ha’iri by origin and lineage, affiliated with the Imami sect and doctrine, a descendant of Imam Hussein, born and raised in Al-Karkh”<sup>(1)</sup>. Here, he mentions his lineage and his affiliation with the Ha’iriyya, confirming his residence in Al-Ha’ir Al-Husseini and his poetry praising the Ahlul Bayt (peace be upon them), saying: “After Allah blessed me with the proximity of the Prophet’s progeny and allowed me to reside in the presence of his vicegerent and the son of his vicegerent, my tongue was freed to praise His chosen Messenger, his vicegerent Al-Murta-da, and the family of both, the noble Imams whom Allah made the reward of the message to be their love and made obedience to them obligatory. Thus, I embellish my sermons with their remembrance and adorn my lectures with gratitude to them”<sup>(2)</sup>.

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(1) Tasliyat Al-Majalis wa Zeenat Al-Majalis: 1/35.

(2) Al-Adibba’ min Aal Abi Talib Alayhi al-Salam: 3/414.

builders of righteousness and the embodiment of nobility. The theme revolves around exalting the Imams as guides, intercessors, and the source of divine revelation and spiritual nourishment.

The theme of elegy was also among the endeavors of Sayyid Hussein Al-Haṣiri. In one of his poems mourning the Ahlul Bayt (peace be upon them), he said:

السادة الأبرار أنوار الهدى قوم مآثر فضلهم لا تنكر  
أمر الخلافة ليس الا فيهم فقد ارتدوا بردائها وتأزروا  
أهل المكارم والفوائد والندی وبذلك القرآن عنهم يخبر

The lines emphasize the noble virtues and radiant guidance of righteous leaders (Imams). They are praised for their unparalleled merits and their pivotal role in the caliphate. The theme revolves around their status as people of honor, generosity, and abundant blessings, as described in the Qurṣan.

Sayyid Jawad Shubbar mentioned him by saying, "He is Sayyid Al-Nasabah, one of the most prominent scholars and great poets, Husayn bin Masa'ad bin Makhzum bin Abi al-Qasim").

### Poetry

Due to the religious upbringing in which Sayyid Husayn Al-Hayiri was raised, he acquired vast intellectual wealth and a high linguistic culture. All of this enabled him to produce knowledge at the level of religious and literary scholarship. He was known for his strong memory, ability to present arguments, and light-hearted spirit. His poetry was profound, well-crafted, eloquent, adorned with beautiful expressions, and filled with rich emotions. <sup>(1)</sup>

Despite the importance of his works, only a few of his poems have reached us. Among them is a poem praising the family of the Prophet Muhammad (peace be upon him and his family), such as:

أئمة هذا الخلق بعد نبيهم      بناء العلى قد طاب من ذكرهم ذكر  
هم التين والزيتون هم شافعو الورى      هم السادة الأطهار والشفع والوتر  
هم مهبط الوحي الشريف وهم غدا      سقاة الزلال العذب من ضمه الحشر

The lines highlight the elevated status and virtues of the Imams after the Prophet Muhammad. They are described as the

(1) Bihar Al-Anwar: 1\34 . Al-Dhariyah ila Tasawwuf Al-Shi'a: 1\355-358

garding the virtues of Sayyid Husayn bin Masa'ad Al-Hayiri. One of these statements is attributed to Al-Hurr Al-Amili, who said, "Sayyid Husayn bin Masa'ad Al-Hayiri was a virtuous and righteous man. He authored the book 'Tuhfat al-Abrar fi Manaqib al-A'imma al-Athar,' which is excellent, among other works."<sup>(1)</sup>

Al-Allama Al-Majlisi stated, "The book 'Tuhfat al-Abrar fi Manaqib al-A'imma al-Athar' by Sayyid Al-Sharif Husayn bin Masa'ad Al-Husayni Al-Hayiri, the teacher of Al-Kaf'ami, is highly praised in his writings."<sup>(2)</sup>

Sheikh Agha Buzurg Al-Tehrani said, "He was one of the prominent scholars and great virtuous figures of his time in Karbala. He was an eloquent poet and author of several works, including 'Tuhfat al-Abrar fi Manaqib Abi al-A'imma al-Athar.'<sup>(3)</sup>

Sheikh Al-Muhaqqiq Muhammad Sadiq Al-Karbasi described him as "a knowledgeable and virtuous person, possessing mastery in poetry, literature, research, and writing. He was known for his piety and righteousness, and had extensive knowledge of genealogy with remarkable scholarly activity."<sup>(4)</sup>

(1) Adibaa Al-Tif: 5/23.

(2) A'yan Al-Shi'a: 2\184.

(3) Maniyat Al-Raghibin fi Tabaqat Al-Nasabin: 427.

(4) Majali Al-Lutf bi Ard Al-Tif, Muhammad bin Tahir Al-Samawi: 68.

also known as Al-Tughay or Al-Tuqan al-Hasanain, from the lineage of Isa bin Zaid al-Shahid, the grandson of Imam Sajjad (peace be upon him)<sup>(1)</sup>. A neighborhood in Karbala was named after them, called ("Mahallat Al 'Isa.") When they moved to Iraq, they settled in Al-Hayir al-Husayni, and therefore, he was also referred to as Al-Hayiri<sup>(2)</sup>.

### Literary Work

One of his most important works is the book ("Tuhfat al-Abrar fi Manaqib al-A'imma al-Athar,") which discusses the virtues of pure Imams. He became famous as the teacher of Al-Kaf'ami, who praised him greatly in his books. They corresponded with each other in both prose and poetry. He also wrote a commentary and annotations on ("Umdat al-Talib.")

### Death

His date of death is a subject of disagreement. Some sources mention that he passed away in 910 AH, while others state that his death occurred after 917 AH<sup>(5)</sup>.

### Scholars Praise

Regarding the opinions of scholars about him, in the books of history and genealogy, one can find various statements re-

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(1) Diwan Al-Kafaami (under investigation at the Karbala Turath Center).

(2) Misbah Al-Kafaami: 466.

## Secondly: Sayyid ‘Izz al-Din Hussein bin Masa’ad (d. 910 AH) or possibly (917 AH)

Sayyid ‘Izz al-Din Hussein bin Masa’ad bin Hasan bin Makhzum bin Abi al-Qasim Tughan, is a noble scholar and genealogist. He was renowned as one of the distinguished figures of his time, excelling in literature and composing poetry in praise of the Prophet’s Household (peace be upon them). He was known for his virtue and righteousness and was among the eminent scholars and distinguished figures of his era. He is described as the foremost genealogist, and he wrote his lineage in his handwriting in the margins of a copy of his esteemed work (‘Umdat al-Talib.’) He completed writing this book in the year 893 AH, and there are annotations in his handwriting dating to the year 917 AH(4). This indicates that he lived until this period of the 10th century AH.

He was from the town of ‘Aynatha, which is located in the district of Bint Jbeil in the Nabatieh Governorate of Lebanon. Therefore, he was also known as (‘Al-’Aynathi’) (the one from ‘Aynatha). Later, he and his brothers, Sayyid ‘Abd al-Haq and Sayyid Zain al-Abidin, migrated to Iraq due to circumstances that required their relocation. They passed away there, while their father, Sayyid Masa’ad, remained in ‘Aynatha until his death. They were famous for being from the family of Tughan,



dresses the recommended days of fasting, stating<sup>(1)</sup>:

الحمد لله الذي هداني إلى طريق الرشد والايمن  
ثم صلاة الله ذي الجلال على النبي المصطفى والآل

The lines express gratitude to Allah for guiding the speaker to the path of righteousness and faith. They then invoke blessings upon the Prophet Muhammad and his family. The theme centers around praising and expressing gratitude to Allah, as well as showing reverence and respect towards the Prophet Muhammad.<sup>(2)</sup>

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(1) Kerbalai Poets 32\1

(2) Misbah Al-Kafaami: 466.:

وردت له الشمس في بابلٍ وأثر بالقرص قبل الفطور

These lines describe the Prophet's protection and honor granted to a group of individuals. The theme revolves around divine intervention and miracles. The mention of the sun rising in Babylon's gate signifies the exceptional nature of their situation. The birth of the Prophet and his preference for spiritual purity are highlighted.<sup>(1)</sup>

Among the other themes he composed poetry about is love and romance, as indicated by the following verse :

في الصوم قال وقد لثمت لخدّه أفطرت قلت له مقال فصيح  
أنت الهلال المستبين وقد رؤي والصوم مع رؤياه غير صحيح

These lines discuss a conversation about fasting during the sighting of the crescent moon. The theme revolves around the significance of the moon sighting as a determinant for starting the fasting month. It emphasizes the importance of accuracy and following the correct Islamic guidelines in observing fasting.

Similarly, we find him composing verses describing various subjects. For instance, in describing the scorpion giving birth, he says<sup>(2)</sup>:

ووالدة تموت بلا مخاض وتسلم ما تلده فلانلاحي

He also composed educational poetry. One of his poems ad-

(1) Safwat al-Sifat lil-Muhaqqiq: 16-20.

(2) Riyad Al-Ulama wa Hayad Al-Fudala»: 1\22-25

One of the main themes of his poetry is praise (madh) where he praises various individuals. Among his notable poems is the Ghadir poem, in which he recounts the event of Ghadir. In this poem, he praises Imam Ali ibn Abi Talib (AS), enumerating his virtues and providing evidence for his Imamate and his rightful claim to succeed Prophet Muhammad (peace be upon him and his progeny)<sup>(1)</sup>.

وفي مدحه نزلت هل أتى      وفي ولديه وبنت البشير  
جزاهم بما صبروا جنة      ومكافئاً كبيراً ولبس الحرير  
وحلوا أساور من فضة      ويسبقهم من شراب طهور  
وكم آية نزلت فيهم      بطرس الكتاب خلال السطور

These lines express praise for Imam Ali Ibn Abi Talib who has been rewarded with Paradise for their patience. The theme revolves around divine blessings, mentioning the descent of verses and the honor bestowed upon their children. The imagery of silver bracelets, a great angel, silk attire, and pure drinks further emphasizes their elevated status. The mention of Peter (Boutros), the Apostle, adds a spiritual dimension.<sup>(2)</sup>

**And in the same poem, he says:**

وسدّ النبيّ لأبوابهم      سوى بابه فتحت للمرور  
وفي السطل والماء فخرأله      بعثه الإله لأجل الطهور  
همامٌ قضى الله في عرشه      ولادته في المكان الخطير

(1) Ayan Al-Shi'a: 2\184.

(2) Riyad Al-Ulama wa Hayad Al-Fudala: 1\22-25

2. Jannat Al-Aman Al-Waqiyah wa Jannat Al-Iman Al-Baqiyah, commonly known as (Masbah Al-Kif'ami.)
3. Al-Junnah Al-Waqiyah wa Al-Jannah Al-Baqiyah: A concise book of supplications and litany.
4. Hayat Al-Arwah wa Mishkat Al-Masbah: A collection of hadiths and admonitions.
5. Safwat Al-Sifat fi Sharh Dua Al-Samat: A commentary on a supplication.
6. Kitab Rataq Al-Futuq fi Ma'rifat Al-Furuq: A work on the Arabic language.
7. Majmu' Al-Ghara'ib wa Mawdu' Al-Ragha'ib: Literary works.
8. Muhasabat Al-Nafs Al-Lawamah wa Tanbih Al-Ruh Al-Nawwamah: Mysticism and Sufism.
9. Al-Maqam Al-Asna fi Sharh Al-Asma Al-Husna: Beliefs.

### Poetry

Sheikh Al-Kif'ami has a significant amount of poetry, and overall, his poetry is well-crafted, eloquent, and profound in meaning. It demonstrates strength and power in its composition.

He often includes his poetry in various aspects of his books, sometimes as evidence, and other times are interwoven within his discussions.

a poem where he expressed his desire to be buried in the land of Imam Hussein (AS), as he said <sup>(1)</sup>

سَأَلْتُكُمْ بِاللَّهِ أَنْ تَدْفِنُونِي إِذَا مِتُّ فِي قَبْرِ بَأْرَضِ عَقِيرِ  
فَإِنِّي بِهِ جَارُ الشَّهِيدِ بِكَرْبَلَا سَلِيلِ رَسُولِ اللَّهِ خَيْرِ مَجِيرِ

These lines express a request to be buried in the land of Aqeer, indicating a deep connection to the martyr, Imam Husayn, in Karbala. The theme revolves around devotion, martyrdom, and seeking refuge in the proximity of the Messenger of Allah.<sup>(2)</sup>

Some translators believe that he was indeed buried in Karbala in the mentioned land. However, others have stated that he returned to Jabal Amel and passed away there in the year 905 AH. He was then buried in the village of Jibsheets. Later on, a grave with his name engraved on a rock appeared, and it became a place of pilgrimage<sup>(3)</sup>.

### Literary Work

According to Al-Sayyid Muhsin Al-Amin, he authored a total of 49 works, but the actual number of his works exceeds this count<sup>(4)</sup>.

1. Al-Balad Al-Amin wa Al-Dar' Al-Haseen.

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(1) Rawdat Al-Jannat: 1\20-24.

(2) Aḡyan Al-Shiḡa: 2\184.

(3) Al-Ghadir: 11\213

(4) Al-Talīḡah min Shiḡraḡ Al-Shiḡa: 1\84-85.

one of the distinguished scholars of his companions, and his era coincided with the time of the appearance of the Ghazi in the path of Allah, Shah Ismail I, the first Safavid. He had extensive knowledge of various sciences, especially Arabic and literature, and he compiled many comprehensive books.))(1)

5. Al-Allama Al-Khawansari mentioned in (Al-Rawdat): (He was a knowledgeable sheikh who was dedicated, trustworthy, pure, adept in literature, and strong in knowledge.))
6. Al-Sayyid Al-Amin mentioned in Al-Ayan: «He had broad knowledge, extensive expertise in literature, and proficiency in both poetry and prose, as evident from his writings, especially his commentary on his work, written in beautiful handwriting»)(2).
7. Al-Allama Al-Amini mentioned in Al-Ghadir: «One of the scholars who combined knowledge and literature, disseminators of the branches of Hadith and extractors of the treasures of benefits and rarities. People greatly benefited from his extensive writings, extracted traditions, and numerous virtues.))»)(3)

Regarding his death, some translators have mentioned that Sheikh Ibrahim Al-Kif'ami passed away in the year 900 AH and was buried in Karbala. The evidence for this is his testament in

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(1) Bihar Al-Anwar: 1\34 .

(2) Amal Al-Amal:1\28

(3) Riyad Al-Ulama wa Hayad Al-Fudala: 1\22-25

2. His brother, Shams al-Din Muhammad, is the author of the book (Zubdat al-Bayan fi Amal Shahar Ramadan.)
3. Al-Sayyid Al-Fadl Hussein bin MUSAAD Al-Ha'iri, the author of (Tuhfat al-Abrar fi Manaqib al-A'imma al-At'har.)
4. Al-Sayyid Ali bin Abdul-Hussein bin Sultan Al-Mousawi Al-Husaini, the author of the book (Raf' al-Malamah 'an Ali (AS) fi Tark al-Imamah.)
5. Sheikh Zain al-Din Al-Bayadi Al-Amili, the author of the book (Al-Sirat al-Mustaqim.)

Regarding Sheikh Ibrahim Al-Kif'ami, it was said:

1. Ahmad Al-Maqri mentioned him in his book (Nafh al-Tayyib min Ghushn al-Andalus al-Ratib) and said: (I have not seen anyone like him in the breadth of his memorization and compilation.)<sup>(1)</sup>
2. Al-Allama Al-Majlisi stated in Al-Bihar: (Al-Kif'ami's books are sufficient in terms of their fame, and the virtue of their author exempts them from scrutiny.)
3. Al-Hurr Al-Amili mentioned in (Amal al-Amal): (He was trustworthy, devout, and abstinent.)<sup>(2)</sup>
4. Mirza Abdullah Afandi mentioned in (Al-Riyadh): (He was

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(1) Aḡyan Al-Shiḡa: 2\184.

(2) Nafahat Al-Tayyib: 4\ 397

## Firstly, Sheikh Ibrahim Al-Kif'ami (d. 900 AH or 905 AH)

He is Taqi al-Din Ibrahim bin Ali bin Al-Hasan bin Muhammad bin Salih Al-Harithi Al-Hamadani Al-Kif'ami. He was born in Al-Luwayzah, raised in Al-Jub'a, and earned the title of Al-Taqi. He followed the Imami school of thought.<sup>(1)</sup>

According to Al-Sayyid Al-Amin's account in Al-A'yan, Sheikh Ibrahim Al-Kif'ami resided in Karbala for a period and devoted himself to the land known as Aqeer. He instructed me to be buried there <sup>(2)</sup>.

Al-Kif'ami studied language and religion under the guidance of several esteemed scholars, and some of them permitted him (ijaza) in narration (1). Among them were:

1. His father, Sheikh Zain al-Din Ali bin Al-Hasan.

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(1) Nafahat Al-Tayyib: 4\ 397 . Amal Al-Amal:1\28. Bihar Al-Anwar: 1\34 . Riyad Al-'Ulama' wa Hayad Al-Fudala': 1\22-25.. Ta'liqat Amal Al-Amal: 36-38. Kashf Al-Hijab wal-Astar: 87. Hadiyyat Al-'Arifin: 1\24. Takmila Amal Al-Amal: 1\29-36. Al-Kuna wal-Alqab: 3\113. A'yan Al-Shi'a: 2\184-189. Al-Dhari'ah ila Tasa'nif Al-Shi'a: 1\355-358; 2\161; 11\166; 16\111; 20\142-143. Rawdat Al-Jannat: 1\20-24. Al-Ghadir: 11\213. Tarajim Al-Rijal:1\28. Mawsu'at Tabaqat Al-Fuqaha': 10\13. Mawsu'at Mu'allifi Al-Imamiyyah: 1\310-322.

(2) A'yan Al-Shi'a: 2\184.



proximately 1494-1590 CE). This places it within the Middle Ages period. The researcher focuses on the holy city of Karbala and explores the most renowned literary figures, briefly highlighting their significant intellectual and scholarly milestones, as well as their noteworthy scientific and literary works.

After conducting the research, the researcher identifies four prominent poets who stood out during that era. They are presented in chronological order to shed some light on that period and its literary and intellectual interests. The poets are as follows:

## Introduction

Praise be to Allah, who taught by the pen, taught humanity what it did not know, honored them with carrying the message of knowledge, and inspired them with the brilliance of speech. I bear witness that there is no god but Allah, who elevated the status of knowledge and its people until they reached the pinnacle of glory and the highest ranks of honor. May Allah send blessings upon His chosen guides, the best of creation, and the most beloved to Him, Muhammad, and his purified family.

Often, the term "Middle Ages" comes across when researching a period in history that spans from approximately the 5th to the 15th century CE. This era is described as not having received adequate attention compared to its historical, intellectual, and religious significance. If the research delves into its various aspects, numerous intellectual and literary milestones are found that require further effort on the part of the researcher to follow, read, and explore their intellectual content. This is to benefit from their experiences in shaping future endeavors, as well as to discover the dominant heritage and compare it with our present circumstances.

Therefore, in this research, the aim is to provide a concise overview of the literary impact during a specific stage of the Middle Ages, namely the 10th century AH (equivalent to ap-

## Abstract

Since Karbala became a destination for Imam Hussein processions, its importance has continued to grow on all levels. Its significance has been elevated by God's will, Throughout the ages following the events of Karbala, the city has embraced numerous scholars and literary figures, becoming a center for various scientific and literary stages due to the influence of Imam Hussein's cause. As a result, Karbala has attracted many visiting scholars and writers and produced many of them in different eras.

If the focus is on the scope of the present study, particularly the 10th century AH (16th century CE), we find a group of writers from this historical period in Karbala. The researcher briefly studies four of them: Sheikh Ibrahim Al-Kif'ami, Az-Zaynudin Hussein bin Mus'ad, Sayyid Muhammad bin Abi Talib Al-Karki, and Faduli Al-Baghdadi. The study aims to present a concise overview of their lives along with samples of their poetry

**Keywords: Karbalai poets, 10th-century A.H.**

## الملخص

منذ أن صارت كربلاء محطة للركب الحسيني لم تغادرها الأهمية على المستويات كافة، فمنذ ذلك الحين وأهميتها تزداد وترتقي إلى أن يأذن الله تعالى بحكمه في هذه الدنيا، وهذه المدينة على طول العصور الماضية التالية لواقعة كربلاء قد احتضنت كثيراً من العلماء والأدباء، وصارت مركزاً لكثير من المراحل العلمية والأدبية، بفعل تأثير القضية الحسينية، وعلى أساس ذلك صارت كربلاء محطة لكثير من العلماء والأدباء الوافدين؛ فضلاً عن أنها أنجبت كثيراً منهم في مختلف العصور، ولو دققنا في مجال الدراسة، وهو القرن العاشر الهجري؛ لوجدنا مجموعة من الأدباء في هذه المرحلة التاريخية من عمر كربلاء، وسنعمل على تقديم دراسة موجزة عن أربعة منهم، وهم: (الشيخ إبراهيم الكفعمي، عز الدين حسين بن مساعد، السيد محمد بن أبي طالب الكركي، فضولي البغدادي)، وكانت الدراسة تدور حول بيان شيء مختصر من حياتهم مع نماذج شعرية من أدبهم.

الكلمات المفتاحية: الشعر الكربلائي، القرن العاشر الهجري.

**Poets of the Tenth Century Hijri  
in Karbala - Biographies  
and Samples of Their Poetry  
Dr. Ammar Hassan Abdul Zahra**

**Ministry of Education-  
Karbala Education Directorate**

**Translated by  
Asst. Lect. Ibaa Aldeen Husam Abbas**

من شعراء القرن العاشر الهجري في كربلاء  
نبذة من حياتهم ونماذج من شعرهم

د. عمار حسن عبد الزهرة  
وزارة التربية - مديرية تربية كربلاء  
ترجمة: م.م. إباء الدين حسام عباس



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