

SHI'ITE AUTHORITIES IN THE AGE OF THE MAJOR OCCULTATION

PART III: SAYYID MURTADĀ

ALI NAGHI ZABIHZADEH

TRANSLATED BY MOHAMMAD REZA FARAJIAN

ABSTRACT: Abu al-Qasim 'Ali ibn Husayn al-Sharif al-Murtadha (d. 436 A.H), known as Sayyid al-Murtadha, was one of the most renowned scholars of his time. After the death of Sheikh Mufid and his brother Sayyid Radi, Sayyid Murtadha shouldered the governmental responsibilities by leading the Shi'a society. He was the head of high court of justice who led the Alawites and supervised the hajj pilgrimage. In addition to his social activities, he was well-known for his piety and expertise in various fields of theology, jurisprudence, literature, and poetry. In this exposition, after outlining the preceding notions, Sayyid Murtadha's publications, teachers, and students have been listed, as well as a description of his religious, scientific, and political authority during a golden age of Islamic history.

Abu al-Qasim 'Ali ibn Husayn, commonly known as Sharif/Sayyid al-Murtadha¹ with the epithet of '*Allam al-Huda*' (*The Banner of Guidance*), was one of the most prominent scholars of his time. He was the elder brother of Sayyid al-Radi,² the compiler of Nahjul

¹ 965 - 1044 AD; 355 - 436 AH

² Sayyed Radi

Balagha, and lived during the era of Buyid Dynasty, a flourishing period of intellectual and cultural renaissance in Islamic history. The epithet ‘Sayyid’ reveals his descendancy from Prophet Muhammad: his paternal lineage is directly traced to the seventh Twelver Imām, Mūsā al-Kādhim, while his maternal lineage is traced back to the fourth Twelver Imām, ‘Alī Zaynul ‘Ābidīn.

The Political situation during the time of Sayyid Murtaḍā

As distinguished students of Sheikh Mufīd, Sayyid Radi and Sayyid Murtaḍā spent a part of their lives with their teacher during the times of the Abbasid caliphs Ṭā’i‘ (363 – 381) and Qādir (381 – 422). The rest of Sayyid Murtaḍā’s life was spent during the reign of caliph Qā’im Abbasi and the beginning of the decline of the Buyid Dynasty. The Seljuks rose to power as Tugrul, the head of the Seljuk Dynasty, entered Baghdad in 347 A.H and seized the throne from the Buyids. After his brother Sayyid Radi, Sayyid Murtaḍā lived up to 436 A.H. He passed away eleven years before Tugrul entered Baghdad. After he passed away, Sheikh Ṭūsī held the authority and the leadership of the Shi‘ites.

Caliphate of Qā’im bin Amrillah³

After Qadir’s death, people paid allegiance to Abu Ja‘far ‘Abdullah al-Qā’im bi Amrillah. As a result, bitter disputes escalated among the Shi‘ites and Sunnis, resulting in anarchy, murder, and plunder. The army of Jalāl al-Dawla Daylamī revolted and asked Abu Ja‘far to dismiss him and then the Turks plundered his house.

As a result, Jalāl al-Dawla escaped from Baghdad. Rebels called Abu Kalījār, son of Sultan al-Dawla and Jalal al-Dawla’s nephew who controlled Fars and Kerman, although Jalal al-Dawla refused to join

³ 422 – 467 A.H

them. They eventually brought Jalāl al-Dawla back. He continued his rule in Iraq as his army rebelled several times until his death in 1044 (435 A.H), a year before Sayyid Murtada passed away, and following which Abu Kalijar managed to gain control of Iraq. After Jalāl al-Dawla's death, a group of people gave allegiance to his son Al-Malik al-'Azīz living in Wāsiṭ and called him to Baghdad. Meanwhile, Abu Kalījār, nicknamed Muhyiddin by the caliph, made many promises to the soldiers and seized the throne. In 436 A.H, speeches were made in his name in Baghdad. Abu Kalījār died six years after Sayyid Murtaḍā passed away in 440 A.H, after which the people gave allegiance to his son, Abu Naṣr Fīrūz Būyih'ī nicknamed Malik Raḥīm.⁴

Religious and political accomplishments

After Sheikh Mūfīd passed away in 413 A.H, Sharīf Murtaḍā was the head of all seminaries and became the authority over Shī'a society. The great contemporary scholars during his time believed that his position was higher than Sheikh Mūfīd's. Abu Manṣūr Tha'ālibī⁵ says concerning Sayyid Murtadha, "Today in Baghdad, the position of a leadership with eminence, dignity, knowledge, courtesy, grace, and generosity exclusively belongs to Sharīf Murtaḍā."⁶ Sayyid Murtadha was also highly revered by Ibn Basām Andulusī:

This Sharīf, the leader of Iraqis leaders was present [and offered solutions] regardless of whether they were involved in disputes or they were in agreement. Iraqi scholars sought his advice [to solve their problems], and the nobles of Iraq acquired knowledge from him.

⁴ Cf. Hasan Pirnia, Iqbal, *Tārīkh-e Iran*, p. 165 – 176 and Bayāt, op. cit. p. 148. More information concerning these political changes will be given in the section about political changes of the time of Sheikh Ṭūsī.

⁵ d. 429

⁶ *Yatimat al-Dahr*, vol. 1, p. 53 quoted from Davānī, op. cit, vol. 3, p. 247 and "Memorial of 'Allāmah Sharīf Murtaḍā", the section concerning Muhammad Jāvdān's statements, p. 290.

People quoted him everywhere and his poems were infamous.⁷

Ibn Khalkān mentions that Sharīf Murtaḍā was the leading scholar in kalām (Islamic theology), literature, and poetry.⁸ According to ‘Allameh Ḥillī, Sayyid Murtaḍā was an expert in sciences such as kalām, Islamic jurisprudence, principles of jurisprudence, and literature including syntax, poetry, and morphology. He truly was ahead of all scholars in his era.⁹

In addition to being the Islamic authority and leader of the Shī‘ites, Sayyid Murtaḍā was a nationwide reputable person whose authority was the result of his personality, since he was a peerless leader in the above-mentioned sciences, and his poetry had a great impression on the Arab people’s minds and souls. Moreover, his positions of the high leadership of the Alawites, the supervision of the Hajj pilgrimage, and being head of the high court of justice¹⁰ gave him the power to solve social issues. He used financial resources to solve many social problems which rendered him more socially influential than his teacher.¹¹

Earlier, during the time of Sheikh Muḥīd, religious classes were held at Karkh, the mosque of Baghdad, though Sayyid Murtaḍā and Sayyid

⁷ *Al-Dhakhīr*. Ibn Khalkān, *Wafayāt al-A‘yān*, p. 443; and Sayyid ‘Ali Khān, *Al-Darajāt al-Rafī‘ah*, p. 459.

⁸ *Ibid*, p. 313.

⁹ Cf. *Khulāṣat al-Aqwāl*, p. 94; quoted from Davānī, *op. cit.* p. 272. For more information, refer to *Fawā‘id al-Raḍawīyyah*, p. 282 further; *Rayḥānat al-Adab*, vol. 3, p. 116 further; *A‘yān al-Shī‘a*, vol. 8, p. 213 further.

¹⁰ Ibn ‘Inabah, ‘Umdat al-Ṭālib fī Ansāb Āl-e Abī Ṭālib, pp. 204 – 5.

¹¹ About Sayyid Murtaḍā, it is quoted from judge Tanūkhī, friend and contemporary with him that said: “He [Sayyid Murtaḍā] was at high level of knowledge and official ranks. He was in position of leadership of the entire Islamic world, supervision of hajj pilgrimage and Ka‘bah and the shrine of the Prophet (s), being the head of high court of justice for 30 years until the end of his life. (quoted from Sayyid Mohsen Amin, *Ibid*, p. 214; Abbas Qomi, *Fawā‘id*, p. 283.)

Raḍī built different religious schools¹² for research and teaching sessions. His classes were not exclusive to the Shī'ites; scholars, jurists and scholars of literature from different Islamic schools participated in his classes. Sharīf Murtaḍā provided financial aid to his students to facilitate a peaceful study environment. Sayyid offered salaries according to their conditions, such as giving Sheikh Ṭūsī twelve dinars every month and to Ibn Barrāj eight dinars.¹³ Sayyid Murtaḍā sold a part of his estate to provide paper for jurists and scholars¹⁴ and established a great library. In 422 A.H., his father's house was burnt due to the riots of the Hanbalis and Sayyid was moved to another house in Karkh where he resumed his lessons. He equipped other houses with libraries, and it was not long until a scientific community of researchers was established in the Shī'a mosque of Karkh. The knowledge and sciences that developed as a result were due to the great efforts of Sayyid Murtaḍā and Sayyid Raḍī. Due to the increase in students, the Shī'ites of Karkh owned the greatest scientific site in Baghdad and in the Islamic world. More than three hundred scholars reached a high scholarly level of having the authority of judgment (*ijtihād*) in the school of Sheikh Ṭūsī. This number were from only the Shī'ite students of Sheikh Ṭūsī, since the rest of his students were countless.

Scientific and governmental positions of Sayyid Murtaḍā during the time of Qādir 'Abbāsī

Sayyid Murtaḍā, who lived in the late fourth and early fifth centuries, was known for his scholarship and piety among Shi'i hadith scholars:

¹² For more information refer to Ibn 'Inabah, *Umdat al-Ṭālib fī Ansāb Āl-e Abī Ṭālib*, pp. 209 – 210; Sayyid Murtaḍā built a library in his school which held 80 thousand books accessible to students and teachers. (Cf. *Majālis al-Mu'minīn*, vol. 1, p. 501; *Al-Darajāt al-Rafī'ah*, p. 463.)

¹³ Sayyid 'Alī Khān, *Al-Darajāt al-Rafī'ah*, p. 460.

¹⁴ *Rawḍāt al-Jannāt*, vol. 4, p. 296.

Mirza [Sayyid Murtaḍā] had many written works which I have mentioned in my book, *Kabīr*. The Shi‘ite scholars of our time - 693 A.H - have benefitted from his books and he has been their teacher. May Allah bless his soul and reward him from his fathers the best of rewards.¹⁵

In his time, Sayyid Murtaḍā was close to the Abbasid caliph. It has been reported:

Muhammad ibn al-Hasan ibn ‘Abdur- Rahīm, the minister of Qādir Abbasi fell sick in 420 A.H and his illness continued until he saw the Commander of the Faithful (a) in his dream who said to him, ‘Tell ‘Allam al-Hudā to recite a supplication for you and you will become healthy.’ The minister says that I asked the Imam (a), ‘Who is ‘Allam al-Hudā?’ Imam (a) answered, ‘Ali ibn al-Husayn al-Mūsavī.’ Then the minister wrote a letter to ask Sayyid Murtaḍā to supplicate before Allah to cure him and wrote the nickname he had heard in his dream as the address of his letter. When Sayyid Murtaḍā read the letter, he did not feel he deserved that nickname and wrote to the minister, “[I ask] Allah [to help me in my affairs]. Certainly, this nickname is too great for me!” The minister replied, ‘By Allah, I swear that I did not do anything but what I was ordered to by the Commander of the Faithful.’ After the minister recovered from illness thanks to Sayyid Murtaḍā’s prayer, he wrote his story to Qādir ‘Abbāsī and mentioned Sayyid Murtada’s refusal of accepting the nickname. Qādir told Sayyid Murtaḍā, ‘O Sayyid Murtaḍā! Accept what your great ancestor has nicknamed you.’ He also ordered writers of the government to add that name to their documents. Since

¹⁵ Allamah Hilli, quoted from *Majālis al-Mu‘minīn*, vol. 1, p. 503, in *Khulāṣah*

then Sayyid MurtaḌā became well-known by the name 'Allam al-Huda.'¹⁶

After Sayyid Radi passed away, Sayyid MurtaḌā shouldered his governmental responsibilities and became the leader of Shī'ites and head of the high court of justice. With all these responsibilities, he managed to heed to scientific discussions and wrote on Shī'ite theology and jurisprudence:¹⁷

Sayyid MurtaḌā was a noble man and elder of his brother, Sayyid Raḏī. He was the supervisor of religious students, Shī'ites and Mu'tazilites. Discussions concerning all religions would be held before him. He wrote books about Shī'ites' major and minor principles.¹⁸

Regarding Sayyid MurtaḌā's knowledge and position, Yāfi'ī wrote, "Sayyid MurtaḌā was the leader in theology, literature, and poetry. He wrote books about Shī'ites and a treatise about principles of religion."¹⁹ Also, with regards to Sayyid MurtaḌā, Allamah Baḥr al-'Ulūm wrote²⁰:

Sayyid MurtaḌā was a great personality who wrote a book called *Thamānīn*. He lived for eighty years and eighty months. About Sayyid MurtaḌā, his friend Judge Tanūkhī said: 'He [Sayyid MurtaḌā] reached high scientific and spiritual states. He became the leader and guardian of the Sayyids in the east and the west. He was the supervisor of Hajj pilgrimage. He was also the head of high court of justice for thirty years.'²¹

¹⁶ Cf. *Majālis al-Mu'minīn*, vol. 1, p. 501; *Al-Darajāt al-Rafī'ah*, p. 460.

¹⁷ Ibn Kathīr Shāmī's history book

¹⁸ Quoted from *Majālis al-Mu'minīn*, vol. 1, p. 502; *Rīyāḏ al-'Ulamā*, p. 460.

¹⁹ Quoted from Qāḏī Nūrullah Shūshtarī op cit.; *Rīyāḏ al-'Ulamā*, p. 460.

²⁰ *Fawā'id al-Rijālīyyah*

²¹ *Fawā'id al-Rijālīyyah*, 'Allamah Tabatabā'ī, (Baḥr al-'Ulūm) and Sayyid 'Alī Khān Shīrāzī, *Al-Darajāt al-Rafī'ah*, quoted from A'yān al-Shī'ah, vol. 8, pp. 213 – 4; Cf. Mudarrisī, *Rayḥānat al-Adab*, vol. 3 & 4, p. 16.

In addition to Sheikh Mufīd, Sayyid Murtaḍā, and Sheikh Ṭūsī's efforts, other Shī'ite governmental officials were also involved in propagating Islamic sciences, among whom was Shāpūr ibn Ardeshīr, the minister of Bahā' ad-Dawla and Sharaf ad-Dawla. He established a great library in 381 A.H. to the advantage of scholars of all fields. It held ten thousand books handwritten by their own authors.²²

The availability of books and the expansion of knowledge and research in Karkh continued until 448 A.H. Afterwards, Toḡrul, the second Seljuk king, along with some of the Hanbalis, burned Baghdad in a fire of bigotry. It was not too long until Sheikh Ṭūsī's official class was terminated, his own library and Shāpūr's great library destroyed, and the people's lives and properties were lost. In addition, Sheikh Tusi's great contribution of knowledge was lost when he left Baghdad.²³

Knowledge, sciences, invention, experimental studies, and research were promoted to the highest degrees during the government of the Shī'ite Buyid dynasty in the fourth and fifth centuries throughout Sayyid Raḍī and Sayyid Murtaḍā's lives. During these two centuries, scholars were dedicated to all sciences, especially natural sciences and cosmological studies. Scholars such as Abu Naṣr Fārābī, Abu al-Hasan Mas'ūdī, Yaḥya ibn 'Uday, Abu al-Faraj Isfahānī, Abu al-Hasan 'Āmirī, Abu Reyḥān Bīrūnī, Sheikh Ra'īs ibn Sīnā (Avicenna), Abu Sulaymān Mantīqī Sajistānī, Ibn Heytham, 'Ali ibn 'Īsā 'Umar Khayyām, Nāṣir Khusrou, Ghazzālī and Bahmanyār existed at that time. The numbers of similar scholars were reduced in the next centuries since the grounds for spreading knowledge during that time

²² Cf. Ali Davani, *Millenium of Sheikh Ṭūsī*, Lecture script of Va'iz Zadeh, p. 41; cf. Muhammad kurd Ali, *Khuṭatush Shām*, vol. 6, p. 185, quoted from *A'yān Ash-Shī'a*, vol. 9, p. 159.

²³ More details about these events will be discussed later when Sheikh Ṭūsī's life will be discussed.

were not prepared. However, the weakness of the Abbasids helped the the Shī'ites to establish a temporary authority.²⁴

Sayyid MurtaḌā's Publications

Sayyid MurtaḌā published many works in different Islamic sciences. The author of *Rayḥānat al-Adab* lists more than seventy works of Sayyid MurtaḌā, among which are: 1) Al-Shāfi fi al-Imāmah, 2) Al-Dhakhīratu fi al-Kalām, 3) Jumal al-'Ilm wa al-'Amal fi al-Fiqh, 4) Taqrīb al-Wuṣūl, 5) Dalīl al-Muwaḥidīn, 6) Al-Rad 'alā Yahya ibn 'Uday, 7) Ṭabī'at al-Islam, 8) Tanzīh al-Anbīyā'i wa al-A'immah, 9) Al-Muqni'u fi al-Ghaybah, 10) Al-Ṣarfuhu fi al-I'jāz, 11) Al-Dharī'at fi al-'Uṣūl, 12) Masā'il al-Khalāf, 13) Sharḥ al-Risālat fi al-I'jāz, 14) Sharḥ al-Khuṭbat al-Shaqshaqīyyah, 15) Funūn al-Qur'ān, 16) Tafsīr al-Ḥamd wa al-Baqarah, 17) Al-Fiqh al-Makkī, 18) Al-Intiṣār fīmā Infaradat bihi al-Imāmah, and 19) al-Khalāf fi al-'Uṣūl al-Fiqh.²⁵

Sheikh Mufīd, Sayyid MurtaḌā, their teachers, and the contemporary scholars who accompanied them were mostly considered authorities in Islamic theology (*kalam*). Their task was to remove doubts raised by adversaries and it seems that this knowledge was more important than other sciences - including Islamic jurisprudence (*fiqh*) and hadith studies at that time - due to the availability of many treatises called 'Responses to Issues' (*Ajwabat al-Masa'il*). These treatises were requested from the mentioned authorities by people from near and far cities. There were also many books written to reject criticisms against the Shī'a. The names of all books and treatises are mentioned in the bibliographies of the sources of that time.²⁶

²⁴ Cf. Yādnāmeḥ-ye Sharīf Raḍī, pp. 292 – 293.

²⁵ Cf. *Rijāl Najāshī*, pp. 270 & 271; *Rawḍāt al-Jannāt*, vol. 4, pp. 301 & 302; Sayyid Muḥsin Amin 'Āmilī, *A'yān al-Shī'ah*, vol. 8, p. 219; *Rayḥānat al-Adab*, vol. 3 & 4, p. 119.

²⁶ Ali Davānī, *ibid.* p. 38.

Sayyid Murtaḍā's teachers and students

Sayyid Murtaḍā, or 'Allam al-Hudā as he was known, was taught by great teachers such as Sheikh Mufīd, Khaṭīb Adīb ibn Nabātah, Sheikh Husayn ibn Bābiwayh, Hārūn ibn Mūsā Tal'ukbarā, Abū 'Abdullah Muhammad ibn 'Imrān Marzbānī Khurāsānī, Ahmad ibn Sahl Dībāchī, and Ahmad ibn Sa'īd Kūfī.²⁷

Sayyid Murtaḍā taught students who were to be distinguished scholars such as Sheikh Ṭūsī, Qāḍī ibn Barrāj, Abū al-Faṭḥ Karājākī, Sallār ibn 'abd al-'Azīz, Abu al-Ṣalāḥ Ḥalabī and tens of other Shī'ite scholars.

Short biographies of two great students of Sayyid Murtaḍā: Sallār and Abu al-Ṣalāḥ Ḥalabī

Several of Sayyid Murtaḍā's students who were also Sheikh Ṭūsī's students were great experts and scientific scholars. In this section we will briefly describe some of the accomplishments of these two students, namely Ḥamzat ibn 'Abd al-'Azīz Daylamī and Abu al-Ṣalāḥ Sheikh Taqī al-Dīn Ḥalabī.

Ḥamzat ibn 'Abd al-'Azīz Daylamī

Ḥamzat ibn 'Abd al-'Azīz Daylamī, also known as Sallār,²⁸ was a great Islamic jurisprudent among the luminaries of Shī'ite jurisprudence. He was born in Mazandaran and grew up there until he moved to Baghdad and Najaf to complete his education. He was one of the greatest early Shī'ite scholars in science and literature. Being a student of 'Allam al-Hudā and among the hadith teachers of Abu 'Alī, Sheikh Ṭūsī's son, he would sometimes teach on behalf of Sayyid Murtaḍā. Afterwards, he

²⁷ Cf. Mīrzā Abdullah Āfandī Isfahānī, *Rīyāḍ al-'Ulamā*, vol. 4, p. 15.

²⁸ Sallār is the Arabized word for Sālār. Persian word meaning "grand" and "commander"

was appointed by Sayyid MurtaḌā to be the religious authority to resolve disputes in cities around Hallab given his intellectual abilities and talent in jurisprudence.²⁹

Some of his books are *Al-Abwāb wal-Fuṣūl* concerning fiqh, *Al-Tadhkirat fi Ḥaqīqat al-Jawhar* on Kalam, *Al-Taqrīb* on the principles of Fiqh and *Al-Radd*³⁰ ‘*alā Abi al-Hasan al-Baṣrī fi Naqḍ al-Shāfi*.

With respect to the last mentioned book, it has been said that Qāḍī [Judge] ‘Abd al-Jabbār Mu‘tazilī wrote a book in rejection to Shī‘as and titled it as *Al-Mughnī al-Kāfi*. Sayyid MurtaḌā wrote a book to reject it and titled it as *Al-Shāfi fi Naqḍ al-Kāfi*. Abu al-Hasan Baṣrī wrote a book in rejection to Sayyid MurtaḌā’s book. Afterwards, Sallār wrote the mentioned book (*Al-Rad ‘Ala abi al-Hasan al-Baṣrī fi Naqḍ al-Shāfi*) by the order of Sayyid MurtaḌā in rejection to Abu al-Hasan Baṣrī’s book.³¹

At Sayyid MurtaḌā’s funeral, his teacher, Najāshī mentioned the name of Sallār among the people who attended the burial.³²

Abu al-Ṣalāḥ Sheikh Taqī al-Dīn Ḥalabī

Abu al-Ṣalāḥ Sheikh Taqī al-Dīn Ḥalabī, a student of Sayyid MurtaḌā, was a great jurist, hadith scholar, and exegete known for his reliability and trustworthiness. He was mostly taught by Sayyid MurtaḌā and Sheikh Ṭūsī. Ḥalabī also participated in the class of ‘Abd al-‘Aziz known as Sallār. Later he was appointed by Sayyid MurtaḌā to teach and revive religious obligations in Damascus and the Halab

²⁹ *Rayḥānat al-Adab*, vol. 2, p. 210; Cf. *A‘yān al-Shī‘ah*, vol. 7, pp. 71 – 170.

³⁰ Meaning: Rejection of

³¹ *A‘yān al-Shī‘ah*, vol. 7, pp. 71 – 170; Cf. Mir Mustafa Tafrishi, *Naqḍ al-Rijāl*, p. 156.

³² “After Sayyid MurtaḌā passed away, I washed his body and Abuy ‘Ali Muhammad ibn al-Hasan al-Ja‘farī and Sallār ibn ‘Abd al-‘Aziz accompanied me.” *Rijāl Najāshī*, p. 271; Cf. Muhammad Taqī Tustarī, *Qāmūs al-Rijāl*, vol. 7, p. 441.

(Aleppo) regions, attaining him the title ‘Caliph of Murtaḍā.’³³ After Sayyid Murtaḍā passed away, Sheikh Ṭūsī kept him in his position and became his delegate, and continued to be named the ‘Caliph of the Sheikh.’

He would solve people’s problems and answer their questions freely. The author of *Rawḍāt al-Jannāt* wrote:

The well-known and great jurist, Abu al-Ṣalāḥ Taqī al-Dīn ibn Najm ibn ‘Ubaydullah Ḥalabī is the trusted jurist before the scholars of the science of Rijāl. He is among the luminaries of Shī‘a, famous jurists of Halab and known as “Caliph of Murtaḍā” due to being appointed by his great teacher, such as Ibn Barrāj who was appointed by Sheikh Ṭūsī. Such appointment has been for the purpose of judgment or teaching. Since both appointment have been confirmed and proved, the great position of this jurist is manifested.³⁴

He was the author of *Al-Bidāyah* (in jurisprudence), *Taqrīb al-Ma‘ārif* in Kalam, *Daf‘ Shubhat al-Malāḥidah* in kalam, *Al-Shāfiyyah*, *Sharḥ Dhakhīreh ‘Alam al-Hudā*, *al-‘Umdah*, *Al-Kāfī* and *Al-Murshid fī Ṭarīq al-Ta‘abbud*.³⁵

He lived about a hundred years and passed away in 447 A.H and was buried in Halab. Sheikh Ṭūsī wrote in his book, *Rijāl*:

³³ Majlisī, *Biḥār al-Anwār*, Book of al-Ijāzāt, quoted by ‘Allāmah Baḥr al-‘Ulūm, vol. 2, p. 131.

³⁴ *Rawḍāt al-Jannāt*, vol. 2, p. 112.

³⁵ *A‘yān al-Shī‘ah*, vol. 3, p. 635; *Rawḍāt al-Jannāt*, vol. 2, p. 113.

Taqī ibn Najm Ḥalabī is a reliable scholar who has some books and has studied before me and Sayyid MurtaḌā.³⁶

According to the author of *Rīyāḍ al-'Ulamā'*, acknowledgement of Ḥalabī by Sheikh Ṭūsī in his book clarifies his great position of in religiosity and science. Ḥalabī was one of the famous Shī'ite scholars who was appointed by Sayyid MurtaḌā in Halab and taught many students for years there. He wrote priceless books and disseminated fiqh and hadiths there. He wrote *Al-Bidāyah fī al-Fiqh* and *Al-Kāfī fī al-Fiqh* and also wrote commentary on *Al-Dhakhīrah* written by Sayyid MurtaḌā³⁷ and passed away around 449 A.H.

In one of his writings, Shahīd Thānī refers to Ḥalabī as “the representative of MurtaḌā in Ḥalab and suburbs, Abi al-Ṣalāḥ Taqī ibn Najm al-Ḥalabī.”³⁸

Final Remark

Sayyid MurtaḌā is believed to be among the greatest models of science and piety in the whole Islamic world, so much so that the blind Arab genius, Abu al-'Alā Mu'irrī was proud to accompany him everywhere. It is said that when Abu al-'Alā' was leaving Iraq, he was asked about his opinion towards Sayyid MurtaḌā. He answered in the form of the following poem:

*“O’ one who asks me about him,
Behold that he is a man void of defect,
You may see him as all people in one man
And the history at a moment and the earth in a house.”*³⁹

³⁶ Muhammad Ṭūsī, *Rijāl al-Ṭūsī*, p. 457.

³⁷ Ibn Shahr Āshūb, *Ma'ālim al-'Ulamā'*, p. 29.

³⁸ *Biḥār al-Anwār*, Book of al-Ijāzāt, quoted by 'Allāmah Baḥr al-'Ulūm, vol. 2, p. 131.

³⁹ Quoted from *A'yān al-Shī'ah*, vol. 8, p. 217.

