

Endnotes

1. Biographical entries include (in Arabic): AmḌn, AÝyÁn al-ShḌÝa, v.9, p.182; KhwÁnsÁrḌ, RawÁÁt al-JannÁt, v.2, p.91 and (in Persian) TunukÁbunḌ, QiÒaÒ al-ÝUlamÁḌ, p.198; QummḌ, FavÁḌid al-RaÁawiyya, p.404; TabrḌzḌ, RayÎÁnat al-Adab, v.1, p.51. An analysis of the biographical entries on BihbihÁnḌ is found in Gleave, “The Akhbari-Usuli Dispute”.
2. A combination of the different versions of this story can be found in DavÁnḌ, ValḌḌd-i BihbihÁnḌ, p.123-126, together with other stories exemplifying the relationship between the two scholars.

14. Muḥammad b. Ḥasan al-Ṭūsī, al-Khilāf (Qum: al-Mu'assasat al-Nashr al-Islāmī, 1407)
15. Muḥammad b. Makkī al-‘Āmilī al-Shahīd al-Awwal, Al-Durūs al-shar‘iyya fī fiqh al-imāmiyya (Qum: Mu'assasat al-nashr al-islāmī, 1419Sh)
16. Muḥammad Ḥusayn al-Ḥāirī al-Fuṣūl al-Gharawiyya (lithograph reprint, Qum, 1404)
17. Muḥammad Mahdī al-Narāqī, Mustanad al-Shī‘ā (Qum: Sata-ra, 1419)), v.17, p.35.
18. Muḥammad Ridā al-Muẓaffar, Uṣūl al-fiqh (Najaf, 1968)
19. R. Gleave, Scripturalist Islam (Leiden: Brill, 2007).
20. Wilferd Madelung, “Shi’i Attitudes Toward Women as Reflected in ‘fiqh’,” in Afaf Lutfī al-Sayyid-Marsot, ed., Society and the Sexes in Medieval Islam (Malibu: Undena Publications, 1979), pp. 69-79.
21. Zayn al-Dīn al-‘Āmilī al-Shahīd al-Thānī, al-Rawḍa al-Bahiyya fī sharḥ al-Lum‘a al-Dimashqiyya (Qum: Amīr, 1410)
22. ‘Alī Mishkīnī, Iṣtilāḥāt al-uṣūl wa-mu‘ẓam abḥāthihā (Qum, 1409AH)

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2. Al-‘Allāma al-Ḥillī, Tabṣirat al-Muta‘allimīn fī aḥkām al-dīn (Tehran: Intishārāt-e faqīh, 1368Sh)
3. Al-Fāḍil al-Tūnī, al-Wāfiyya fī uṣūl al-fiqh (Qum, 1412AH)
4. Al-Mīrzā al-Qummī, Ghanā‘im al-ayyām (Qum : Maktab al-I‘lām al-Islāmī, 1417)
5. Al-Muḥaqqiq al-Ḥillī, Sharā‘i‘ al-islām (Qum: Amīr, 1409AH)
6. al-Shaykh al-Mufīd, al-Ikhtisāṣ (Beirut: Dār al-Mufīd, 1414/1993)
7. Al-‘Allāma al-Ḥillī, Nahj al-Ḥaqq wa-Kashf al-Ṣidq (Qum, 1407AH)
8. Ardabīlī, Majma‘ al-fā‘idah (Qum: Mu’assasat al-nashr al-islāmī, 1414)
9. Husayn b. Shihāb al-Dīn al-Karakī, Hidāyat al-Abrār fī ṭarīq al-āimma al-aṭḥār (Najaf, 1396AH)
10. Ibn al-Barrāj, al-Muhadhdhab (Qum: al-Mu’assasat al-Nashr al-Islāmī, 1406)
11. Ibrahīm b. Muḥammad Bāqir al-Qazwīnī Ḍawābiṭ al-Uṣūl (Karbala, 2018)
12. Mīrzā Ḥusayn al-Nūrī, Mustadark al-Wasā’il (Qum: Mu’assasat Āl al-Bayt, 1408/1988)
13. Muḥammad Amīn al-Astarābādī al-Fawā‘id al-Madaniyya (Qum, 1324AH)

groupings). Whether to count Usulis as merely misguided fellow Shi'a or heretical deviants from the true faith was never resolved, giving Akhbarism less coherence on such questions than their Usuli counterparts. Because it had failed to resolve certain basic questions concerning its role within the Shi'i scholarly elite, a disruption of Akhbarism's institutional structure (such as a reduction in the supply of high grade scholars following the 1134–1135/1772–1773 plague) would therefore dent the prospects of the school relative to their more intellectually coherent opponents. Finally, whilst Akhbari legal theory was not devoid of an emphasis on scholarly authority, Usuli-mujtahid theory was, perhaps, be a more attractive theory for the Ulama. It left little room for doubt as to who the keepers of religious knowledge were, with its explicit division of the population into mujtahid and muqallid, and its pronouncement that the community need only follow the commands of a mujtahid without knowing the reasoning behind the command. This, combined with the already established position in Shia fiqh concerning the distribution of community taxes and the leadership of public prayers, made Usulism a clear favourite. For the Ulama, jockeying for community loyalty (and the power that it might bring) at the beginning of a new dynastic reign, Akhbari legal theory may have seemed too much of a risk, and too easily abused by those who wished to undermine their position as the keepers of religious knowledge within the community.

lost. With this setback, and whilst Akhbarism was attempting a recovery, al-Bihbahani and his pupils were able to establish themselves in the shrine cities. Al-Bihbahani had been teaching Usulism in secret for some time, and al-Bahrani's death enabled him to assume the position of scholarly pre-eminence in Najaf and Karbala. Second, the assumption of power of Fath Ali Shah Qajar in 1134–1135/1772–1773 brought to the throne a monarch who was intensely interested in religious movements. This meant that the Shah's personal religious preference for Usuli clerics (if not for Usulism itself), Sufism and even his flirtation with Sheikhism encouraged competitor schools to gain ground at Akhbarism's expense. This prevented a scholar of undoubted intellectual weight such as Mirza Muhammad from re-establishing Akhbarism within Iran following the set of the plague and al-Bihbahani's death. He did, it seems, attempt to gain the Shah's favour through the famous Tsianov episode (in which he "magically" brought about the death of a Russian general), though the Shah seems to have reneged on their agreement. Whilst Akhbarism did not die out, its influence was restricted to marginal areas (southern Iran and the southern Gulf littoral). The patronage of court nobles, to be found in the major towns and cities was no longer available. Third, as mentioned above, Akhbarism never managed to achieve internal coherence over its identity. By this, I am referring to the intra-Akhbari debates about how to view their opponents (be they Usulis or other Shi'i

1205/1791), al-Bihbahani trained scholars, taught in the madrasas and wrote additional works of jurisprudence. His pupils were Sheikh Kashif al-Ghita' (d.1228/1813, and credited with defeating Akhbarism in Iran), Abu 'Ali al-Ha'iri (d.1215/1800, author of an important Usuli work of *Tabaqat*), Muhammad Mahdi Bahr al-'Ulum (d.1212/1797-1798, who also gained an *Ijaza* from al-Bahrani) and Sayyid 'Ali al-Tabataba'i (d.1231/1816, al-Bihbahani's brother in law). All of these scholars participated in the Usuli revival initiated by al-Bihbahani. Some stayed in the 'Atabat, but many of his pupils founded seminaries and teaching establishments in Iran. However, they themselves were always quick to identify themselves as the pupils of al-Bihbahani and it is through their industry that Usulism flourished once more. Akhbarism is today restricted to a few villages in southern Iran, Bahrain and pockets of Akhbarism in India. Al-Bihbahani died in 1205/1791 (the dates 1206/1792 and 1208/1794 are also mentioned) and was buried in the Graveyard of the Martyrs in Karbala, next to his father.

The demise of Akhbarism appears, rather, to have resulted from a confluence of historical accidents. First, the plague which hit the Akhbari dominated shrine cities of Najaf and Karbala in 1134-1135/1772-1773 claimed the lives of many learned scholars, and one can presume that a generation of promising Akhbari scholars, who would have continued al-Bahrani's legacy, were

age of 50 (i.e. between 1165/1751 and 1170/1757). In Karbala, he set up rival classes to those of Yusuf al-Bahrani, and the two scholars engaged in regular debates. Al-Bihbahani is said to have declared that prayer behind Bahrani was invalid, implying that Akhbaris did not have the requisite 'adala (moral probity). One story tells of how al-Bahrani and al-Bihbahani were seen arguing in the courtyard of the shrine of Imam Hussein in Karbala one evening. The gatekeepers wanted to close the shrine, so the two scholars carried on arguing in the outer courtyard. Eventually that too had to be closed and they moved out onto the street. When the gatekeepers returned the next morning, the two scholars were still arguing. The time for dawn prayer came, the worshippers gathered in the haram, and al-Bahrani went to lead prayer. Al-Bihbahani laid out his cloak in the courtyard and prayed in the courtyard, apparently refusing to join the worshippers in the haram.⁽²⁾ Despite these differences, there was a certain scholarly respect between the two scholars. Al-Bahrani left a request in his will that al-Bihbahani say his funeral prayers, which, by all accounts, al-Bihbahani did.

The death of al-Bahrani in 1772, due to the plague that hit southern Iraq, gave al-Bihbahani an opportunity to develop his Usuli madrasa in the 'Atabat. The Akhbaris were left without a leader, and a large number of al-Bahrani's Akhbari scholars also died in the plague. For the next 20 years (until his death in

Muhammad Baqir al-Bihbahani and his Relationship with Yusuf al-Bahrani

Al-Bihbahani's life and travels are described in a number of biographical notices devoted to him. However, these accounts do contradict each other and there is considerable uncertainty about the dates of the major events in al-Bihbahani's life.⁽¹⁾ His birth, as is commonly agreed, was in Isfahan, though his year of birth is put at 1116, 1117 and 1118AH (i.e. between 1704 and 1707) by different biographers. He studied first with his father, a scholar in his own right, and moved with his father to the town of al-Bihbahani in the Iranian province of Fars, at an unknown date. It is said that the move was prompted by a down turn in Isfahan's security, perhaps due to the Afghan capture of the city in 1135/1722 which marked the beginning of Safavid demise. Al-Bihbahani also spent time studying in the 'Atabat, completing his seminary studies in the great madrasas of Najaf. In Najaf he married the daughter of Sayyid Muhammad al-Tabataba'i al-Burujirdi, one of the few Usuli scholars of the period. This may have been before moving to Bihbahan, or perhaps after his initial move there. Whatever the exact itinerary of al-Bihbahani's travels, he arrived in Bihbahan and spent 30 years there, teaching, writing and involving himself in local politics. He eventually returned to the 'Atabat, settling in Karbala, probably at the

The Akhbaryyya drew on the diverse areas of Safavid Twelver intellectual life. There were Akhbaris who were influenced by mysticism and philosophy (such as Muhammad Taqi al-Majlisi (d.1070/1659-60) and Muhsin Fayd al-Kashani (1091/1680)), as well as the stricter, more legalistic manifestations of Shi'ism (such as, Mulla Muhammad Tahir al-Qummi (1098/1686) and al-Hurr al-Amili (d.1104/1693)). What they shared was a common attitude towards the manner in which the Shari'a might be known. They were, then, in the main a movement of law, and often referred to themselves as a madhhab (sect). As an intellectual force, the Akhbaryyya died out in Iran and Iraq in the early 19th century, though they continued for a short time thereafter to be influential in India. Even today, there continue to be scholars who follow a methodology similar to Akhbarism in the Shi'i world, particularly in the Persian Gulf area and southern Iran.

both interpretation of the movement's origins. Early Muslim historiographical works, such as al-Shahrastani's *al-milal wa'l-nihal*, talk of the division of the Imamiyya into *mu'taziliyya* and *akhbariyya*. Whether these early Akhbaris can be linked to the later, better defined, the movement is unclear.

In biographical works, Muhammad Amin al-Astarabadi (d.1036/1626-7) is normally described as the founder of the movement, though al-Astarabadi views himself as its "reviver". He was followed by a number of scholars who explicitly identified themselves with the Akhbariyya. What united these scholars was a call for the return to the sources in a belief that the meaning of the Imams' words and actions had been lost by centuries of excessive interpretation. This excessive interpretation they identified with the introduction of the doctrine of *ijtihād* into Shi'i legal thinking by Allama al-Hilli. Akhbaris also criticized other juristic practices linked with the theory of *ijtihād*. In particular, they viewed the "canonical four books" (*al-kutub al-arb'a*) of Twelver Shi'a hadith as containing only "sound" (*sahih*) akhbars. The hadiths in these books should not be examined by the traditional means (criticising their isnads or *tawatur*) of establishing historical accuracy. Furthermore, these sound hadiths were never ambiguous in meaning, and were in no need of interpretation. In this sense, the Akhbariyya can be viewed as literalist, or even fundamentalist.

Introduction

The relationship between Sheikh Yusuf al-Bahrani and Muhammad Baqir al-Bihbahani is one of the most interesting in the history of the 'ulama of Karbala. They were, of course, in opposition to one another, since al-Bahrani tended towards Akhbarism and Bihbahani was a staunch advocate and reviver of Mujtahid Usulism. In this paper, I examine the lives of the two scholars, and their relationship during their time together in Karbala. The Akhbariyya was a legal movement in Twelver Shi'ism which emphasised a return to the sources of the law (Qur'an and hadith). The hadith in the Twelver Shi'ism includes accounts of the sayings and actions of the Imams (normally termed akhbar). The Akhbariyya styled themselves as followers of the Imams through the texts (akhbar) which record their rulings, rather than the interpretations of these texts by later scholars. The origins of the Akhbari movement are a debated point both within the Twelver tradition, and amongst Western commentators. The Akhbaris themselves see their movement as the original Shi'ism which was later corrupted by scholars who had imitated Sunni methods of jurisprudence. Their opponents, termed Usulis (or in some texts mujtahids) considered the Akhbaris an innovative (bid'a) movement, arising in the 16th century with the work of Muhammad Amin al-Astarabadi. There is evidence to support

Abstract

Toward the end of the 18th. Century there was a heated debate between the two schools: the Akhbari and the Usuli. The Akhbaris, headed by Al-Bahrani, believed that the sources of Islamic jurisprudence were only The Quran and the Sunnah (The Prophet's Traditions). Their school was firm and solid at that time. Yet, the Usulis, led by Al-Bahbahni, thought that such two sources need elucidation and interpretation. Thus, they put forward the theory of «Ijtihad» (i.e. independent reasoning or the thorough exertion of a jurist's mental faculty in finding a solution to a legal Islamic question; the independent effort used to arrive at the rulings of sharia).

This present study would investigate the reason why the Akhbaris were well known in Karbala, why it was weakened at the hands of Al-Bahbahni, in the last decades of the 18th. century, whose knowledge and published works with the efforts of his students paved the way to originate for the doctrines of Twelver Shi'ism in modern era.

Key words: Asuli School, Akhbari School, Al-Wahid Al-Bahrani, Sheikh

الملخص:

في أواخر القرن الثامن عشر الميلادي كانت هناك مناقشة علمية ساخنة بين المدرسة الأخبارية وبين المدرسة الأصولية وكان رأي الأخباريين فيها أن مصادر الشريعة هما الكتاب والسنة فقط - ومذهبهم كان الاقوى في ذلك الوقت. اعتقد الأصوليون (علماء المذهب الأصولي) إن المصدرين (الكتاب والسنة) بهما حاجة الى التفهيم والتفسير ولذلك طرح الأصوليون نظرية الاجتهاد - بمعنى "استفراغ الوسع في طلب ظن الحكم الشرعي" - والذي كان لازماً لفهم مراد الشارع المقدس من النصوص الشرعية.

كان زعيم الأخباريين آنذاك هو الشيخ يوسف البحراني، وزعيم الأصوليين هو الوحيد البهبهاني وفي هذا البحث سنوضح سبب شهرة الأخبارية في كربلاء وتاريخ ضعف المدرسة الأخبارية على يد الوحيد البهبهاني في العقود الاخيرة من القرن الثامن عشر. وبسبب الوحيد البهبهاني ونتاجه ونتاج تلامذته ايضاً تأصل الفقه الشيعي الاثنا عشري في العصر الحديث.

الكلمات المفتاحية: المدرسة الأصولية، المدرسة الأخبارية، الوحيد البهبهاني، الشيخ

يوسف البحراني.

**The End of Akhbari School
and the Beginning
of Asuli School in Karbala:
The Co-Relation between Sheikh
Yousuf Al-Bahrani
and Al-Wahid Al-Bahbahni**

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نهاية المدرسة الأخبارية
وبداية المدرسة الأصولية في كربلاء
العلاقة بين الشيخ يوسف البحراني والوحيد البهبهاني

أ.د. روبرت كليف
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1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.
3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.
4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.
5. Verifying Karbala manuscripts

At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1. The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen even if they left it.
2. The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Karbala, then this affiliation to his original city is not cancelled.

The Journal Axes

Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

Karbala heritage journal interests:

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

Who are Karbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'afar Al Sadiq(p.b.u.h.) said to Al - Mufedhel bin Omer " Write and tell your brothers science and let your books be a heritage to your son ". Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Karbala heritage?

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of

The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.



Approach of Reporting in his Book "Umdat Al-Maqal fi Tahqiq Ahwal Al-Rijal"; and other researches in (auto)biographies, poetry, literature, and history. In regard to Karbala heritage in literature, the first part of a study entitled "Divan Abi Al-Hassan Ali bin Ahmad: Compilation, Verification, and Rectification" is included, too. Its second part would be published in the coming issue.

We humbly hope we have satisfied what our readers yearn for, encouraging them and other researchers to support the journal with all that is fruitful.

Praise be to Allah, first and foremost.

Editor-in-chief

video/audio conferencing and screen sharing sessions. Supposedly, the conference was to be held, in attendance, on 10th. Rabi' Awal 1441/7th. November 2019. Yet, because of Corona Pandemic and the national and international lockdown, ban gatherings, closures, and other measures, it was postponed

Two hundred and eleven researches and studies are received for participation; only one hundred and sixteen of them are accepted after being thoroughly evaluated and scrutinized by the scientific committee of highly prominent and brilliant scholars in the field. The remaining ninety-five ones are rejected because they do not accord to the nominated conditions.

The intellectual and scholarly efforts of the participants (researchers, scholars, academics from inside Iraq and outside; Syria, Egypt, Lebanon, Iran, UK, Germany, USA) have resulted in studies, researches, verification and rectification, etc. in the different Islamic, linguistic, literary, social, and history fields related to the heritage of Karbala.

In particular, this issue includes: The Beginning of Asuli School in Karbala, by the British Professor Dr. Robert Gleave; An Investigation and a Critique of Sighting the Crescent of Ramadan in Distant Cities for the Late Al-Bahrani and Al-Naraqī Scholars; Sayyed Ali Al-Tabataba'i's Views of Hadith Reporting through his Book "Riaydh Al-Masa'il fi Bayan Al-Ahkam bi Al-Dala'il"; Sayyed Mohammad Ali, "Al-Mujahid", Al-Tabataba'i's

*In the Name of Allah,
the Most Gracious,
the Most Merciful*

**The Issue Word
The Eighth Candle**

Praise is due to Allah, whose bounties cannot be counted by all creatures, whom the minds cannot realize His ever-innovation and number of His creatures. This world and the next have submitted to Him their reins, and the skies and earths have flung their keys towards Him; thenceforth He demonstrates His Essence by His Essence, and everything is submitted to His Will. Blessings and Peace be upon the Seal of Messengers Prophets of Allah, Mohammed, and His Pure Family.

This is the 27th. and 28th. paired issue of Karbala Heritage Journal in its 8th. year. It embraces some researches submitted and accepted in an international online conference. The other package of these conference researches is yet to be published in the coming issue. The conference was by the Karbala Heritage Center on "Karbala Heritage and its Position in the Islamic Library" held on 6th. Rabi' Awal 1442/24th. October 2020.

The conference was through Free Conference Call (FCC)

a: Research participated in conferences and adjudicated by the issuing authority.

b: The date of research delivery to the edition chief.

c: The date of the research that has been renovated.

d: Ramifying the scope of the research when possible.

13-Receiving research is to be by correspondence on the E-mail of the Journal :(turath.karbala@gmail.com), Web: <http://karbalaheritage.alkafeel.net/>, or delivered directly to the journal at the following address: Karbala Heritage Center, Al-Kafeel cultural complex, A;-Eslah District, behind the large Hussein park, Karbala, Iraq.

11. All researches are exposed to confidential revision to state their reliability for publication. No research is sent back to researchers, whether they are approved or not; it takes the procedures below:

a: A researcher should be notified to deliver the research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper is approved is to be apprised of the edition chief approval and the eminent date of publication.

c: Researches are sent back to their authors to accomplish when there are some renovations or additions or corrections formally notified and required by rectifiers or reconnoiters.

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f. A researcher bestowed a version in which the published research published, and a financial reward of (150,000) ID

12. Taking into consideration some points for the publication priorities, as follows:

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8. Attaching a curriculum vitae, if the researcher publishes in the journal for the first time, so it is to manifest whether the research is submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

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2. Being printed on A4, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font.

in pagination.

3. Submitting the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.

4. The front page should have the title, the name of the researcher/researchers, occupation, affiliation, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.

5. Making an allusion to all sources in endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number, That is for the first mention to the meant source, but if being repeated once more, the documentation should be only as; the title of the book



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**In the Name of Allah
The Most Gracious The Most Merciful
But We wanted to be gracious to those abased in the land
And to make them leaders and inheritors
(Al-Qasas-5)**





PRINT ISSN:2312-5489

ONLINE ISSN:2410-3292

ISO:3297

**The Consignment Number in the Book House and
Iraqi National Archives and Books is:**

1992 for the year 2014

Mobile No. 07729261327

Web: <http://Karbalaheritage.alkafeel.net>

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Al-Abbas Holy Shrine. Division of Islamic and Human Knowledge Affairs.
Karbala Heritage Center.

KARBALA HERITAGE : A Refereed Quarterly Journal Specialized in
Karbala Heritage \ Issued by Al-Abbas Holy Shrine Division of Islamic and
Human Knowledge Affairs Karbala Heritage Center.- Karbala, Iraq : Al-Abbas
Holy Shrine, Division of Islamic and Human Knowledge Affairs, Karbala
Heritage Center, 2014-

Volume : illustrations ; 24 cm

Quarterly.- Eighth Year, Eighth Volume, First & Second Issue (June 2021)

ISSN : 2312-5489

Includes bibliographical references.

Text in English ; Abstracts in English and Arabic.

1. Karbala (Iraq)--history--periodicals. 2. Muslim scholars (Shiites)--Iraq--
Karbala--periodicals. 3. Islamic poetry, Arabic--20th century--periodicals.
A. Title.

LCC : DS79.9.K3 A8375 2021 VOL. 8 NO. 1-2

DDC : 956.747

Cataloging Center and information Systems - Library and House of Manuscripts
of Al-Abbas Holy Shrine

**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

Eighth Year, Eighth Volume, First & Second Issue (27&28)

Jun - 2022 A.D. / Shawwal 1442A.H