Al-Shahid Al-Awwal Faqih Al-Sarbidaran

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Muhammad Shams al-Din Muhammad ibn Makki - Muhammad Husayn Al-Amani

Translated by
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A detailed story of the life of Muhammad Shams Al-Din, known as Al-Shahid Al-Awwal Faqih Al-Sarbidaran During these difficult times of war and tragedies the truth is often very hard to be unearthed. Should we really look at the Western world as our golden goal? Is it the solution to resolve the problems plaguing the Islamic countries? Or is the answer found in our own history and with our own high respected personalities? "Meeting the Pious" series is a practical attempt to return to our genuine identity, through introducing the biographies of the beacons of Islamic thought, those stars whose scientific horizons may inundate the leaders of other ideological dogmas and creeds, and other well-known thinkers. One of the most sensitive facts that disturbs the West and robs its sleep, is the serious return of the Islamic nation (Ummah) to its real identity, to its leading figures ... to those who managed in paving the hard way of Islam through their concerted efforts and honest contribution.

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Publisher's Foreword

Many requests, through phone calls and letters, have reached Ansariyan Publications from the dearest

readers, in which they were all asking for books and leaflets dealing with the biography of the Ulama: who played a bright role in the world of thought and religious sciences, in all fields.

In response, this Foundation has embarked on perusing the matter attentively and with utmost care, to meet the sincere desires of the readers longing for studying the Islamic culture and its characters.

While Ansariyan Publications is presenting the series of Meeting the Pious (Liqama'a Al- Abrar), it only hopes that it can attain the satisfaction and approval of our beloved readers, and meeting their requests. And it is Allah Who helps us to succeed.

Ansariyan Foundation

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Preamble

The cultural assault rests on two pillars: first, humiliating the pristine culture; and second, overstating in publicizing for the substitute Western culture. Through this cultural ravishment and vilification for the genuine culture, people may feel to be despised in comparison to others, heedless of their own culture and peerless containments of treasures, begging help from aliens, and offering their culture and civilization at an underrate.

The defunct Pahlavi dynasty adopted this wicked policy with the West, declaring it as the deity of civilization, modernism and art, beside even ethics and religion. Whereas it introduced the East as an example and source of savagery and backwardness, or at the best, be called the 'Third World' the non-developed countries.

These devilish policies have, to some extent, managed in achieving their goals, as a large number of people, particularly the youth, began to view the West as representing the free world that defends the human rights, democracy and freedom.

But the sun cannot be kept behind clouds forever, as said by the known dictum, and realities began to emerge as clear as noonday, with the start of the era of Islamic resurgence, the era characterized with the contemporary generation's return to its inborn nature and disposition, to the Holy Quran and real dogma and its elements.

In spite of the present optimistic illumination auguring well, the state of thought ravishment is still suffering in many of sensitive and important fields from the Western abnormal effects.

The high certificates got in the West, for example, are still dazzling our sights, and the medicine that does not hold an attractive and illustrious Western mark has actually no effective influence. Yet, many Western cultural phenomena are still penetrative or rather firmly rooted in our society's behaviorism.

Meanwhile, the West is still selecting for us the costumes we wear, and determining the kinds of medals to be granted to the winning athletes. Not only that, but also we expect it to distribute the literary prizes, for which all are longing eagerly.

In any case, is it correct to regard the West as our unique model and example? That West whose ill-favoured intention has been revealed through its void mottos and false claims, in defending the democracy and human rights? What are the reasons behind such feelings of inferiority towards the fifteenth Hijrah Century executioners?

We still view the West as an ideal, despite its adopting the apartheid policy, and awarding its literary prizes to those who are devoid of decency and good manners, like Salman Rushdie, while withholding the Muslim genius students participating in the physics Olympiad.

The Islamic world is asked then to strive hard to establish an 'Islamic World Order', and to sever all connections between it and the Western slogans and pretensions, like democracy, freedom and defending the human rights.

Can we have any hope, then, in the West while we are witnessing the catastrophic events occurring all over the Islamic countries, such as, Bosnia Herzegovina, Algeria, and Palestine? Whoever is concerned with the Muslims' affairs should realize that no outlet or solution (for the crises) is there, but only through resorting and returning to the warm wings of the Holy Quran and its expansive patronage.

"Meeting the Pious" series is then a practical attempt and an earnest endeavour to return to our genuine identity, through introducing the biographies of the beacons of Islamic thought, those stars whose scientific horizons may inundate the leaders of other ideological dogmas and creeds, and other well-known thinkers.

One of the most sensitive facts that disturbs the West and robs its sleep, is the serious return of the Islamic nation (Ummah) to its real identity, to its leading figures ... to those who managed in paving the hard way of Islam through their concerted efforts and honest contribution.

The staff of "Meeting the Pious" series has made a pledge to investigate the inherent characteristics and biographies of seventy glittering stars of the high sphere of Islamic thought, and introduce them as lofty shining ensigns who struggle to rebuild the Islamic civilization anew.

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Translator's Introduction

Jabal Amil represents a bright mark throughout the history of Lebanon, and despite its limited geographical boundaries, it has occupied a vast area not only in Lebanon but also throughout the history of the whole Muslim East. The land of Jabal has produced tens of knowledge and literary prides, contributing in founding the Islamic civilization.

In view of its belonging to Shi'ism, solid relations have come into existence between Jabal Amil and other knowledge centres in numerous Islamic cities and cultures.

Hence the Amili thought never remained confined in one region or certain country, but set out toward broad horizons, covering an extensive area of the Islamic world, ranging from the small village of "Jizzin" through Syria, Iraq, Iran, Afghanistan, ending at India.

Al-Shahid Al-Awwal is counted among those peerless personages throughout history, being a vanguard of a novel Fiqhi school. The most remarkable merit distinguishing his humane character is said to be his endeavour for uniting the ranks of Muslims, attempting to mend the fences between the Shi'ah and Sunnah, and to melt the frost amassed between the two sects.

On this path he has cut a great course, creating thus a considerable danger for the rulers, threatening the existence of the influential people among the opportunists and covetous. Therefore, a filthy conspiracy was hatched against him, helped by circumstances to succeed in liquidating him in a terrible way, constituting a conviction document against his age.

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Chapter 1: Land of Knowledge and Labour

The tops of Jabal Amil are still towering at the south of Lebanon, with its towns glittering through its thought, faith and resistance against the foreign occupation.

Jabal Amil is a glaring star in the Shia history, that whenever it is remembered, tens of sweet and bitter memoirs, constituting with their order exciting chapters of Islam's history at this region of the world, will be recalled to mind.

Jabal Amil has emerged as a foremost Shia existence, experiencing much torment and persecution, with witnessing massacres and atrocities throughout history and different ages and eras.

The roots of Tashayyu' (Shi'ism) in this region are traced back to very ancient times, exactly to the time of the arrival of the Companion Abu Dharr Al-Ghafari, during his ordeal as he was moving from an exile to the other. His impressive words have sown loyalty for Al-Imam Ali (a.s) inside the hearts, cultivating his love in the hearts, which very soon blossomed producing pure buds that became strong, striking their roots as deep as faith.

The mosque that was built by Abu Dharr is still surviving at a town called Mays Al-Jabal, with the name of that honourable Companion. Certainly the history of Jabal Amil has not started with the advent of Islam, but it goes back to time immemorial coinciding with the emergence of early Prophet-hoods in the human history.

Thus, Jabal Amil kept on being a homeland for Ulama, geniuses and great thinkers, including Al-Shaykh Abd AlHusayn Al-Karaki, known with the title Al-Muhaqqiq Al-Thani; Al-Shaykh Lutf Allah Al-Maysi, whose mosque is still set up in Isfahan, being visited by thousands of lovers of the Islamic art every year. Beside Al-Shaykh Baha Al-Din Al-Amili known as Al-Shaykh Al-Baha'i, and his father Al-Shaykh Husayn Ibn Abd Ahamad Al Amili. Among all these Ulama two men have been the most eminent: Al-Shahid Al-Awwal and Al-Shahid Al-Thani.

The golden chain endlessly extends to include from the contemporary ones, Al-Sayyid Muhsin Al-Amin Al-Amili (may Allah be pleased with them).

The author of Wasail Al-Shi'ah, Al-Hurr Al-Amili has referred to this pride of Jabal Amil. He is reported to have said that seventy Mujtahids have participated in a funeral procession at one of Jabal Amil villages, during the lifetime of Al-Shahid Al-Awwal. And also that Shi'ah Ulama at Jabal Amil are numbering about one-fifth of Shi'ah Ulama all over the world, despite their lands being less than tenth the tenth of the Shi'ah land.[1]

Thus Jabal Amil, with its limited geographical area, has occupied an extensive position in the long Islamic and humane history.

In this book we shall commence our trip with one of Jabal Amil's gigantic dignitaries, that is: Al-Shahid Al-Awwal.

The Sunrise

In the year 734 (Hijrah), Jabal Amil, that goodly land, whose soil was about to intermingle with the sacred soil of Palestine, was expecting an extraordinary event ... that could reach the level of good tidings. The sun has risen at the horizon of Jizzin, whose lights have prevailed the East and the West.

In a small house diffusing the love for Ahl Al-Bayt (a.s), from a goodly tree, its root set firm and its branches reaching into heaven, and to a faqih knowledgeable father, Al-Shaykh Mubamrnad Al-Makki known with the name Jamal Al-Din, a boy was born, filling the simple house with light and joy. His birth

has constituted a new chapter in the course of knowledge at Jabal Amil, when history has recorded these lines:

Name: Muhammad.

Surname: Shams Al-Din, then Al-Shahid Al-Awwal.

Father: Al-Shaykh Muhammad Al-Makki, who was called Jamal Al-Din or Sharaf Al-Din.

Mother: An Alawi lady from Al Muyyah in Iraq.

Grandfather: Al-Shaykh Muhammad Shams Al-Din.

Date of Birth: 734 (H).

Place of Birth: The Town of Jizzin at Jabal Amil.

His Lineage

The humane character has its valuables, that generations inherit one from the other. When pure lineage comes together with chaste environment, genius comes into existence. This is exactly the case with Al-Shahid Al-Awwal, as in regard to lineage, his roots go back to four inveterate Arab tribes being: Ramadan, Al-Aws, Khazraj and Banu Al-Munalib.

Al-Shaykh Al-Makki Ibn Muhammad, the grandson of AlShahid Al-Awwal and one of the Twelfth Hijrah Century Ulama is reported to have written what indicating his belonging in origin to Hamadan Tribe,[2] through their great grandmother. It is known for all that this tribe has taken standpoints supportive for Al-Imam Ali (a.s), never forgetting its noble and laudable positions toward the seditions and conspiracies the Islamic world suffered in those days.

We suffice by referring to the personality of Al-Harith Al-Hamadani, and the sublime status he occupied inside the heart of Ali ... the beating heart of Islam, and to contemplate at the Imam's words appreciating the honourable stand of the tribe throughout history, when he said: “Should I be a door-keeper at the Heavens, I would say to Hamadan: enter at peace.”

He belongs in origin to Khazraj Tribe, the fact that was stated by Al-Shaykh Salim, who was one of Al-Shahid's grandsons too, belonging to the same tribe through his paternal grandmother. Khazraj is so well-known that need not be introduced, as it represents a great section of the Anar (Helpers), whose chief being Sa'd Ibn Ubadah who adopted a stern position toward the issue of caliphate after the demise of the Prophet (S), till being murdered in vague circumstances.

On the paternal side, Al-Shahid belongs to Banu Abd Al-Muttalib, so he was called with the title Al-Sharif, which was usually given to anyone having kinship to Al-Hasan Al-Mujtaba (a.s). On the same

basis, he was also called Al-Muttalibi and Al-Hashimi.

On the mother's side, he belongs to Sa'd Ibn Mu'adh, the Chieftain of the tribe of Aws, who was the most eminent one of the Prophet's faithful Companions, that devoted themselves to sublimate Allah's word on the earth. The holy Messenger (S) used to consult him concerning all the crucial and sensitive matters, finding but devotion, boldness and wisdom.

His words to the Messenger at the Battle of Badr are still resounding: "By Him Who has delegated you with the Truth, if you order us to cross the sea we shall all wade through it with you with no one being left behind."

His position has led to enhance the fighting morale among the Islamic troops, increasing their momentum to proceed forward on the way of Jihad (struggle), and making upper the word of Islam.

He was born in the year 32 (H), and was martyred after being hit with an arrow at the Khandaq Battle. The Messenger of Allah (S) used to venerate him to the extent that he (S) participated in his funeral procession barefooted, to show his deep sadness, grief and sorrow.

Thus it is proved that no one except Al-Shahid Al-Awwal, could enjoy such inveterate lineage and deep roots going back to the heart of history.

City of Stars

The beginning was in Jizzin, the small village belonging to Jabal Amil. The boy opened his eyes for the first time in this place of the world, breathing its healthy air, quenching himself from its sweet clear waters, and growing up at an environment filled with knowledge, thought and faith.

If history being the memory of nations, Jizzin then is glowing with names of many personages, whose lights have illuminated the horizons. Abd Allah Ibn Ayyub was an eminent poet who was contemporaneous with Al-Imam Al Rida, the Eighth Imam of Ahl Al-Bayt, being among his companions and supporters.

We should refer too to Al-Shaykh Asad Al-Din Al-Saigh Al-Jizzini, and Al-Shaykh Ahmad Ibn Tayy Al-Jizzini, the great grandfather of Al-Shahid Al-Awwal, beside other stars that shone at the sky of Islam, setting afterwards.

But for every commencement there is an end, and Jizzin, that was once a homeland for Muslims and Shi'ah of Ahl Al-Bayt, began to be inflicted with time calamities, when being occupied by the crusaders, who devastated its heritage, demolishing its mosques, leaving nothing for the Muslims except a few houses.

Then Al-Shahid Al-Awwal's house was changed into an ordinary street, with no trace indicating its

existence, except a marble proving that it was one day there, whereas the mosque holding his name was transformed to a church.

His Growing Up

Muhammad has spent his childhood at Jizzin, in a house full of Iman (faith), and at a unique thought atmosphere, with his parents and congenial social circumstances, having great influence in the development of his character.

They have never neglected his own talents and his distinguished smartness, which helped exposing his genius abilities so early, in a way drawing the attention of all.

After completing sixteen years of his life, the young man felt as being quenched of knowledge, with needing more and more to acquire, so he began to think of far-reaching prospects, dreaming of travel.

The Emigration

"And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (***who are left behind***) ***may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware."*** (***9:122***)

Based on this, Al-Shahid Al-Awwal has betaken himself on a far trip away of his homeland in 750 (H), being the first one migrating from Jabal Amil toward Iraq for seeking knowledge, with Hillah being the first station throughout his life, that was replete with travels.

Town of Hillah during Al-Shahid's Lifetime

Hillah had been the foremost of Islamic towns and metropolises, being a significant centre for Islamic thought and a big base for the Shi'a school (madhhab), coming after Baghdad which occupied the first rank, since the era of AlShaykh Al-Mufid (d. 413 H.).

And after him come his disciples, the most renowned of whom being Al-Sayyid Al-Murtada Alam Al-Huda (d. 436 H.), and Shaykh Al-Ta'ifah Al-Tusi (d. 460 H.), who are actually considered the founders of that broad basis of thought and knowledge.

The courses of lessons they were holding used to be attended by reputed Ulama; and three hundred Shi'a Mujtahidun were attending the class of AlShaykh Al-Tusi, beside countless number of Ulama and intellectuals from among Ahl Al-Sunnah.[3]

But the unstable political situation at that time, beside Baghdad's being subjected to the savage onslaught of the Mongols, have caused all that thought edifice to perish completely, as Hullako troops have occupied Baghdad, ruining all of its schools and scientific centres, officially bringing the Abbasid

rule to its end.

The location of the Town of Hillah, so adjacent to Baghdad, may have caused the thought resurgence to shift to it, when some of the Ulama realized its being a safe shelter against the intrusions of the Mongols. Therefore, they have made their way toward it, departing Baghdad after the decline of the Islamic civilization sun in that great metropolis.

At Hillah, learning circles have started to be formed, and after a short time, the town has turned to be a big scholastic centre, having a world-wide fame.

All this is owing to the sincere services rendered by AlMuhaqqiq Al-Hilli (d. 676 H.), the author of the famous book Sharai Al-Islam,[4] and Al-Allamah Al-Hilli (d. 726 H.), the genius of his time, and the eminent philosopher, Mutakallim and Faqih, never forgetting his honourable son Fakhr Al Muhaqqiqin (d. 771 H.)

His Residing at Hillah

Al-Shahid has spent five years at Hillah, learning under many of its scholarly teachers. At that time Hillah constituted a centre for high-ranking Ulama, who devoted themselves to be at the service of religion and knowledge, such as: Al-Sayyid Jamal Al-Din Al-Musawi, Al-Sayyid Amid Al-Din, Al-Husayni with his brother Al-Sayyid Diya Al-Din, beside Ibn Muayyah Al-Husayni and Najm Al-Din Ja'far Ibn Nama, beside other great Fuqaha.

Throughout all that period, Al-Shahid made of Hillah a startpoint for all his trips and travels, toward Baghdad, Karbala, and Najaf beside other Iraqi cities.

When Fakhr Al-Muhaqqiqin came to be aware of the genius and sharp wit of his young disciple (Al-Shahid), he could not conceal his admiration toward him, starting to bring him nearer and nearer, showering on him his private care and patronage, availing himself of several opportunities and occasions to denote his (Al-Shahid's) status, sublimity and high position.

On the 20th of Sha'ban 751 H., a license of narration was granted by Fakhr Al-Muhaqqiqin to his genius disciple, stressing in it on his acumen.

With his handwriting, he has inscribed on the back cover of the book Al-Qawaid, the following statement: "Our master, Al-Imam Al-Allamah, the best of world Ulama: the doyen of the children of Adam, Mawlana the sun of truth and religion, Muhammad Ibn Makki Ibn Muhammad Ibn Hamid, may Allah perpetuate his life, has recited for us his problems from this book, and I gave him authority to narrate and report all the books of my father (may Allah sanctify his soul), beside all the works of our earlier companions (may Allah be pleased with them and my father), according to the methods mentioned therein."[5]

When knowing that this certificate was granted to him before his reaching the age of seventeen years, we shall realize the large-scale and noteworthy genius attained by this youth.

Fakhr Al-Muhaqqiqin was never satisfied with such reality, adding to it further explicitness by saying: "The benefit I have gained from my disciple Muhammad Ibn Makki was much more than the benefit he got from me."[6]

Return to Homeland

After spending five years far away from his homeland, homesickness and yearning to the birth-land, have pushed him to take the decision of returning home. So he set out toward Jizzin, his nice village longing for seeing it, reciting the holy verse:

"...and that they may warn their folk when they return to them, so that they may beware." **(*9: 122*).**

Thus Al-Shahid returned to his homeland, with a firm determination inside the heart of his heart, to establish a big theological school. When returning to Jizzin he was in his prime youth, as his age was only 21 years, whereas his scholastic character has achieved a gigantic progress rendering him an unparalleled man of his time.

His World Traversion

Al-Shahid has made numerous long journeys to different regions of the Islamic world, in which his only concern was man and people's aspirations, without thinking of any trade or material gains, or his welfare or any entertainment. Rather the only objective he tried to attain, was meeting the Shi'ah and Sunni Ulama to benefit from their experiences, as knowledge was his only aspired anxiety, wherever he resided or was his only aspired anxiety, wherever he resided or travelled.

Although he was one of the eminent Imamiyyah fuqaha he also had intimate connection with the Ulama of Ahl AlSunnah, attending their classes, with reading their books. His thorough acquaintance of their notions and schools of thought reached an extent, that they themselves used to refer to him seeking solutions for the questions they couldn't solve.

Soon Al-Shahid would give them answers, solving their questions in accordance with their Fiqhi rules. In the license he granted to Ibn Al-Khazin, he said: "Concerning the compilations and narrations of Ahl Al-Sunnah, I am reporting from nearly forty Shaykhs from among their Ulama in Makkah, Al-Madinah, Dar Al-Salam, Baghdad, Egypt, Damascus, Quds, Place (Maqam) of Ibrahim Al-Khalil, narrating Sahih Al-Bukhari through a chain of transmission of a large number of traditionists going back to Al-Bukhari, beside Sahih Muslim, Musnad Abi Dawud, Jami Al-Tirmidhi, Musnad Ahmad, Muwatta Malik, Musnad Al-Daraqutni, Musnad Ibn Majah, and Al-Mustadrak Ala Al-Sahihayn by Al-Hakim Ibn Abd Allah Al-Nishaburi.

This indicates the extent of the strong association between AlShahid and Ahl Al-Sunnah Ulama all over the Islamic world, and his interaction with them.

His concern was not confined to having knowledge of the Sunni Fiqhi school, but he excelled in it so extraordinarily, making its Ulama refer to him to seek solutions for some complex questions.

Al-Shahid's Teachers

Making a review for the teachers under whom Al-Shahid AlAwwal learned, may help us explore one of the aspects of this unique character.

He was never satisfied with learning in a certain land or under a specific teacher, or in a certain school. But he has traversed many countries, meeting their outstanding personalities, learning under them miscellaneous sciences and thoughts.

His Shi'ah Teachers

1. Al-Shaykh Jamal Al-Din Al-Makki, his father and first teacher, under whom he learned the principles of Arabic and Fiqh. He was counted among his time Ulama and dignitaries,[7] to whom Al-Shahid Al-Awwal has referred thus: "He was one of the intimate disciples of Al-Shaykh Najm Al-Din Tuqan. [8]

2. Al-Shaykh Asad Al-Din Al-Saigh Al-Jizzini, who was his father-in-law and father's uncle. He was an eminent scholar having full command over thirteen of mathematical sciences.[9]

3. Fakhr Al-Muhaqqiqin, Al-Shaykh Abu Talib Muhammad Ibn Al-Allamah Al-Hilli (d. 771 H). About him Al-Muhaqqiq AlQummi said: "He was of great worth, high status, noble position, abundant knowledge, the single of his age, and unique of his time, producing good compilations.

His sublimity, noble rank and abundant knowledge are too great to be referred to, and only one evidence for this is his attaining the degree of Ijtibad while being only ten years old". Fakhr Al-Muhaqqiqin was the first instructor for Al-Shahid after the latter's migration to Jizzin, having an effective role in building and shaping his scholastic character.

4. Taj Al-Din Al-Sayyid Muhammad Ibn Qasim, known with the name: Ibn Mu'ayyah (d. 776 H.). At that time he was counted among the most eminent Ulama of Hillah, being one of Al-Allamah Al-Hilli's disciples. Besides, he was an encyclopedic scholar, excelling in numerous sciences of knowledge at his time. In his regard, Al-Shahid Al-Awwal, in some of his schoolcertificates, has said: "He is the wonder of time in all virtues and sincere contributions."[10]

5. Al-Sayyid Amid Al-Din Abd Al-Muttalib Ibn Al-Sayyid Muhammad Al-Din (d. 754 H.). He was the nephew of AlAllamah Al-Hilli, being among the greatest Fuqaha and Mutakallimun of Hillah. In his honour Al-Muhaqqiq Al-Hilli said: "He was a reverend reputed Sayyid of noble status, sublime position,

high morality, pure descent, the of honourable dignitaries in Iraq."

6. Al-Sayyid Diya Al-Din, brother of Al-Sayyid Amid AlDin, who was also one of the great renowned Ulama at his era, He has learned Fiqh, philosophy and Kalam.

7. Qutb Al-Din Al-Razi Al-Buwayhi (d. 776 H.). He was one of the outstanding disciples of Al-Allamah Al-Hilli, and a celebrated philosopher. Al-Shahid Al-Awwal, applauding the rank of his teacher, said: "I met him by coincidence in Damascus on the last days of the month of Sha'ban 768 H., finding him an exhaustless ocean (of knowledge)." He was born in Varamin. 11

8. Al-Sayyid Jalal Al-Din Abd Al-Hamid Ibn Fakhkhar AlMosawi.

9. Zayn Al-Din Abo Al-Hasan Ali Ibn Ahmad (d. 792 H.). In his regard Al-Shahid Al-Awwal said: "He was an investigating (muhaqqjq), Faqih and an acute expert."12

10. Al-Sayyid Ala Al-Din Ibn Ali Ibn Zuhrah Al-Hilli (d. 775 H.).

11. Al-Sayyid Najm Al-Din Maiman Ibn Sinan Al-Madani, who was a disciple of Al-Allamah Al-Hilli.

12. Al-Shaykh Jamal Al-Din Ahmad Ibn Husayn Al-Kofi.

13. Al-Shaykh Raqi Al-Din Abu Al-Hasan Ali Ibn Ahmad, known with the title Al-Mazidi (d. 757 H.).

14. Al-Shaykh Jalal Al-Din Muhammad Ibn Mubammad Hashim Al-Kofi, who was a disciple of Al-Muhaqqiq Al-Hilli, the author of Al-Sharai.

Beside the above-mentioned Ulama, Al-Shahid has learned under some other teachers.13 But the crystallization of his scientific character is owing to Fakhr Al-Muhaqqiqin and the two brothers Amid Al-Din and Diya Al-Din, beside Ibn Mu'ayyah and Qutb Al-Din Al-Razi. To these Ulama belong the first roots of Al-Shahid's school of Fiqh and Kalam, with another comnon attributes among them, being their learning under Al-Allamah Al-Hilli the lessons of Fiqh and kalam, in which they were his most eminent disciples.

His Sunnah Teachers

Al-Shahid was alone in having firm and broad contact with the Sunnah Ulama of various creeds and schools of thought, as he met their celebrities, being acquainted with their thought trends and creedal opinions.

This fact was indicated through his statement when granting a license to Ibn Al-Khazin: "Concerning the compilations and narrations of Ahl Al-Sunnah, I am reporting from nearly forty Shaykhs from among their Ulama in Makkah, Al-Madinah, Dar Al-Salam Baghdad, Egypt, Damascus, Quds, Place (Maqam) of Ibrahim Al-Khalil, narrating Sahih Al-Bukhari, Sahih Muslim, Musnad Abi Dawud, Jami Al-Tirmidhi,

MusnadAhmad, Muwafta Malik, Musnad Al-Daraqutni, Musnad Ibn Majah, and Al-Mustadrak Ala Al-Sahihayn, by Al-Hakim Ibn Abd Allah Al-Nishaburi, beside other books."

This document indicates clearly the great number of places in which Al-Shahid was learning, and how many Ulama under whom he was learning, beside the abundance of books he studied.

In the book Hayat Al-Imam Al-Shabid Al- Awwal, names of fourteen scholars among Al-Shahid's teachers, are cited, of whom we refer to only the following three:

1. Al-Shaykh Ibrahim Umar, who was called Burhan Al-Din Al-Jubari, from the Town of Hebron at Palestine. Under him AlShahid has learnt Al-Alfiyyab and Al-Shatubiyyah.

2. Al-Shaykh Sharaf Al-Din Muhammad Ibn Biktash AlTustari, who was a teacher at Al-Nizamiyyah School. Al-Shahid has licensed him to report from Al-Sahihayn: Sahih Al-Bukhari and Sahih Al-Muslim.

3- Al-Shaykh Shams Al-Din Abo Abd Al-Rahman Muhammad, who was a professor at the Mustansiriyyah School, from whom Al-Shahid has reported Sahih Al-Bukhair.

It is inevitable here to refer to two points

1. The first one is the emphasis upon the greatness of the suffering and difficulties faced by the knowledge-seekers at the age of manuscripts, which were replete with misconstruction beside their being so rare. Added lo this the problem of transportation and hardships of the long road, which were usually taking much time and effort.

2. The second point lies in that spread, reaching the degree of scatterness, that afflicted the theological centres, as they were not, as they are nowadays, concentrated inside the main cities such as Najaf, Qum and Mashhad. In such circumstances, every one of us should stand with reverence and wonder before Al-Shahid Al-Awwal, while traversing those long distances, moving here and there with the only aim being seeking the knowledge wherever he be.

His School-Certificates

The cultural centres and academical universities usually grant the students learning therein, certificates testifying their completing one of study stages, such as diploma, bachelor (Baccalaureus), Master (Magister) and Doctorate, beside other certificates. It is quite regrettable to see these certificates become an end in themselves, without indicating, in any way, the knowledgeability of their holder.

Denotations may be falling down, so as these manifestations come to include the school-certificates granted by the theological schools to the scholars and seekers of Islamic sciences. Therefore it is necessary to point out that those school-certificates(Ijazat) are not granted at random, but there are several norms to be taken into consideration, the foremost of which is the academical standard. After

that the ethical aspect, which is considered the general criterion and comprehensive yardstick for all knowledge fields.

The school-certificates are of two kinds

First: Ijaziih in Ijtihad.

Second: Ijazah in narration.

The Ijtihad license is granted by the supreme religious authority (Marji) at the theological school (Al-Hawzah Al-Ilmiyyah), on recognizing by himself the talent of Ijtihiid owned by any of the knowledge-seekers, and his becoming competent for deducing the legal ruling from its four sources: the Book (Qur'an), (Prophetic) Sunnah, unanimity (Ijma) and intellect (Aql).

Whereas the license in narration is counted as a scholastic degree lower than Ijtihad, as it is mainly confined to reporting the traditions from the Prophet (S) and Infallible Imams (peace be upon them). This was a common matter among the Fuqaha and Ulama in the past, as an appreciation certificate they used to grant to their superior disciples who showed full command over certain fields of the Islamic (knowledge) sciences.

Stars Granting Him Fame

Al-Shahid Al-Awwal has got numerous licenses from many professors and scholarly dignitaries at his time, which were considered badges and certificates attesting his geniusness and excellence. Some of them are the following:

1. The license of Fakhr Al-Muhaqqiqin, the son of Al Allamah Al-Hilli, who was absolutely the greatest of his teachers. He was too the first to discover, so early, Al-Shahid's Ilmi (knowledge) ability and unique geniusness.

In the certificate he wrote for him on the book Al-Qawaid, he stated: "Our master, Al-Imam Al-Allamah, the best of world Ulama, the doyen of the children of Adam, Mawlana the sun of truth and religion: Muhammad Ibn Makki Ibn Mulammad Ibn Hamid, may Allah perpetuate his life, has recited for us his problems from this book, and I gave him authority to narrate and report all the books of my father (may Allah sanctify his soul), beside all the compilations of our earlier companions (may Allah be pleased with them and my father), according to the methods mentioned therein."

Fakhr Al-Muhaqqiqin has granted him permission for the first time, in his house at Hillah in 751 H., when Al-Shahid was only 17 years old. Again, he gave him certificate on of Shawwal 756 H., and for the third time in the same year.

2. Ibn Mu'ayyah Taj Al-Din more than once granted him licenses, (Ijazat), one on the 15th of Shawwal

753 H., and the other one on the 15th of Shawwal 754 H. He has also permitted his two sons Abu Talib Muhammad and Abu Al-Qasim Ali in 776 H.

3. He got a license from Al-Shaykh Jalal Al-Din Abu Muhammad Al-Hasan Ibn Ahmad Al-Hilli, in Rabi Al-Awwal 752 H.

4. He got another one from the two brothers Al-Sayyid Amid Al-Din and Al-Sayyid Diya Al-Din, in Ijtihad and narration, as reported by the author of Rawdat Al-Jannat.

5. Also he got two licenses from Al-Shaykh Qutb Al-Din AlRazi, one in 768 H., and the other in 776 H.

The licenses he got were not only granted by the Shi'ah Ulama but also by the Ahl Al-Sunnah Ulama, the most renowned of whom we mention below:

1. Al-Shaykh Muhammad Ibn Yusuf Al-Shafi'i, who granted him license in narration in 758 H.

2. Al-Shaykh Jamal Al-Din Abu Ahmad Abd Al-amad Al-Hanbali, who was a teacher at Dar Al-Hadith School in Baghdad. He gave him a license in Dhu Al-Hijjah 754 H., while being at Mina.

3. Al-Shaykh Izz Al-Din Abd Al-Aziz, the chief judge of Egypt at that time. He granted Al-Shahid a license at AlMadinah in 754 H.

Hence we came to realize the scope of awareness of AlShahid Al-Awwal, of the reference books on Hadith and Fiqh, beside the profundity of that mentality and its openness for various thought schools and creeds at that juncture in history.

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1. Amal Al-Amil, vol. 1, p. 15.
2. Hayat Al-Imam Al-Shahid Al-Awwal, p. 27.
3. Muqaddimat Al-Lum'ah Al-Dimashqiyyah, p. 52.
4. The book is regarded the first complete collection on Shi'i jurisprndence (Fiqh), consisting of four chapters: Rituals (Ibadat), contracts, penalties and rulings. It has been translated into various languages, among which are the Persian, Russian and French.
5. Rawdat Al-Jannat, p. 590.
6. Op. Cit., p. 38.
7. Amal Al- Amil, vol. 1, p. 185.
8. Ibid , p. 103.
9. 9 Ayan Al-Shi'ah, vol. XI, P. 129.
10. Muqaddimat Al-Lum'ah, p. 91.
11. It is one of Tehran suburbs. (Translator).
12. Mafakhir Al- Islam, IV, p. 334.
13. Op. Cit.

SHARES

Chapter 2: Founding the School

On Al-Shahid Al-Awwal's reaching his middle age, he became a matchless scholastic dignitary, attracting toward him lovers of knowledge, guiding the hearts of the astray, being a lightening torch and an illuminative beacon leading toward the straight hard path. He turned to be a great Faqih, Mutakallim, a knowledgeable Muhaddith (traditionist), and an eminent literary man, being so influential and magnanimous whose fame was widely known.

His most apparent cultural service, after returning from migration land of Iraq, specifically from Hillah, was establishing a jurisprudential (Fiqhi) school at his brith-place in Jizzin, that excelled all other schools in Jabal Amil.

The emergence of this great school constituted a turning point through the history of Jabal Amil, which produced a large number of Ulama, intellectuals and professors spreading all over the cities of the Islamic world.

The disintegration of the Abbasid State, emergence of the Buwayhid Dynasty in Iraq and Iran, beside the coming to power of the Hamdanis in Halab and Fatimids in Egypt, have all prompted the activation of the cultural and political pace by the Shi'ah, who suffered various forms of persecution and repression, throughout a long era.

The greatest share and contribution in all this belonged to Jabal Amil, owing to the fact that Jizzin school was at the vanguard of the cultural movement at that period of time.

The People's Support

It is infeasible to specify the period spent by Al-Shahid in Jizzin after his return, as after founding the school he made several trips to Palestine and Damascus. But it can be said that he spent many years of his life at Jizzin, embarking on compiling books, educating his disciples, and taking care of people, endeavouring to solve their problems.

Thus he became the centre of attraction of people from far and near, with his house turning to be shelter for all, particularly the Shi'ah who believed him to be their saviour, when being inflicted with tribulations of life, therefore he was called with the epithet the Shi'ah Shelter.

Educating the Disciples

Al-Shahid's professorship character has come to light so early, when he started to teach Al-Allamah Al Hilli's AlQawaid, with Al-Tahdhib, and Ilal Al-Sharai, beside other books on Fiqh, Usul and Hadith.

Al-Shahid's lessons were not restricted within Hillah or Jizzin at his private school, but his numerous and long travels he made from time to time, constituted a mobile school moving between Egypt, Hijaz, Syria, Palestine and beside other Islamic countries.

"Throughout that period Al-Shahid could produce a large number of scholars, who finished their learning under him. We can refer to some of his disciples, at the head of whom are: Al Sayyid Abu Talib Ahmad Ibn Qasim Ibn Zuhrah Al-Husayni, AlShaykh Jamal Al-Din Ahmad Ibn Al-Najjar the author of Hashiyah Ala Qawaid Al-Allamah Al-Hilli; Al-Shaykh Jamal Al-Din Abu Mansur Hasan his son, that Al-Shahid certificated with his two brothers;[1] Al-Shaykh Radi Al-Din Abu Al-Qasim Ali Ibn Al-Shahid (Al-Awsat); and Al-Shaykh Radi Al-Din Abu Talib Mubammad, who was his eldest son, and was certificated by Al-Shahid twice.[2]

He has also cared for educating his daughter Fatimah, who was known later with the title "Sitt Al-Mashayikh". She was an ideal educated believing girl, turning to be a centre of public veneration, and on her death, seventy mujtahids took part at her funeral procession.

Among his disciples also is Al-Shaykh Sharaf Al-Din Abu Abd Allah Miqdad Ibn Abd Allah who died in 826 H. He was counted among the great Fuqaha, having several Fiqhi compilations. We can refer also to Al-Sayyid Badr Al-Din Hasan Ibn Ayyub, who was called Ibn Najm Al-Din Al-Araji AlHusayni.

He was considered the most eminent and honourable disciple of Al-Shahid; and Al-Shaykh Shams Muhammad Ibn Al Ali Al-Karaki. His high status can be explicitly realized through the kind reception and good hospitality rendered to him by Al-Shahid on his returning from performing pilgrimage to Allah's Sanctuary, with tender poetry.

Among Al-Shahid's disciples also in Al-Shaykh Zayn Al-Din Abu Al-Hasan Ali, known with the name "Ibn Al-Khazin",[3] who deserved Al-Shahid's applause while getting the license (Ijazah) from him.

In this order the names of Al-Shahid's disciples, among the reputed Ulama and dignitaries, go on to include thirty-two great scholars, as reported by Al-Muhaqqiq Rida Shams Al-Din[4] in his book.

His Works and Compilations

“Look at Al-Shahid's travels as they are

A succour for every teacher and Instructor. [5]”

In spite of his relatively short life, Al-Shahid Al-Awwal has left behind numerous valuable works on different knowledge fields, as Fiqh, Usul and Kalam beside other fields, till his name was yoked with the Ja'fari school, that wherever one of them is mentioned the other is remembered.

He occupied the first rank in Shi'a Fiqh, that could attain its resurgence under his hand. Beside these fields of knowledge, he had full command over other sciences like philosophy, logic, arithmetic, geometry, ethics, history, beside literature and poetry.

The style in which he was presenting his thoughts and opinions was so elegant and fascinating, indicating his good command of styles of Kalam. And, after passage of long centuries, his books are still taught as curricula in the theological schools. His works are extant nowadays in the form of manuscripts, with some others being lost.

But those books and works available today can alone form a huge library, and a voluminous encydopedia replete with miscellaneous fields of knowledge.

His Works on Kalam

Ilm Al-Kalam constitutes a broad foundation at the theological schools, due to its firm connection with the Islamic doctrines, like Tawhid (monotheism), "Adl (Justice), Nubuwwah (prophethood), Imamah (Imamate), and Ma'ad (resurrection), which altogether constitute a basis for a solid cornerstone for building the Islamic character.

Hence it is incumbent upon every Muslim to believe in these doctrines, out of mental and instinctive evidences, the sensitive circle within which all forms of blind imitation and pursuance be inundated.

In the past the Ulama used to combine between Kalam and philosophy under the framework of one science, despite their wide and extensive scope. But at present some kind of specialization commenced to exist, under whose umbrella profound and various branches and fields of knowledge were formed.

Al-Shahid Al-Awwal was among those personages attaining the climax of specialization in the fields of Kalam and philosophy. He was regarded a first-class professor, owing to the fact that he has learned philosophy and Kalam under a competent professor, that is Qutb Al-Din Al-Razi.

It is noteworthy to tell here that Al-Razi has learnt this science under Al-Allamah Al-Hilli, who in turn was the disciple of AlMuhaqqiq Al-Tusi, the great scholar of Fiqh and Kalam. Hence it can be said that Al-Shahid Al-Awwal was the meeting-point of the philosophical and Kalami thoughts once more, through the aforementioned two mediums.

Among his works on kaliim are the following:

1. Al-Maqalah Al-taklifiyyah: A treatise on Aqa'id (doctrines) and Kalam. He completed its compiling on

Saturday, the eleventh of Jumada Al-Ula 769 H. Al-Shaykh Zayn Al-Din Yunus Al-Bayyadi has exposed it, calling it Al-Risala11 AlYunusiyyah Fi Sharh Al-Taklifiyyah Al-Shahidiyyah.

2. Al-Masai1 Al- Arbainiyyah: It contains forty researches about doctrines and Kalam, that were not published in a separate book but included within another book called: "Mukhtasar Tarikh Al-Shi'ah Fi Lebanon" by Al-Shaykh Ahmad Arif AlDin. There is a manuscript for the book with the handwriting of the late Al-Samawi, calling it: "Jadhwat Al-Salam Fi Masai1 Al Kalam."

3. Al- Aqidah: An abridged treatise on the Islamic doctrines.

His Works on Hadith

Hadith is counted a rich source for all Islamic fields of knowledge, and a hard course for which hearts and minds are desiring. This immense bulk of narrations is considered a cultural treasure for whoever needing it, and a shelter for the astray who has lost the straight path ... leading toward bliss and salvation.

Through the traditions of the Prophet (S) and Ahl Al-Bayt Imams (a.s), the Ulama can quench themselves from the Qur'an's fountains that are effusing science and knowledge.

The Shi'a Fiqh is but a quintessence of the Infallibles' traditions reaching us throughout centuries, conveying with them the echo of those sweet words reiterated by the scholars and knowledge-seekers. The phrases "Al-Sadiq said" and "Al-Baqir said" are still resounding throughout years and days implying in within that great thought, rich sciences and huge treasures.

Al-Shahid Al-Awwal is considered one of the greatest Shi'ah traditionists, embarking on propagating and reporting the traditions of the Masumun (a.s), the fact that was testified by the licenses he got, and those he granted to the others.

He used to report his narrations from Al-Imam Ja'far AlSadiq (a.s) through a hundred chains, all related to his teacher Fakhr Al-Muhaqqiqin.6

Among his works on Hadith are the following:

1. Arba'una Hadithan: which contains forty tradi1ions ascribed to the holy Prophet (S), most of which being on rituals (Ibadat). Al-Shahid completed its compilation on the 18th Dhu Al-Hijjah 782 H., and it was published in Iran with the book Glaybat Al-Nu'mani in 1318 H. Sh.7

The Ulama have attached great importance to the compilation of books dealing with the Prophet's traditions, transmitted from Al-Imam Al-Rida, through his fathers, from the Prophet (S), that he said: "From among my followers, one who shall preserve and protect my forty Hadith, so that my people may be benefited from them, God Almighty will treat him on the Day of Resurrection with great men of

wisdom and learning (Jurisprudence)."[8]

2. Arba'una Hadithan: It is another book unlike the previous one, or it may be the 2nd volume of that book. It contains only one Hadith with forty investigations about it. It was published in Iran in 1314 H.Sh.

3. Ikhtisar Al-Ja'fariyyat Al-Ash'athiyyat and Al-Ja'fariyyat of the old books, which are ascribed to Muhammad Ibn AlAsh'ath and Ja'far Ibn Muhammad Al-Sadiq (a.s), so they were called with their names. They contain one thousand traditions, abbreviated into three hundred ones only by Al-Shahid. A copy of the book is found in Tehran at Al-Shaykh Diya Al-Din Al Nuri[9] Library.

4. Mazar Al-Shahid: It is called also Muntakhab Al-Ziyarat, the manuscript of which is at Al-Sayyid Al-Tustari Library in Najaf. It was translated into Persian under the title: Murad AlMurid Li Mazar Al-Shahid, which was translated by Al-Shaykh Ali Al-Karbala'i. [10]

5. Al-Durar Al-bahirah Min Al-Asdaf Al-Tahirah: Which contains aphorisms reported from the Prophet (S), through his Household (a.s). A copy of it is at Al-Tabatabai Library in Tehran.[11]

6. Majmuat Al-Ijazat: in which Al-Shahid collected the licenses he got from the earlier Ulama.

7. Majmuat Al-Shahid: It is in three big volumes, about which Aqa Buzurg Al-Tehrani said in Musaffa Al-Maqal: "AlShahid Al-Awwal has authored three collections of numerous benefits."

In Al-Dhariah he said: "They are three collections from which he reports in the first volume of Al-Bihar, treatises of various Ulama. He completed its compilation at Hillah in 776 H. The second volume is an abridgement of Al-Ja'farjyyat [12]

His Poetical Works

Literature constituted a remarkable aspect at the character of Al-Shahid Al-Awwal, who was a writer, a poet and a litterateur. His writings are distinguished with meaningfulness, simplicity and explicitness, devoid of the crookedness of complexity and vagueness, the fact making his words simple and his expressions impressive, free from all forms of rhyming and affectation which were common at that time.

Despite his being unprolific in the field of poetry, but his poems were so tender, illustrative and expressive.

In one of his soliloquys, he said:

The misfortune of Your poor bondman is so great

In being unable to afford for dowry of houris,

(*God's*) *friends enjoyed Your company in darkness,*

Through sleeplessness, humbleness and yearning,

You banished me alone from knocking Your door;

Have they preceded me due to greatness of my sins?

Haven't they sinned to deserve Your mercy?

Or they sinned but being pardoned other than me?

If my Lord, no place near You is there,

For the sinners, where is my good faith then?

He also said:

Sufism being not only confined in staff and rosary,

Nay, not even poverty is dreaming of that honour,

Even if by going and coming in a patched dress,

Under which hide offences of insolence and luxury,

Or by showing abstinence in the world while you are,

Indulged in it like the dog's indulgence in the carrions.

These are samples of his poems that explicitly indicate AlShahid's good command of poetry, and his ability in subduing the words and vocabulary into elevated expressions and impressive illustrations.

He has a collection of poems (Diwan) containing twenty poems, under the heading: Shi'r Al-Shahid Al-Awwl.[13]

In this respect, he has written Sharh Qasidat Al-Shahfini on the praise of Amir Al-Mu'minin Ali Ibn Abi Talib (a.s), for which Al-Shahfini showed his admiration and praised him.

Al-Shahid and Usul Al-Fiqh

The principles (Al-Usul) occupy a broad and important position in the theological schools, due to their vital role in establishing jurisprudence (Fiqh) upon a solid foundation, as deriving the legal ruling from its source is regarded a sensitive essential job. Al-Shahid was one of the lofty vertexes in Ilm Al Usul, whose works indicating his deep-rooted profundity in this field.

There is a book authored by him in this respect called: Jami Al-Bayn Min Fawaid Al-Sharhayn, the

expositins which were compiled by his two teachers, the brothers Al-Sayyid Imad Al-Din and Al-Sayyid Diya Al-Din. Each one of them has written a sharh on the book Tahdhib Furuq Al-wusull Ila Ilm Al-Usul, by their maternal uncle Al-Allamah Al-Hilli. Beside Fawa id Al-Sharhayn, Al-Shahid has added more advantages to them.

His Works on Fiqh

Fiqh comes at the foremost of religious sciences because of the significant and essential role it plays in the life of the individual and society. Through it one can recognize and distinguish Halal (lawful) from Haram (unlawful), recommendable (Mustahabb) and reprehensible (Makruh), and the permissible deeds, the fact leading to determine the culture of the Muslim society, specifying its behaviourism and way of life.

Fiqh organizes all man's affairs from birth till death, administering all political, economic, social and ethical aspects of life. Its importance lies in its being a representative for the Divine precepts attaining Allah's pleasure.

Hence, the inferential Fiqh was set up through great efforts exerted by specialist Ulama, whose works have produced their fruits in the form of practical treatises, exposing for the Muslim individual and society, all the limits of Halal and Haram beside the permissible acts.

Al-Shahid Al-Awwal is counted the greatest of the Fuqaha of the Imami school, and even he was in himself an advanced Fiqhi school, that managed to push forward the Shia Fiqh by wide steps. Thus he became a true inheritor of Ale Muhammad sciences and knowledge.

The following are some of his works in this field:

1. Al-Alfiyyah: It is a Fiqhi treatise consisting of a thousand obligations in the Salat (prayers), the reason why it was called Al-Alfiyyah. It consists of an introduction, three chapters and a conclusion, with many expositions (Shuruh) written about it. In his book Al-Dhari'ah,[14] Al-Shaykh Aqa Buzurg Al-Tehrani has cited thirty-one sharhs, among which we can refer to that of Al Shahid Al-Thani under the title Al-Maqasid Al-Aliyyah. It was composed in verses by Al-Shaykh Hasan Ibn Rashid Al-Hilli in 653 lines, and also by Al-Shaykh Ali Ibn Abel Al-Samad AlHarithi, the uncle of Al-Shaykh Al-Bahai, and others.

2. Al-Nafliyyah: It is a treatise authored by Al-Shahid Al-Awwal, after Al-Alfiyyah, containing three thousand supererogatory prayers. Many expositions were written about it, among which is the one written by Al-Shahid Al-Thani under the title: Al-Fawaid Al-Malakiyyah.[15]

3. Al-Qawa'id Al-Kulliyyah Al-Usulliyyah Wa Al-Fariyyah: It contains three hundred Flqhi principles from which legal rulings are derived, beside highly important researches. Several Shuruh about it were written by a number of Ulama and Fuqaha.[16]

4. Dhikra Al-Shi'ah Fi Ahkam Al-Shariah: It contains researches about Taharrah (purity) and Salat (prayer). Its compilation was completed on the 21st of Safar 784 H. The first volume of the book was published in Iran one century ago,[17] whereas its other volumes are still found in the form of manuscripts. Many commentaries and margines (Hawashi) were written about the book.

5. Al-Durus Al-Shar'iyyah Fi Fiqh Al-Imamiyyah: It is an extremely significant book, containing a large number of the Babs of Fiqh, ranging from Taharah up to rahn (mortgage). AlShahid ended its first volume on the eighteenth of Rabi AlAwwal 784 H., being martyred then before compiling the rest of volumes. Many commentaries about the book were written by the Ulama.[18]

6. Ghayat Al-Murad Fi Sharh Nukat Al-Irshad: It is actually a commentary, and the text is compiled by Al-Allamah Al-Hilli, covering the subjects of purity up to faith (Iman). It was completed by Al-Shahid on the 15th of Dhu Al-Hijjah 757 H. It might have been the first book authored by Al-Shahid.[19]

7. Al-Bayan: It includes researches about Taharah, Salat (prayer), zakat (alms-due) and Khums (one-fifth), beside the first of the four Arkan (elements) of Sawm (fasting), regarding those things which are to be abstained from.

8. Khulasat Al-Itibar Fi Al-Hajj Aa Al-Itimar. It is a short treatise about rituals of Hajj (pilgrimage), reported by Al Allarnah Al-Amini in Madain Al-Jawahir.[20]

9. Al-Baqiyat Al-Salihat: It is an abridged exposition about the four Hymns (Tasabih) in prayer. [21]

10. Hashiyah Ala Al-Dhikra: He authored first the book AlDhikra, then he wrote a Hashiyah on it. It is considered by Muhammad Rida Shams Al-Din as one of Al-Shahid's lost books.[22]

11. Abkam Al- Amwat It is a treatise about the dead, from will (Wasjyyah) up to 'visiting the graves.

12. Jawaz Ibda Al-Safar Fi Shahr Ramardan: It is a treatise containing an investigation about the issue of travelling during the Month of Ramadan, which he initiated with the following statement: "Its permission is apparent, when reviewing the beliefs of all the Ulama throughout all eras and countries, despite our unanimous belief in its reprehension. But we have twenty ways for this, the first which is the main one being adherence to the Almighty's saying:

"...and (for) him who is sick among you ...,," (2:184)[23]

13. Masa'il Ibn Makki, which is arranged according to the sections of Fiqh. He finished its compilation in the same year he passed away, i.e. 786 H., and it may be his last work.[24]

Al-Lum'ah Al-Dimashqiyyah, His Best Work

Al-Lum'ah Al-Dhimashqiyyah is the most famous work ever compiled by Al-Shahid, being a complete course on the Imamiyyah Fiqh, in which he has abridged its rulings and questions.

It was written by Al-Shahid in reply to a letter sent to him by the Governor of Khurasan, Ali Ibn Mu'ayyad,25 asking AlShahid to come to their city to be the high religious authority (Marji) for the Shi'ah there.

But the then political circumstances would not allow Al Shahid any opportunity to depart Damascus. Therefore, he made an apology for him sending him, instead of his going, a Fiqhi treatise concising in it all the principles of Fiqh, to be a reference for the Shi'ah of Khurasan, to find solutions for the legal questions they were facing.

He compiled this treatise within one week, depending only upon one Fiqhi reference, being Al-Mukhtasar Al-nafi of Al Muhaqqiq Al-Hilli, the fact indicating the extent of his full knowledge of the issues of Fiqh. Then he handed it over to AlShaykh Shams Al-Din Muhammad Al-Awi,26 the vizier of Ali Ibn Mu'ayyad, urging him to urgently present it to the King of Khurasan.

Al- Awi was so concerned about the treatise that he never permitted anyone to reproduce it, except a few of the knowledge-seekers, showing his extreme reservation. He has written it during extremely sensitive circumstances, as he was under severe surveillance by the authorities, exerting himself to finish it so urgently.

Al-Lum'ah was characterized with excellent expressions and orderliness of its Babs (sections), as Al-Shahid was never sufficed with Fiqhi expressions common at his time, due to his being an eminent litterateur and elegant poet. That is why Al- Lum'ah came to be so smooth in language and fluent in words, being free from all kinds of feigning in expression or simulating rhetoric euphemisms.

Further, we can find in this book an explicit development in utilizing and identifying the Fiqhi idioms, in an unparalleled way that was never followed by any of the earlier Ulama, at the level of Muhaqqjq and Allamah.

The book is to be considered a pride not only for the Shi'a and Islamic thought, but also for the humane thought and whatever the humanity accomplished in this respect. Many commentaries were written about the book, the most wellknown of which can be: Al-Rawdah Al-Bahjyyah Fi Sharh AlLum'ah Al-Dimashqjyyah, by Al-Shahid Al-Thani.27

His Other Works

Al-Shahid Al-Awwal has left for us other works on different topics, some of which were written in reply to questions put forth by his disciples, like:

1. Jawabat Al-Fadil Al-Miqdad: It consists of twenty-seven questions put forth by Al-Fadil Al-Miqdad Ibn Abd Allah AlSiyuri, who was a disciple of Al-Shahid. Its manuscript is at the Radawi Treasury in Mashhad.28

2. Jawabat Masai'l Al- Atrawr. It contains all the answers given by Al-Shahid for the inquiries put forth by his disciple AlSayyid Badr Al-Din Al-Hasan Ibn Ayyub Ibn Najm Al-Din Al Atrawi 29 Al-Amili.

When the trace leads to the owner, then Al-Shahid's valuable works on various sciences of his era, indicate the capacity of his awareness and profundity of his thinking, especially when taking into consideration his short age and far long travels.

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1. Bihar Al-Anwar, vol. II, p. 34.
2. Al-Dhari'ah, vol. I, p. 284.
3. Rawdat Al-Jannat, p. 8.
4. He is one of Al-Shahid's grandsons.
5. Op. Cit., p. 57.
6. Rawdat Al-Jannat, vol. VII, p. 6.
7. The Iranians adopt the solar date of the Prophet's Emigration (Hijrah). (Translator)
8. Al-Dhari'ah, vol. I, p. 427.
9. Op. Cit., p. 64.
10. Op. Cit., p. 65.
11. Al-Dhari'ah, vol, VIII, p. 90.
12. Op. Cit,p. 67.
13. Op. Cit,p. 65.
14. Al- Dhari'ah, vol. II, pp. 296, 297.
15. Op. Cit., p. 61.
16. Ibid.
17. Ibid.
18. Al- Dhari'ah, vol. VIII, p. 145.
19. Op. Cit, p. 63
20. Al-Dl1ari'ab, vol. VII, p. 214.
21. Ibid, Vol. III, p. 12.
22. Op. Cit,p. 69.
23. Al- Dhari'ah, Vol. V, p. 241.
24. Op. Cit., p. 68
25. He is the last king of the Sarbidaran Dynasty, that ruled over Khurasan during the period 738-783 H.
26. Belonging to the Village of Awah, which is located between Qum and Savah.
27. He is the Martyr Zayn Al-Din Al-Jub'i Al-Amili.
28. Al- Dhari'ah, vol. V, p. 212.
29. Belonging to the Village of Atra in Jabal Amil.

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Chapter 3: Al-Shahid's Features

Al-Shahid Al-Awwal had a pure soul and sublime spirit, inside a thin body and vulnerable figure, but he owned a resolute will challenging the mountains in solidness and strength. This being the nature of the upright pious people, who were described by their leader Ali Ibn Abi Talib when he said: "Their speech is to the point, their dress is moderate, and their gait is humble... The greatness of the Creator is seated in their hearts, and, so, everything else appears small in their eyes...During the day they are enduring, learned, virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them he believes they are sick...'[1]

His Association with Allah

The merit distinguishing Allah's friends among the upright pious people, lies in their firm link and connection with Allah, whether bei ng in the midst of people or at the bottom of dark prisons. They all the time persevere on remembering Allah, hymning with His praise the end of night and beginning of day.

For this reason, Al-Shahid Al-Awwal was viewing the prison as a place for seclusion and worship, following the guide of his predecessors, of the prophets like Yusuf (a.s), and the Imams like Musa Al-Kazim (a.s), devoting himself to his Lord, communing with and invoking Him out of fear and avarice.

AlShahid's sublimity and dignity near Allah reached an extent, that once upon a night he wrote on a piece of paper: "O my Lord, I am conquered, help me (to be victorious)," putting it under his pillow and slept. On getting up, he found the following phrase written at the bottom of the paper: "If you are my bondman, be patient." Al-Shahid responded to the call, being an example in patience, forbearance, and resistance.

His Comprehensiveness

Al-Shahid Al-Awwal's most noteworthy trail being his objectivity in thought and (religious) sciences, as he was not only aware of his time culture, but also so profound in most of their aspects. He had strong association with most of his era Ulama, with no difference between Ahl Al-Sunnah and the Shi'ah.

He was forther trying his best to make rapprochement to the Sunni Ulama, seeking to attain some objectives like:

1. Demolishing the artificial barriers between the Sunni and Shi'i fiqh, eliminating all the boundaries with working for bringing together the masses of the two parties into the crucible of unity, fraternity and agreement.

Having knowledge of the Sunnah's fiqhi opinions, beside benefiting from their experiences and

theological innovations, making them in exchange acquainted with the experiences and opinions of the Shi'a school in this respect.

Al-Shahid Al-'Awwal is truly regarded the pioneer of the sincere idea, in melting the frost, mending the fences and reconciling between the brothers. The Sunnah Ulama used to venerate him highly, and common people were exalting his philanthropic spirit wanting good,and desiring for clemency and brotherhood.

Burnishing the Shi'a Fiqh, through being acquainted with the legal opinions of the other schools regarding it. Al-Shahid was the first in making comparison in between the schools of Fuqaha , paving the way before the Imami Fiqh to attain progress and success.

His Literary Adroitness

Al-Shahid was fully aware of his time culture, knowledgeable of the whole aspects of thought. He used to express his notions through a fascinating style, breaking the inanimation of the earlier and contemporary scholars in expressing their opinions regarding various fields of knowledge.

Beside his elevated literature and effusing pen, he was distinguished with poeticalness, being a delicate poet, whose poetry was known of its accurate portrayal, expressiveness and eloquence. In this field, Al-Shahid is counted among the poet Ulama, like Al-Sharif Al-Radi, Al-Sharif Al-Murtada, Al-Shahid Al-Thani, Al-Allamah Balrul-Ulum and Al-Mirza Muhammad Taqi Al-Shirazi, beside others.

Al-Shahid has employed his literature and poetry for serving religion and defending Islam.

Following is an excerpt of his poetry:

We have been needless of whoever not wanting us,

Though his merits and traits being abundant,

And whoever turned his back to us out of repellence,

Enough be for that who outstrips us we overstep him.

Keeping pace with Ibn Al-Jawzi's saying:

I swear by Allah and His favours,

With it, for him, I meet my Lord,

That Ali Ibn Abi Talib is the,

Leader of people of East and West,

Al–Shahid says:

Since he is the brother of the Prophet of guidance,

And his sharp sword in war,

He protected him against all evils,

By himself during abundance and dearth,

And the text in remembrance and in "your Guardian"

is sufficient for that who has mind.

He also said:

By love and adroitness they acquired noble dignity

Not by toddling, conceil and egotism,

Their doctrine being pure morals,

Which are followed by bodies inside semens,

Forbearance, gratitude, sacrifice and hunger,

And souls, holding breaths through panting,

With abstinence of every unsurviving mortal,

As the benevolent's conduct passed in predecessors,

People strove for cleansing the souls,

Surrendering, in peace of ghosts, for damage,

You can never know them through affectation,

Nor through pretension of any sort.

Alas! A precedent nation has perished,

Till it survived through many successors.

***

Halt over (*Mount of*) *'Arafat dejectedly,*

And circumambulate around Ka'bah of Safa Gnosticism,

Enter into the sweet notions with invention,

And return to the hymns inn with scriptures,

If the wine waiter gives you by hand,

The transfiguration cup, take it and imbibe.

Under Allah's Protection

Al-Shahid has devoted himself for Allah, endowing his life at the service of His religion. For this reason, we could explicitly notice Allah's grace imparted upon him in numerous situations, especially when taking into consideration that only declaring one's Tashayyu (following Ahl Al-Bayt) was in itself a guilt entailing severe punishment, at that time.

Hence we can realize how much Al-Shahid has suffered, and the depth of his calamity at that juncture in history.

Compiling Aal-Lum'ah during those suppressmg circumstances can be regarded a favour from Allah, as Al Shahid was under house arrest, with severe surveillance imposed on his house, beside his house meeting being attended by Sunnah Ulama and statesmen whose reports were alarming of danger. Nevertheless, as he commenced compiling Al Lum'ah, he was never visited by anyone throughout seven days, the whole period he spent for compiling the book.

His Call for Unity

Throughout history, the great Ulama occupy the foremost rank among callers toward unity ... the unity of the Islamic Ummah, and its solidarity within one front against the powers of atheism and wickedness.

By unity, we do not mean abolishing the creeds and dissolving the schools of thought into one school and limited thought, as this indicates the blind fanaticism driving toward cancelling and eliminating the other party.

But the true meaning of the Islamic unity lies in solidarity and reaching agreement in respect of common points, constituting the infrastructure of the Islamic edifice. Because all (Muslims) read one book, believe in one Prophet, and pray toward the same direction (Qiblah), with the only disagreement being about minor issues that have no effect upon the very essence of the issue, whatsoever.

Here is the Book of Allah inviting Muslims, by saying:

"O ye who believe! Obey Allah, and obey the Messenger and those of you who are in authority;

and if ye have a dispute concerning any matter, refer it to Allah and the Messenger if ye are (***in truth***) ***believers in Allah and the Last Day. That is better and more seemly in the end."*** (***4:59***)

Al-Shahid kept on being an ensign exemplifying the believing Muslim. Despite his Shi'ism and leadership of the Imami thought, he was never provoking any other rival party, abiding by dissimulation (Taqjyyah) when speaking, writing and compiling (books), with the sublime convenience of Islam being his most important concern.

Whereas the other party used to practise against him various forms of persecution and repression, beside confiscating freedom of expressing opinion, charging him with baseless accusations, and finally exterminating him in a tragic way.

Others' Viewpoints

No knowledge-seeker has ever attained the sublime position that Al-Shahid Al-Awwal occupied, despite his being so young. He has drawn the attention of all people through his extraordinary wittiness, abundant philology, persevered toiling on the way of supporting religion and truth (Haqq).

The words uttered by his teacher Fakhr Al-Muhaqqiqin in his regard, are still deserving admiration of generations, when he extolled him saying: "The greatest Imam, the best of world Ulama, the doyen of the children of Adam, our master the sun of truth and religion Muhammad Ibn Makki Ibn Hamid may Allah perpetuate his life."2

Of course, he was not addressing a forty or fifty-year old man, but it was a disciple whose age was not more than seventeen years. Fakhr Al-Muhaqqiqin was never satisfied with this attestation, but he manifested another fact while emphasizing that the benefit he got from his disciple was more than that he rendered to him.

Al-Shaykh Mubammad Ibn Yusuf Al-Kermani Al-Qurashi AlShafi'i, on granting him the license (Ijazah), said in his regard: "The grand more knowledgeable master (Mawla), chief of leaders, owner of the two favours, possessor of all virtuous excellences and perfections, holder of the sciences of religion and Hereafter."

Further, Al-Shahid Al-Thani said about him: "Our Shaykh and Imam, the proficient peerless investigator, the scrutineer having both traits of Ilm (knowledge) and felicity (Sa'adah), and the degree of labour and shahadah, the meritorious Imam. Abu Abd Allah Al-Shahid Muhammad Ibn Makki, may Allah elevate his status as He has honoured his end."3

Al-Muhaqqiq Al-Karaki, on granting the license to Al-Shaykh Ali Ibn Abd Al-Ali , has also referred to him by these words: "Al-Imam Shaykh Al-Islam, Ahl Al-Bayt's Faqih (Jurisprudent) during his time, the king of Ulama, the erudite of Filqaha, the example for investigators and scrutineers, the best of the earlier and contemporaneous scholars."

Al-Hurr Al-Amili, in his book Amal Al-Amil, has extolled him by saying: "He was an expert scholar, a jurisprudent narrator, a profoundly learned investigator, perfect, possessor of all rational (Aqli) and traditional (Naqli) professions, an ascetic worshipper, a creative poet and literateur, the single of era, with no rival at his time."

In Mustadrak Al-Wasa'il, Al-Allamah Al-Nuri said in his regard: "The crown of Shari'ah, pride of the Shi'ah, sun of the cult (Millah) and religion, Abu Abd Allah Mulammad Ibn Al Shaykh Jamal Al-Din Makki, Afqah Al-fuqaha (more knowledgeable of jurisprudents), holder of all sorts of virtues, possessor of various kinds of excellences, and the owner of the vigorous pure soul."

Thus, the status, greatness and sublimity attained by AlShahid Al-Awwal made him occupy the lofty apex throughout his era. His foes desired annihilation for him, whereas Allah has endowed him with an everlasting inm1ortality.

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1. Nahj Al-Balaghah, Khutbah (sermon) No. 193.
2. Rawdat Al-Jannat, vol. VII, p. 4.
3. Muqaddlinat Al-Rawah Al-Bahiyyah,

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Chapter 4: Al-Shahid at Damascus

Al-Shahid Al-Awwal has spent a great portion of his life in Damascus, the fact indicated by the birth of his four sons at Sham which remained a starting point for some of his travels and trips. Hence as Damascus has witnessed the glittering of this giant personality, it has afterwards seen the decline of that glaring sun through bloody events.

Al-Shahid was the greatest Shi'i thinker and Imami Faqih at that juncture in history, whose fame was so widely known that he deserved the epithet 'Shams Al-Din'. His firm liaison and multiple ties with several intellectual and political personages, have actually provided the Shi'i creed a good opportunity for attaining progress, propagation and deep-rootedness.

With Sultan Ali Ibn Mu'ayyad

There were intimate links between Al-Shahid Al-Awwal and Ali ibn Mu'ayyad, the last king among the Dynasty of AlSarbidaran, who ruled over Khurasan for half a century. The letters corresponded between them denote Al-Shahid's status officially and popularly, and the extent of love, appraisal and veneration

held by the Shi'i governments and all the Shi'ah in general toward him.

Sultan Ali Ibn Mu'ayyad is considered the best among the kings of Al-Sarbidaran Dynasty, as Khurasan witnessed, during his reign, an extensive social and economical advancement. And despite the severity of the Moguls' onslaughts against the Islamic East, he managed to safeguard Khurasan against the wave of death and devastation.

He was known of his affection toward the poor and destitute, beside his sincere striving for making justice and equality prevalent throughout his homeland, with keenness for propagating the Shi'i creed and glorifying Ahl Al-Bayt (peace be upon them).

This fact reflects his permanent seeking the friendship of AlShahid Al-Awwal, as he was occasionally sending him a present to show his loyalty and support. Among his presents, there was a copy of the holy Qur'an, that was later known as Ali Ibn Mu'ayyad's present.

Al-Sultan used to pride himself in Al-Shahid Al-Awwal so highly, that he once proposed to him to come to Khurasan to occupy the vacancy caused by the martyrdom of Al-Shaykh Hasan Juri.

Following is the full text of the letter sent by Al-Sultan, including his suggestion:

In the Name of Allah, the Beneficent the Merciful

Salam (*peace*) *like fragrance of a diffusing ambergris,*

Spreading Musk scent through all places,

Salam challenging the fullmoon in every house,

Salam resembling the sun at every rising,

Upon the truth religion sun, whose shadow is perpetual,

Upon a felicitous grandfather under a pleasant bliss.

May Allah the Exalted perpetuate the Majlis (meeting) of the magnanimous master, labouring scholar, the honourable, perfect, ascetic, pious, of noble morals, loyal descent, the world Allamah (erudite), the nations guide, the ideal of firmly learned Ulama, the example of dignitaries and investigators, the sects Mufti, truth distinguisher, possessor of virtues and excellences, owner of superiority among the magnates and dignitaries, inheritor of the knowledge of the prophets and messengers, revivalist of the traditions of the pure Imams, Allah's trustee on earth, our master the sun of cult and religion, may Allah extend the ropes of his shadows to Muhammad and his Household, under a firmly established state, and continuous favour reaching the Resurrection Day.

Then, the desirous lover, is extremely longing for being favoured with meeting him, and be pleased with

union after long separation.

The sight is dep1ived of your countenance, but,

The heart is quite quenched from your visage.

It is to be disclosed to that person who is still a reference for those who have mind that Allah has secured the Shi'ah of Khurasan against both misfortunes, and they are for meeting him, and dipping up from the ocean of his virtues and favours, while the honourable men have been separated by time repercussions, and all or most of them were ripped asunder by vicissitudes of night and day.

Amir Al-Mu'minin, upon him be Allah's peace said: "Death of the Ulama is a crevice in religion."We never see among us anyone being confident of his knowledge in giving verdicts, with whose guidance people may be guided, so they beseech Allah to grace them with his presence, be illuminated by the beam of his light, following his sciences, be led by his lofty illustrations, and be confident of his all-inclusive munificence and abundant grace, that their hope never be disappointed and their supplication never be repelled, but that their chief be succored, and their aspiration be attained. Allah - the Exalted -said:

"Such as unite that which Allah hath commanded should be joined ..." (***13:21***)

Undoubtedly, the uterine relations are more entitled to the Islamic spiritual uterine bond, and the foremost of relations to be favoured with care arc faith and uterine relations, as they both are two bonds that never be disuntied by time passage and circumstances, or rather two twigs that cannot be destroyed by the strongest storm.

And we fear Allah's wrath upon this land because of absence of consciousness and guidance, be hopeful for his general favouring and perfect generosity, that he be graceful to shower upon us his attention, relying upon Almighty Allah, without trying to give excuses, God-willing.

It is expected from his kind attributes, and the excellences of his essence, to pardon this slip, and peace be upon followers Islam.

Desirous Lover [1]

Ali Ibn Mu'ayyad

This letter was carried by a special envoy, who was AlShaykh Shams Al-Din Muhammad Al-Awi, one of the Shi'ah Ulama and among the intimate friends of Ali Ibn Mu'ayyad. This document, in general, contains numerous indications showing al-Shahid's greatness, sublime status and fame, beside how Al-Sultan Ali Ibn Mu'ayyad was venerating knowledge (Ilm) and Ulama: and how much he showed respect for Al Shahid Al-Awwal.

In fact it is an invitation to Al-Shahid to undertake the religious leadership. When knowing the sensitive

role of religion at that crucial period, with its extensive impact on we would realize how sensitive and critical the situation was.

Still it is unknown why Al-Shahid has not positively responded to the proposal, going in seclusion for seven complete days for compiling a perfect Fiqhi collection, that was actually regarded the best compilation ever written on Fiqh during that juncture in history.

Unfortunately, the reply letter with the original copy of AlLum'ah Al-Dimishqiyyah were lost, beside other valuable books, in the wake of the downfall of Al-Sarbidaran Dynasty, and end of the reign of Ali Ibn Mu'ayyad.

Al-Sarbidaran Dynasty

They are Shi'i governments seizing power over Khurasan in 738 H., after bloody battles. Their rule lasted till 783 H., when Khurasan was invaded by Tymour Leng, who killed their last King: Ali Ibn Mu'ayyad.

The revolution of Al-Sarbidaran erupted as a violent reaction against the Moguls' oppression. It was led by their first King the Emir Abd Al-Razzaq, the founder of the dynasty, proclaiming an enthusiastic banner being: "We prefer to die executed than to live in disgrace.2

As for every revolution there should be a sparkle, AlSarbidaran uprising was ignited by an onslaught launched by five Mogul soldiers, at Bashtin Village (belonging to the Town of Bayhaq),3 against a house provoking its inhabitants.

Thereat the house inhabitants defended themselves, killing the five soldiers, the fact indicating the abolition of entire Bayhaq from over the map. Then Abd Al-Razzaq rose up to protect the revolutionists declaring his support for them, causing the incident to develop and turn to be a strong revolution against the Moguls existence as a whole, proclaiming their resounding outcry: "We prefer to die executed over living in disgrace'.4

The rulers of Al-Sarbidaran belong, on the paternal side, to Al-Imam al-Husayn (a.s), whereas on the maternal side they descent from the Baramikah (Barmakites).

Al-Shaykh Khalifah Al-Mazandarani is considered the brain of the revolution and founder of its thought keystone. As he was martyred, he was succeeded by his disciple Al-Shaykh Hasan Juri, who was, later on, martyred in his vigour struggle against his foes.

His martyrdom was of an extremely dangerous consequence on the thought arena, leading the last King of Al Sarbidaran, Ali Ibn Mu'ayyad, to offer Al-Shahid Al-Awwal the intellectual leadership, and occupy the place left vacant due to the passing away of Al-Shaykh Hasan Juri.

The significance of Al-Sarbidaran lies in the base in the fact that their uprising was established on an

Islamic base, aiming at establishing justice throughout the land, adopting the school of Ahl al-Bayt (a.s) as their means toward attaining this objective. Throughout Al-Sarbidaran[5] rule, which lasted about half a century, Khurasan witnessed great advancement in various fields and aspects.

His Time Governments

To explore the political dimension in Al-Shahid Al-Awwal's life, we have to be acquainted with the political circumstances prevalent during his era, through studying the form of the governments, with their influence regions and thought trends, it will be feasible to lay down a plain political map helping to shed light on the political aspect in Al-Shahid's character.

Abbasid State Disintegration

The Abbasid rulers have adopted an extremely harsh, repressive and suppressive policy toward the Alawids and their popular bases represented by the Shi'i movement, reaching its climax during Al-Mutawakkil's reign, as Iraq in particular turned to be an arena for horrific bloody operations.

When taking into consideration the fact that the Alawids and their Shi'ah supporters have played a crucial role in the triumph of the Abbasid rule and the end of the Umayyad rule, we would realize how much they were suffering, feeling regretful due to their absolute backing for the Abbasid movement.

Hence the Shi'ah intended to establish a political entity of their own, by availing themselves of the congenial opportunities, for this purpose. As the decline and weakness factors .began to cause the Abbasid State to erode, the independence-seeking movements started to rise and recover throughout many regions of the Islamic State, the foremost of which being Africa, Iran and Andalusia. [6]

In 656 H. The Mogul invasion to the Islamic East commenced, causing the collapse of the Islamic towns and metropolises one after the other. The same fate was true for Baghdad, the centre of rule and civilization, at the hands of Moguls headed by Hulako, the grandson of Jingiz Khan.

This was followed by the emergence of numerous Islamic regimes in different parts of the world. The Ayyubi State emerged in 664 H., whose influence expanded during the era of Salab Al-Din Al-Ayyubi, to cover remote area of the Islamic world, ranging from the River of Nile up to Tigris. During his reign, the known crusade war erupted between the Muslims and Christians. The Ayyubi State was widely known of its being sectarian, taking the side of the Sunnah.

After that the Mamalik, who constituted an extension to the Ayyubi State, appeared on the scene, where slaves of various races ruled, all being blood-shedders. Their rule lasted for about three centuries.

The Mamalik are of two sections: The marine Mamalik, who were called with this name in relation to the River of Nile, as their military positions and war barracks were stationed on a small island in the river. They were mostly Turkish and Moguls. The second sections were called Al-Mamalik AlBarjiyyah, who

were mostly from among the Sharakisah.

The Sharakisah

The Sharakisah[7] seized power when the rule of the marine Mamalik came to an end in 784 H. Their reign lasted for about 138 years, taking of Cairo as their capital. Their first king was Al-Zahir Sayf Al-Din, who was called "Barquq", being at the outset of his reign a slave of the upright King Al-Hajji Ibn Al-Ashraf Ibn Sha'ban, the fourteenth king of the Turks.

Al-Hajji came to power when being only ten years old, the weak point that was exploited by Barquq who snatched power from him. But nothing went for his good, as the emirs soon declared their dissent from him. Both Tamrigh Al-Afdali and Baligh AlUmari revolted against him, deposing him from power, rebringing Al-Hajji to power again, while Barquq was imprisoned at Karak.

As soon as Barquq left prison, he retained power again, after mobilizing combatant forces, managing to defeat his enemies, maintaining the rule till his death in 801 H.

Barquq's Stand Toward the 'Abbasids

The Abbasid Caliph, during the lifetime of Barquq, was Al Mutawakkil Muhammad Ibn Al-Mu'tadid, who had the favour reinforcing Barquq's position in rule. However Barquq never maintained his loyalty toward Al-Mutawakkil, as he embarked on deposing him from caliphate, throwing him into the prison of Qal'at Al-Jabal, assigning Mubammad Ibn Ibrahim with caliphate, who was later on called Al-Wathiq Bi Allah, maintaining his post till his death in 788 H.

Thereat some of the magnates proposed to re-encharge AlMutawakkil with rulership, but Barquq refused this proposal outright, appointing as a caliph, Al-Wathiq's brother, who was called Al-Musta'im Bi Allah, who remained in power till 791H. Only then the idea of returning Al-Mutawakkil to rulership stroke the mind of Barquq, who set him free, gaining people's allegiance for him as a caliph, deposing Al-Musta'im from his post. This situation persevered on this condition till both the caliphs were dead.

Social Conditions during Barquq's Reign

The social conditions in Egypt and Syria have deteriorated, when the Sharakisah seized power, and corruption prevailed among the State devices. The situation was even exacerbated with the eruption of the crusade wars, when the crusaders' onslaughts started just after the halt of the Mogul invasion. Thereat, the circumstances became even much worse, because of the wars and home seditions.

As within a short time, the power was seized by Barquq, then he was deposed and imprisoned; after that he came to power again. The King AlAshraf was deposed too and brought back to rule, and after him Al-Mutawakkil was removed from the post of caliphate, and returned to it again.

The Islamic nations thus suffered greatly from the rule of the Sharakisah, as after being previously slaves at the hands of brokers, they changed today to be kings and monarchs ruling over and controlling the affairs of a great Ummah. Recklessness reached the climax, to the extent that each slave was infatuated to rule as soon as entering the market.

The Sharakisah's suppression was so intense that created fidget, bitter feeling and sadness among the Islamic nations, beside leading to the eruption of several home rebellions in various regions against their rule.

The situation was farther exacerbated with the occurrence of several natural disasters, that overcame the country, as periods of drought, famine and earthquakes prevailed, beside the spread of dangerous epidemics that took the lives of thousands of people.

Throughout his reign, Barquq was busy repressing the seditions and rebellions, beside foiling the internal conspiracies, and confronting the external threats. He received a very rude letter from Taymour Leng calling him to unconditionally surrender, for which he gave a similar reply, but he was not respited as he died in 801 H.

Externally, the State boundaries were, during his reign, threatened by the crusaders and marine Mamalik's raids. All these threats have led consequently to halt the process of reconstruction and culture reviving, beside paralyzing the movement of trade and agriculture.

In such circumstances, nations had no choice but to endure the repercussions of the war expenditure, as taxes extremely hiked, corruption and immorality found way into administration and government, with essential goods, like sugar and salt, being monopolized by a band of influential people.

In this way, depravity covered all walks of life, with the emergence of phenomena of degradation and immorality, beside the habit of the lads taking concubines (for pleasure), in a way worse than it was common during the era of the 'Abbasids.

Moreover, the sectarianism between the Sunnah and Shi'ah came to light, whereat libertine rulers and malevolent crusaders have played a wicked role in flaring the conflict, for diverting the peoples' attention with the aim of paving the way for implementing their schemes to impose their control and tyranny.

In such heated tensioned political circumstances, Al-Shahid Al-Awwal used to pass his life days, endeavouring to revitalize solidarity and congruity among all strata of the Islamic society, taking Damascus a centre for his cultural and intellectual activities.

Damascus

Al-Shahid has passed the last part of his life in an ancient city, being Damascus, which was then under the dominion of Bidamur, who was apparently representing Barquq's government. But Damascus

government had, in fact, no relation to the Egyptian policy but formally, and Bidamur was practising unlimited authorities in administration and rule, without consulting or even informing Barquq.

Despite the sensitivity of the situation, Al-Shahid Al-Awwal managed to make for himself, within Damascus society and Syria in general, a notable social and thought status, finding way into the state organisms, working for directing the authorities toward implementing reform enterprises. For instance, he could persuade the government to level a deathblow to "Yalush", to whom we shall refer later on.

Although the ties between the Shi'ah and Sunnah, Al-Shahid had a reputed position among the Sunni forums, with his house meeting being full of a large number of their Ulama, attending to hold discussion or seeking solutions for Fiqh and Kaliim questions.

Hence Al-Shahid was doing his utmost to mend the fences and reconcile between the Shi'ah and Sunnah, considering all the required reservations not to provoke the other party. He used to hide any Shi'i works in his possession, with abstaining from arguing any issue entailing dispute between the two sects. In this way Al-Shahid was, actually, the real unity pioneer, bearing in mind the upper Islamic interest, sincerely endeavouring for making agreement among Muslims.

His Connection with Rulers

No information being available about Al-Shahid's links with the governments ruling at his time, since we know nothing about his relations with the Abbasid caliph or with Barquq. But it is out-of-the-way that such a gigantic personality stays out of sight, particularly when being aware of his travels and trips all over the Islamic world, beside his numerous meetings with different personages and leaders in many Islamic metropolises.

His celebrity reached the level leading the Khurasan Governor, Ali Ibn Mu'ayyad, to invite him to undertaking the religious headship at Khurasan. Besides, many letters were corresponded between them, with the king's keenness to occasionally send Al-Shahid a symbolic present indicating his loyalty toward him.

Naturally, such relation cannot come into being out of nothing. But unfortunately, history has never kept for us but a scant of some scholars' letters, which are sufficient to indicate the lofty rank enjoyed by Al-Shahid. They also undoubtedly emphasize the fact that AlShahid was actually counted the foremost dignitary in respect of the Islamic Fiqh and culture, at his time.

Yalush Movement

The era in which Al-Shahid lived was so chaotic, characterized with political and social unstability, with insurrections occurring everywhere. In such circumstances, many sorts of partial thoughts were disseminated, behind which mean personal interests lie.

The sectarian tension has led to the emergence of dangerous movements, infatuating the naive and simple people, exploiting the severe dispute between the Shi'ah and Sunnah as a means for achieving their aspirations and goals. Maybe this was the reason encouraging Al-Shahid to choose Damascus as a place for his residence, since he tried to be in the first line of the front of thought struggle, if it can be said so.

He intended, out of this, to closely control the intellectual and political currents, with intervening in due time to foil the plots aiming at abolishing the agreement among Muslims, and ripping asunder their union.

In such critical conditions, a dangerous movement emerged on scene at Jabal Amil, publicizing for a new school of thought (Madhhab), making use of the gap of disagreement between the Shi'ah and Sunnah, with creating confusion within the Shi'i sect itself

No reliable sources are at hand, that furnish us with information about this movement or their leader, who was called Muhammad Yalush, thought to be one of the disciples learning under Al-Shahid Al-Awwal. Some believe the movement to be following the Sufi creed, depending upon a thought base, which is believing in the unity of existence.

Through his aptitudes in oratory, jugglery and sorcery, Mubammad Yalush managed to gain for his movement a large number of the simple-minded from among the Shi'ah and Sunnah. Therefore Al-Shahid had to act urgently to frustrate all these perilous moves, that were aimed at demolishing the very existence of the Ummah. Hence he managed to make the Damascus Government believe in the necessity of uprooting this sedition.

Then the authorities responded to his proposal, mobilizing a military detachment, that proceeded toward Yalush's camp. Then the decisive battle took place at a region close to Nabatiyyah, in which Yalush was soon killed, with his troops being scattered.

But Yalush's movement has never come to an end with killing him, as leadership was shifted to a man called Taqi Al-Din Al-Jabali, and after him to Yusuf Ibn Yahya, who both played an effective role in exterminating Al-Shahid (may Allah be pleased with him).

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1. Rawdat Al-Jannat, Hayat Al-Imam Al-Shahid.
2. The original text of the slogan is in Persian.
3. It is presently called Sabzawar.
4. The reader can see the great resemblance between the motto of the Sarbidaran and that of Al-Imam Al-Husayn (a.s) at Karbala: "Far from us is abasement." (Translator)
5. In Al-Munjid, under the chapter of Al-Alam (heads) it is stated: (Sarbidaran is): An Iranian Dynasty, among whom there are kings who ruled over a vast part of Khurasan. They were called by the Iraqis as "Al-Shuttar", and by the people of Morocco with the name "Al Suqurah". They made of Sabzawar their base, and their greatest king being Masud, who was murdered in 1344 AD. (Translator)

6. The Fatimids in Egypt, Idrisis in Morocco, and Buwayhids in Iraq and Iran. (Translator)

7. Al-Sharakisah descend in origin from the northwestern regions of the Caucas and the eastern shore of the Black Sea. (Translator)

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Chapter 5: The Bloody History

The Shi'i history is replete with blood-anointed pages, abundant with tribulations, pains and teardrops... a history telling - through its tragedies - about a suffering with no parallel throughout man's life.

The Shi'ah have hoisted the standard of revolution against all forms of oppression, suppression and deprivation, condemning deviation, however hard the circumstances be. On this way they were inspired by the events of Karbala, when Al-Husayn (a.s) stood alone fighting an arrogant fully armed regime.

The Shi'ah real history began at that very moment, i.e. the year 61 H., when resistance and revolt vital force were ignited inside the heart of millions of Ahl Al-Bayt followers.

Al-Shahid Al-Awwal (may Allah be pleased with him), was not the first to sacrifice his life on the way of Allah, but his painstaking life marked with struggle and tragic end, deserves meditation and making a halt to contemplate this sanguine page in history.

Efforts were exerted by the governments historians to obliterate his life record, distort his reputation, with laying a curtain of vagueness over the way of his martyrdom. Nevertheless, the truth sun, apparently, cannot be hidden, managing always to find its way through the clouds.

Let's contemplate the following text harbouring grudge, that was uttered by Abd Al-Hayy Ibn Al-Imad Al-Hanbali, recording the chronicles of the year 786 (H): "In it, Muhammad Ibn Makki Al-Iraqi, the Rafidite, was killed. He had full knowledge of Usul and Arabic grammar ... in Damascus it was testified against him of being charged with loose belief, believing in the Nasiri creed, legalizing the drinking of wine, beside other villainies, so his neck was smitten in Jumada Al-Ula."1

It is out of scope to discuss such insipidities indicating lowly natures. Al-Shahid too, was not the first to be deprived his right by government-laid history, as the real history is that which is recorded by peoples through their revolutions, suffering, pains and tears.

The Crime Incentives

The most important reason leading to Al-Shahid's murder may lie in his gigantic unique character, as in Damascus he entertained a lofty social status on the official and popular levels. His fame has even exceeded the frontiers of Syria and Iraq, turning to be a renowned personality of good fame among the Islamic countries.

Naturally this fact was met with the displeasure of the influential men, particularly those working in a languished government device, being frightened of and sensitive against any personage at Al-Shahid's level.

Despite Al-Shahid's keenness to abstain from anything provoking the Sunnah's emotions, he was viewed by all people as a Shi'i personage, held in high veneration.

When probing into the general circumstances entailing the slaying of Al-Shahid, one will be confronted with two points: First the personality of Burhan Al-Din Ibn Jama'ah, one of the royal courtly Ulama, and the second one being the intimate links Al-Shahid had with the King of Khurasan Ali Ibn Mu'ayyad, not to forget the results of his encounter with the aforementioned Yalush movement.

The question raised now is: Who is this Ibn Jama'ah, that managed to liquidate Al-Shahid?

He was just one of the courtly Fuqaha, seemingly a plaything at the hands of the rulers, who exploited his dazzleness by the false temptations of rule and power. Therefore he was always viewing Al-Shahid with ill will, regarding him a rival that should be removed from the arena. Ibn Jama'ah had an opportunist character, infatuated with bombastic titles and posts, even at the cost of passing over others' corpses.

His inside devil roused from sleep when witnessing how Al-Shahid was respected by people, and honoured by the Ulama. So he started conspiring and planning to destroy him, through humiliating and belittling his position, spoiling his fame and status. Once upon a day, he met AlShahid while being engaged in compilation, raising a controversial issue, for which Al-Shahid gave indisputable proofs that couldn't be refuted by Ibn Jama'ah.

So it was so difficult for Ibn Jama'ah to experience the bitter taste of defeat before people. Consequently, he intended to insult Al-Shahid, through alluding to his slimness by saying: I sense a sound behind the inkhorn, never knowing its meaning?

Immediately Al-Shahid replied: Yes, the son of only one can never be greater than this. Thereat Ibn Jama'ah folt so disgraced, that he was about to burst in rage and rancour. Added to this, the intrigues hatched by Yalush's followers and their attempts to do away with Al-Shahid, whom they held responsible for the plan to destroy their movement and aspirations.

So they embarked on instigating the government against him. And since Bidamur government was

extremely weak, being terrified from any movement, the fact that resulted in Al-Shahid being put under severe surveillance, with counting his breaths.

Undoubtedly the letters he sent to the King of Khurasan, and the latter's reply letters to him, have prompted the government to exterminate and do away with him before intending to oust the ruling regime, and establish a Shi'i government identical to Al-Sarbidaran Government.

This fact is more affirmed when knowing that Al-Shahid was enjoying the full support and backing of the people masses, beside a vast sector of Ahl AlSunnah, who used to frequent his house in case of facing any problem.

The Sun Downfall

The first step for liquidating Al-Shahid had been throwing him in prison, with distancing him from the arena of life, severing all his links and connections with everyone. Thus AlShahid was imprisoned for one year at Damascus Castle.

Al-Shahid tried to soften the King's stand, and disperse the suspicions of his government, through sending him some poetry lines:

O the victorious King Bidamur,

Of you Khawazam and lands are proud,

I am esteeming you all the lines,

I have never sinned, so as to apologize,

Don't heed calumniators' words about me,

As they uttered unlimited false and slander,

I swear by Allah, a firm oath,

I am innocent of the slander they mentioned,

Figh, grammar and exegesis know me,

Then the two sources, and the Qur'an and trace.

This explicit complaint is sufficient to disperse the fears of thosein power, had they not been owning such mean souls blinded by keen love for domination and influence, with lust for being in power. But Bidamur with Ibn Jama'ah and their likes, were quite aware that Al-Shahid was never thinking of seizing power and authority or other spurious titles.

Nevertheless, they made up their minds to liquidate Al-Shahid due to his attaining more and more people's support, that could never be curbed by all artificial barriers and obstacles. He has gained the hearts of all people – Shi'ah and Sunnah – with having a fame that transcended all limits.

Thus, all these factors altogether have brought such a tragic end for Al-Shahid, after which the chain of events started with Yusuf Ibn Yahya's forging a report full of false claims which he ascribed to Al-Shahid, signing it with seventy of his followers. After him it was the turn of Ibn Jama'ah, who added to it a thousand testimonies he gathered from his followers, sending it then to the Maliki Judge of Beirut, with threatening him if not issuing a death sentence against Al-Shahid.

Then a fictitious trial was held, in which a long list of fabricated claims and slanders were cited, with charging AlShahid with several accusations, that were vainly denied by Al Shahid.

One of the tribunal members commented by saying: According to law, your conviction is proven, and there is no way to reverse the judge's sentence.

Al-Shahid, refutingly, replied: The argument is with the absent, if he brings in that which contradicts the judgement, it can be invalidated, otherwise it is not. He added: Here I am annulling the testimonies of those who witnessed to (my) indiction, having an evidence for each one of them.

But, in spite of the logical defence given by Al-Shahid, the sentence had been previously issued, through a plot hatched in darkness. Then the jury members have exchanged purposeful glances, whereat the Maliki judge, with a scenical move, stood up, taking ablution, performing two-Rak'ah prayer and issuing his sentence, saying: The court has judged to take away your life.

At that moment, all modes of virtue, piety and bravery were manifested, when Al-Shahid so courageously and confidently accepted his fate, with a determined will.

His foes attempted to compel him to surrender and submit, offering him to proclaim repentance; but Al-Shahid strongly refused this offer, saying: I have never perpetrated a sin to repent for.

Al-Shahid was quite aware that the trial was not meant for his person, but for his character that was built on the principles, values and creed of Ahl Al-Bayt (peace be upon them), so no way was there for retreat and submission.

The Other Birth

Al-Shahid encountered his fate through the first blow by a spiteful Umayyad sword; but were his enemies satisfied with this? Never, as all villainies and evils have spurted inside them, pushing them to perpetrate so filthy acts indicating their despiteful nature and degraded morals.

This fact was exposed when they gave orders to crucify his pure corpse at a public place, with imposing

intense surveillance around it, lest it should be delivered by his followers.

More than this, they ordered their mercenaries to pelt him with stones, after which the smashed body was brought clown from the cross to be burnt. Here man may be bewildered when watching such savagery, and pondering upon the extent of meanness man may reach when his inside devil rouses from sleep.

But history is replete with such bloody events and tragedies. The example of Karbala' tragedy is still engraved on the memory of human race while indicating the death of Al-Husayn – the heavens foster child – at the hands of executioners peoples.

Such was the tragic end of Al-Shahid's life, that was full of prides and glories, through which he entered history from its spacious gates. Peace be upon him on the day of his birth, the day in which he was martyred, and that in which he will be resurrected to life.

His Children

Al-Shahid has left behind three sons and one daughter, who all became later on among the Ulama and Fuqaha being as follows:

Al Shaykh Radi Al-Din Abu Talib Muhammad, the eldest son.

Al-Shaykh Diya Al-Din Abu Al-Qasim Ali, the middle son.

Al-Shaykh Jamal Al-Din Abu A1 Mansur Hasan, the youngest son.

They were previously referred to, while introducing Shahid's disciples.

Concerning his daughter, she was called Sitt Al-Mashayikh Fatimah, who was an ideal true believing woman, deserving her father's appraisal and urging other women to follow her guide. She was highly venerated by all people, that on her death seventy Mujtahids from Jabal Amil have participated in her funeral procession.

No information about her biography are available, except a document shedding scanty light upon her character, with the respect she was holding to knowledge (Ilm) and Ulama. Also the document included her cession of her share in her father's heritage in Jizzan to her two brothers, in return of some Fiqhi books.

Following is the full text of the document:

In the Name of Allah, the Beneficent the Merciful

"Praise belongs to Allah Who granted His bondmen what He willed, showering His bounty upon followers

of knowledge and labour with that He willed, imparting on them honour, value and dignity. He has preferred them over all creatures with their lofty acts, elevating their ranks in the world and Hereafter, whose grace was acknowledged by mankind and Jinn.

Perfect benediction and peace be upon our master Muhammad, the son of Adnan, who was addressed by the most comprehensive good words, and upon his Household and Companions, the owners of eloquence and language, those dragging the postscripts of fluency over clouds, and also upon their followers and those who followed them as long as night and day differed, and the sun and moon shone.

After that, Al-Sitt Fatimah Umm Al-Hasan has donated her two brothers: Abu Talib Muhammad and Abu Al-Qasim Ali, the offspring of the auspicious dignified, the greatest Faqih, the doyen of pride and unique and single of time, the revivalist of the rituals of the Pure Imams, may Allah's peace be upon them all, our Mawla the sun of cult and religion, Muhammad Ibn Ahmad Ibn Hamid Ibn Makki (may Allah sanctify his soul), who descends from Sa'd Ibn Mu'adh the head of Aws, may Allah sanctify their souls all. Concerning her share of her father's heritage in Jizzin and others being a legal donation for seeking Allah's pleasure, and begging His abundant reward.

In return, they have given her the books: Al-Tabdhib of AlShaykh may Allah's mercy be upon him; Al-Misbah by him, Al-Dhikra by her father, may Allah's mercy be upon him, and Al-Qur'an that is known as the gift of Ali Ibn Mu'ayyad.

Every one of them has disposed of his share, Allah be witness over them, on the 3rd of the Month of Ramadan, the great worthy month of the year 823 H. And Allah is warrantor over what we say. This was attested by their bold maternal uncle Alwan Ibn Ahmad Ibn Yasir, Al-Shaykh Ali Ibn Al Husayn Ibn Al-Sa'igh, and Al-Shaykh Fadil Ibn Mutafli Al Ba'labakki."

Descendants One of Another

Al-Shahid was killed, crucified, stoned and burnt by the executioners, whose aim was doing away with him, while they were in fact reinforcing his eternity forever. They have annihilated his lean body, while his pure spirit remained hovering over the hillocks of Jabal Amil, and his works constituted a school for the generations to learn from, and his offspring holding a brand of his fervent spirit.

Some of his descendants arc the following:

1. Al-Shaykh Fakhr Al-Din Ahmad, the grandson of Diya Al-Din Ali.

2. Al-Shaykh Ibrahim Ibn Diya Al-Din, one of Jabal Amil Ulama.

3. Al-Shaykh Ahmad Ibn Sharaf Al-Din, who was a litterateur, a reputed scholar and a sensitive poet. He resided at Qum for a short time, then at Makkah.

4. Al–Shaykh Jawad Ibn Sharaf Al–Din Muhammad, who was a celebrated scholar and a well–versed poet.

5. Al–Shaykh Abu Al–Ma'ali Baha Al–Din Muhammad, one of the renowned Ulama: who had been contemporary to AlSayyid Babr Al–Ulum.

6. Al–Shaykh Khayr Al–Din Ibn Al–Shaykh Abd Al–Razzaq Al Amili. He resided at Shiraz, being contemporary to Al–Shaykh Al–Baha'i who gifted him his book Al–Habl Al–Matin.

7. Al–Shaykh Khayr Al–Din, who left several works on Fiqh and mathematics, beside other sciences. To him belongs the household of Shaykh Al–Islami in Tehran.

8. Al–Shaykh Mahdi Ibn Al–Shaykh Ali Al Shams Al–Din AlAmili, who was living in one of South Lebanon villages. He was an all–inclusive Faqih, a political leader, and a religious authority at Jabal Amil, beside being a litterateur and a poet.

9. Al–Shaykh Shams Al–Din Ibn Al–Shaykh Muhammad, who was residing in Al–Faw'ah, one of the suburbs of Halab in Syria. He was among the most eminent Ulama of his time. He passed away in 1333 H.

10. Al–Shaykh Hasan Ibn Salim Al Shams Al–Din, who dwelled at Al–Hanawiyyah, a village belonging to the City of Sur. He resided at the holy City of Najaf for seventeen years, practising the profession of teaching.

11. Al–Shaykh Muhammad Mahdi Shams Al–Din, the Deputy President of the Supreme Shi'i Council in Lebanon, since the abduction of Al–Imam Musa Al–Sadr in the year 1978.

12. Al–Shaykh Muhammad Rida Shams Al–Din, the author of the valuable book Hayat Al– Imam Al–Shahid Al–Awwal.

Of his contemporary descendants there are Ulama and literary men living in Lebanon, Iraq and Iran, holding different nicknames all belonging to the same goodly tree.

True al–Shahid was:

"...as a goodly tree, its root set firm, its branches reaching into heaven." (***14:24***)

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