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



KARBALA HERITAGE

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2. Being printed on A4, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font. in pagination.
3. Submitting the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.
4. The front page should have the title, the name of the researcher/researchers, occupation, affiliation, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.
5. Making an allusion to all sources in endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number, That is for the first mention to the meant source, but if being repeated once more, the documentation should be only as; the title of the book and the page number.

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7. Printing all tables, pictures and portraits on attached papers, making an allusion to their sources at the bottom of the caption, with a reference to them in the main body of the research.
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 - e. Researches to be published are only those given consent by experts in the field.
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In the name of Allah, the Most Gracious, the Most Merciful

Introductory Notes



Praise be to Allah, the One who never forgets those who remember Him, never disappoints those who call upon Him, never humiliates those who rely on Him, and suffices for those who trust in Him. He rewards kindness with kindness, patience with deliverance and forgiveness. Peace and blessings be upon our Master and Prophet Muhammad, the Chosen One, and upon his pure and noble family.

To begin, a journey starts with a step and continues toward a specific goal. The driving force behind this journey is motivated ambition, coupled with the necessity of having a roadmap. When these three elements—ambition, a roadmap, and a goal—align, the journey becomes successful in achieving the intended purpose; otherwise, it becomes an irrational pursuit.

One of the most fundamental elements for the sustainability of any project is to possess a clear vision, mission, and explicit goals. Vision entails future visualization and aspirations that paint a better picture than the current state. It involves carefully planned steps that the institution endeavors to achieve.

The benefits of having a clear vision include aiding the team in reaching the goal more distinctly, swiftly, and accurately. It saves time, effort, and resources for both the workers and the institution.

The vision of Kerbala Heritage Journal lies in its pursuit to lead and distinguish itself among peer-reviewed scientific journals concerned with humanities within and outside Iraq, according to global scientific standards.



As for the mission, it clarifies the objectives, explains crucial points, and details the tasks to be undertaken. The mission of Kerbala Heritage Journal encompasses the following:

1. Achieving the required quality for scientific research according to distinguished global scientific standards.
2. Expanding the dissemination of peer-reviewed, rigorous research, studies, and investigations related to the holy city of Kerbala to reach the widest possible audience of researchers, professors, and scholars.
3. Disseminating heritage, knowledge, and scientific culture among teachers, researchers, students, and scholars.
4. Ensuring that the topics published in the journal align with the actual needs of the scientific arena, fulfilling readers' aspirations and expectations, catering to their intellectual and cultural interests.
5. Supporting intellectual creativity, enhancing research processes, and contributing to the introduction of novel research topics in scientific inquiry to broaden intellectual and knowledge horizons for scholars and researchers. Encouraging them with ideas and information that contribute, in various ways, to developing the process of research and writing, prompting them to embark on fruitful new studies that contribute to revitalizing some overlooked aspects of Kerbala's heritage.
6. Preserving the manuscript heritage of Karbala's luminaries and its scientific heritage, documenting research and studies about these manuscripts and their authors.
7. Reviving the biographies of notable figures in history, particu-

larly the lesser-known ones, through research, studies, and indices.

8. Investigating the history of Kerbala comprehensively, studying and researching its social, economic, political, scientific, literary, and health aspects, in addition to Islamic sciences such as the Holy Quran, jurisprudence, hadith, and other historical and heritage-related aspects of this sacred city.
9. Establishing collaborative ties with universities, heritage institutions, centers, researchers, and those interested in heritage affairs, urging them to contribute to documenting and revitalizing **the heritage of Kerbala**.
10. Organizing seminars and conferences aimed at documenting the heritage of the city of Kerbala.

The objectives that the journal seeks to achieve can be summarized as follows:

1. Excellence and distinction in reviving Kerbala's heritage, advancing in global rankings through distinguished scholarly contributions.
2. Highlighting Kerbala's intellectual, cultural impact, shedding light on aspects of its heritage that haven't received due attention, studying the legacies left by the luminaries of this sacred city.
3. Reviving the memories of a radiant past across various facets of life, including the heritage of scholars, poets, thinkers, and intellectuals, who left a positive impact on this sacred city.
4. Cultivating a generation that values heritage, preserves its tools, cherishes its cultural identity, draws from past experi-

ences, serving as a source to transmit parental experiences to offspring, securing the present as an asset for the future.

5. Enhancing researchers' capabilities to elevate published research standards towards integration in authenticity, solid scientific content, departing from imitation and superficiality, delving into the roots of knowledge, crafting precise scientific conclusions, keeping pace with scientific research evolution.
6. Encouraging academic and scholarly studies characterized by depth, analysis, evidence, enriching the library with all that is new and beneficial, filling gaps, defining society's understanding of the impact of Karbala's scholars across all fields.
7. Enriching the heritage library with new ideas and insights discovered through researchers' quest to explore the novel.
8. Establishing a solid scholarly foundation that constitutes a vital knowledge source indispensable for historians or heritage enthusiasts. This journal becomes a reference for studies and research, relied upon by researchers and those interested in heritage affairs.

Through these objectives, we hope to have clearly conveyed our message to our esteemed readers, encouraging them to contribute their heritage and intellectual productions to enrich the journal.

Finally, our gratitude to Allah, the Lord of all worlds.

Editor-in-Chief

The Journal Message

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



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

What differentiates our heritage is two matters:

First: richness and comprehensibility.

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

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



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

Why Karbala heritage?

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

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

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

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

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

Karbala heritage journal interests:

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

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

Who are Karbala noblemen?

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

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

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

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

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

The Journal Axes

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

1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.
3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.
4. Studying Karbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.
5. Verifying Karbala manuscripts
6. At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

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**Life of Sayyid Muhammad
ibn Abi Talib Al-Husseini
Al-Karki, and His Book
“Tasliyat Al-Majalis,
and Zeenat Al-Majalis.”**

اضاءاتٌ على سيرة حياة السيد محمد بن أبي طالب
الحسيني الحائري الكركي
وكتابه (تسليّة المجالس، وزينة المجالس)

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أ.م.د. فلاح عبد علي سركال
جامعة كربلاء كلية التربية للعلوم الإنسانية قسم اللغة العربية



Abstract

The present research sheds light on an important scholar and author from the 10th century Hijri in Kerbala, who hasn't received the recognition he deserves among the general public and scholars. This individual is Sayyid Muhammad ibn Abi Talib Al-Husseini Al-Mousawi Al-Ha'iri Al-Karki. The research covers various aspects of his life, including his name, birth, upbringing, migration to Karbala, and his literary contributions in both poetry and prose.

Furthermore, the research highlights the significance of his intellectual and literary works, the book "Tasliyat Al-Majalis, and Zeenat Al-Majalis," which has not received extensive attention from researchers and scholars. The study emphasizes the importance of this book as a valuable source within the Twelver Shia Imami tradition, discussing its content, as well as its linguistic and literary significance.

Keywords: Sayyid Al Karki, Tasliyat Al-Majalis, Zeenat Al-Majalis, Kerbala Scholars

الملخص

هذا البحث هو عبارة عن إضاءة كاشفة عن عالم ومؤلف كربلائي مهم من أعلام القرن العاشر الهجري، لم يُستوفَ حقُّه من الشهرة والذِيع بين العامة والخاصة؛ ألا وهو السيد محمد بن أبي طالب الحسيني الموسوي الحائري الكركي؛ وذلك عن طريق التعريف بجملته من الأمور: اسمه، وولادته، ونشأته، وهجرته إلى كربلاء، ومن ثمَّ الحديث عن أدبه شعراً نثراً.

ومن ثمَّ يُسلطُ البحثُ الضوءَ على أهمِّ نتاج من نتاجاته العلميَّة والفكريَّة التي أثَّرت عنه، ولم يُؤلِّه الباحثون والدارسون عنايةً كبيرةً، ولم تُسلطَ على كثيرٍ من جوانبه عدسةُ البحثِ والدراسة؛ وهو كتاب (تَسْلِيَةُ الْمَجَالِسِ، وَزِينَةُ الْمَجَالِسِ)، وذلك في ضوء الحديث عن مادة الكتاب، وعن أهميته بوصفه مصدراً مهماً ومُعْتَبَراً من مصادر المذهب الشيعيِّ الإمامي الاثني عشري، فضلاً عن الحديث عن أهميته من الناحيتين اللغوية والأدبية.

الكلمات المفتاحية: السيد الكركي، تسلية المجالس، زينة المجالس، علماء كربلاء

Introduction

Praise be to Allah, the Knower of the hidden and the manifest, the Protector of creation and affairs, the Responder to the distressed, and the Dispeller of harm. Lord of the dawn and the ten nights, the Even and the Odd, and the night when it eases, and blessings and peace upon His Messenger, the Chosen One, the leader of both the desert and the city, and the best of messengers to the best of nations, Muhammad, the son of Abdullah, and upon the Imams from his progeny, the possessors of divine authority, the pure ones, whose obedience is incumbent according to Quran. May those who follow them with excellence continue to the Day of Judgment.

Honoring the memory of past scholars and luminaries is considered a form of gratitude towards them. Researching their legacy, exploring their contributions, and delving into their knowledge brings significant benefits summarized in the utilization of those sciences and the acquisition of the wisdom they left behind. Thanks to the efforts of past scholars, their scientific endeavors, and their diverse writings, we have inherited a wealth of knowledge and civilization. This has enabled us to live in an age of intellectual enlightenment and abundant knowledge. Therefore, it is often said that the worth of any nation can be assessed through its scholars and the intellectual and knowl-

edge-based contributions they have made. The respect shown by these scholars for those luminaries, and their appreciation of their works, as well as the commemoration of their memory, are integral to this legacy.

Hence, the idea for this research emerged to serve as a window through which we can get to know the life of a prominent figure from the heritage of Karbala in the 10th century Hijri, namely Sayyid Muhammad ibn Abi Talib Al-Husseini Al-Mou-sawi Al-Ha'iri Al-Karki. Additionally, the research aims to shed light on one of his valuable scholarly achievements, which is the book "Tasliyat Al-Majalis, and Zeenat Al-Majalis," considered an important part of the rich and authentic heritage of the sacred city of Kerbala, the city of the Master of Martyrs.

The research has been divided into two sections: the first section focuses on the life of Sayyid Al-Karki, while the second section describes his aforementioned book. These sections are preceded by an introduction that provides a brief overview of the intellectual, political, and social life in Kerbala during the 10th century Hijri. Finally, the research concludes with the presentation of the most significant findings that have emerged from the study.

Introduction

Aspects of intellectual, political, and social life in Kerbala during the 10th century Hijri.

The observer of public life in Kerbala during the second half of the 9th century Hijri and the early 10th century finds that it enjoyed a sense of security and tranquility. This attracted a large number of visitors and newcomers, making its markets bustling, trade thriving, and travel and migration active. Both Alawite and non-Alawite tribes began to adopt a more civilized and urban way of life. Additionally, prominent scholars of Hadith and biography from the Imami tradition were drawn to Kerbala. They initiated teaching circles for religious and jurisprudential matters for both its residents and visitors, leading to the expansion and development of the scholarly movement in the city. As a result, students of knowledge and seekers of wisdom flocked to Karbala from various regions and countries to benefit from the expertise of its scholars and virtuous individuals⁽¹⁾.

Due to its distinguished religious and scholarly significance, many scholars chose to reside in Kerbala, and renowned teachers frequented the city for visits at different times. This elevated the city's status and made it a point of interest for the rulers

(1) History of Scientific Movement in Kerbala:27-28

and sultans of that era. They contributed to the promotion of knowledge and literature in the city and played a pivotal role in its construction and expansion. Particularly, they were responsible for the construction of the shrines of Imam Hussein and his brother Abu Al-Fadl Al-Abbas (peace be upon them), as well as the surrounding mosques. This, in turn, encouraged the scholarly movement within the city⁽¹⁾.

Considering the great importance of the city of the martyr, Imam Hussain (peace be upon him), from religious, doctrinal, intellectual, and historical perspectives, it has not been devoid of prominent figures, scholars, and thinkers over the centuries, extending into the 9th and 10th centuries of the Hijri calendar. Many luminaries visited, benefited from, and wrote about this city. In the holy city, a significant number of scholars of the Imami tradition congregated, taught, and played a crucial role over the centuries. This can be observed through the manuscripts of these luminaries and by examining the documents and manuscripts catalogs from different eras.

It's worth noting that during these centuries, the Ottomans embraced the call to the Sunni tradition, while the Safavids propagated the Shiite faith. Consequently, they governed their respective regions based on religious politics. The Ottoman Caliphate dominated most of the Islamic world, except for Iran

(1) «Al-Hidayah» 136, «A>yan Al-Shi>a» 2/461.

under Safavid rule and Yemen, which was governed by Zaidis. The Ottoman occupation of Baghdad in 941 Hijri had a direct impact on the Shiite migrations from various Arab countries and Turkey to Iran. These historical events and political developments led to the migration of many prominent figures in this era to Shiite cities like Kerbala, Najaf, Hillah, and Samarra, contributing to the flourishing of the intellectual movement in these cities⁽¹⁾.

If we delve into historical texts, we find that the Shiite ruling cities in this century were distributed as follows across the Islamic world:

1. The Shiite principality in Afghanistan.
2. The Safavid state in Iran.
3. The Sharifian state in Morocco.
4. The Qutb Shahi state in India.
5. The Jak Shi'a state in Kashmir.
6. The Nizam Shah state, which followed the Shia doctrine.

From a political and doctrinal perspective, these regions represented Shiite influence. On the scholarly and intellectual front, numerous significant scholarly movements began to emerge and expand gradually. These movements included re-

(1) Al Turath:441

nowned centers like the Hawza in Najaf, Kerbala, Hillah, Jabal Amel, and others. The scholarly Hawza in Jabal Amel, Lebanon, gained prominence following the leadership of the first martyr, Sheikh Muhammad bin Maki Al-Ameli (d. 786 Hijri), and the second martyr, Zain al-Din bin Ali Al-Juba'i (d. 965 Hijri). In the 10th century of the Hijri calendar, the religious authority of Sheikh Ahmed bin Muhammad Al-Muqaddas Al-Ardabili (d. 993 Hijri) also emerged in Najaf⁽¹⁾. Over the course of approximately two centuries, the center of religious authority in the Shia tradition alternated between Najaf and Kerbala. Prominent figures and scholars of the Shia tradition played a significant role in invigorating the scholarly movement and igniting its flames. They were instrumental in producing a notable body of scholarly works encompassing jurisprudential, intellectual, philosophical, political, and social topics. Furthermore, these distinguished individuals resided in the holy cities, such as Kerbala, Najaf, and Kazimiyah, due to the sanctity and honor associated with these cities. These cities hold great significance in the hearts of Muslims in general and Shia Muslims in particular, which led scholars and students of knowledge from various regions to flock to them⁽²⁾.

In this century, several distinguished and eminent schol-

(1) Ibid: 441-442

(2) History of Scientific Movement in Kerbala: 27-28

ars emerged, including Sheikh Ibrahim bin Ali Al-Kaf'ami, Sayyid Hussein bin Masa'ad Al-Ha'iri, who resided in Kerbala and rarely left it, Sayyid Wali bin Ni'matullah Al-Husseini Al-Ha'iri, Fadlullah Al-Baghdadi, Sheikh Ali bin Hilal Al-Jaza'iri, and Sayyid Muhammad bin Abi Talib Al-Husseini Al-Karki, among others. The scope of knowledge expanded significantly, and its market flourished noticeably due to the contributions of these scholars.

Section one: Insights into the life of Sayyid Muhammad ibn Abi Talib Al-Husseini Al-Ha'iri Al-Karki.

Historical sources and biographical books do not provide a comprehensive account that does justice to this scholar. The available information is limited to brief and concise snippets, leaving many aspects of his life, including his studies, mentors, students, year of death, and other details, largely undisclosed. In general, the researcher presents only what has been found about him.

Name, Lineage, and Birthplace

The individual in question is Sayyid Muhammad ibn Abi Talib Al-Husseini Al-Musawi Al-Ha'iri Al-Karki. He was born in the city of Karak in the region of Sham (Greater Syria), and his family had Alawite Shia origins originating from Iraq. He provided this information about himself in the introduction to his book, stating, "Muhammad ibn Abi Talib ibn Ahmed ibn Abi Al-Az Al-Husseini Al-Musawi Al-Ha'iri, Imami by religion and sect, Husseini by lineage, Karki by birth and upbringing⁽¹⁾."

His paternal grandfather was Abu Al-Az, a renowned and senior jurist, well-known in his time. He was among those who

(1) Tasliyat Al-Majalis 1/35

accompanied the father of the prominent scholar Al-Hilli and Sayyid Majd al-Din ibn Tawus to seek protection for the people of Hillah from Hulagu Khan before he entered Baghdad⁽¹⁾.

Upbringing and Migration to Kerbala

Sayyid Al-Karki was born in the city of Karak in the region of Greater Syria. He grew up there and received his education. However, he later migrated from his hometown to Iraq due to the lack of alignment with his religious orientation and his Imami beliefs in his hometown. In his own words” I have left the city of my parents, my uncles and cousins, the place of my birth and upbringing. This city is known among the Sufis as the “Holy Land,” but in reality it is not founded on the fear of God. How often the Commander of the Faithful has been reviled from its pulpits, and the word of unbelief has been displayed on its minarets. The Almighty Allah has been disobeyed. The heads of the Prophet’s descendants have been taken to its Yazid and its reprobate. It is the abode of the wicked and the dwelling place of the hypocrites. I mean by this the city known as “Damas-cus,” the mine of immorality, arrogance, and depravity. When God favored me with the opportunity to leave it and made the journey easy by being far from it, I left it without regret for its presence or remorse for leaving its side and its quarters. I urged

(1) Tasliyat Al-Majalis 1/13-14 and Aḡyan Al-Shiʿa 2/258, Riyadh Al-Ulama»6/9

my mounts away from their homes, and I removed my dwelling place from their dwelling place. I set down my luggage in the land of the Master of the Successors, and I threw myself upon the Imam of the God-fearing. I made the shrine of his beloved son Abu Abdullah my homeland, and his noble presence in my life and death my dwelling place and my grave” ⁽¹⁾.

As mentioned earlier, it is evident that Al-Sayyid Al-Karki was one of the scholars who lived under extraordinary circumstances, bearing the political, social, and doctrinal pressures during that challenging period that the followers of the Imami faith endured. The author described some aspects of these difficult circumstances, stating, “The scholars of the Shia remained bewildered in their affairs, fearful for themselves, and secluded in corners. Their situation was similar to that of the prophets and messengers.”⁽²⁾

Afterward, he migrated to Kerbala and settled there for the remainder of his life, until he passed away in the mid-tenth century Hijri. His life was filled with abundant scholarly contributions. He excelled in the art of oratory, Islamic creed, jurisprudence, poetry, eloquence, hadith, and history. He was a scholar, jurist, and literary figure among the prominent figures of the school of Ahl al-Bayt (peace be upon them). He stood at the

(1) Tasliyat Al-Majalis 1/36,44

(2) Tasliyat Al-Majalis1/36,44

forefront of scholars who actively contributed to enriching the scholarly and literary life, igniting its flames in Karbala during the tenth century of the Islamic calendar.

Scholars Praise of Sayyid Al- Karki

Sayyid Al-Karki was known for his detachment from worldly pleasures and his dedication to seeking knowledge, scholarly writing, and teaching. Many scholars and jurists testified to his acumen in various fields of knowledge. They praised his eloquence, rhetoric, and oratory skills. An example of his stature can be found in the handwritten copy of his book “Tasliyat al-Majalis,” where it is written: “The book ‘Tasliyat al-Majalis’ and the adornment of gatherings, authored by Sayyid Al-Husayb Al-Nasib, the virtuous scholar, the complete and articulate sage, the quintessence of eloquent speakers, the exemplar of the pure predecessors, and the cream of the skilled preachers, the pride of the faith, the law, and the religion, Muhammad ibn Abi Talib⁽¹⁾.” This underscores his exceptional standing in scholarly circles.

Furthermore, Allama Al-Majlisi mentioned Sayyid Al-Karki in his book “Bihar al-Anwar” by stating: “Sayyid Al-Najib, the scholar Muhammad ibn Abi Talib⁽²⁾.” He also commented on him in another context by saying: “The book ‘Tasliyat al-Majalis’ was authored by one of the honorable scholars of later

(1) Tasliyat Al-Majalis 1/15

(2) Bihar al-Anwar 1/21

times.” These references in important scholarly works highlight his significance and contributions to the field of knowledge⁽¹⁾.

Sayyid I’jaz al-Nishaburi also mentioned in historical sources, Allama al-Majlisi referred to him as “Sayyid al-Najib, the knowledgeable Muhammad ibn Abi Talib⁽²⁾.” Sayyid Muhsin al-Amin, in his book “A’yan al-Shi’a,” described him as “the honorable and respected scholar, Muhammad ibn Abi Talib⁽³⁾.” Additionally, Mirza Khwansari in his work “Rawdat al-Jannat” stated that he was one of the distinguished scholars. These references in scholarly works emphasize his status as a notable scholar⁽⁴⁾.

Sayyid Fares Hussun Kareem, the scholar who researched the book “Tasliya al-Majalis.” praised Sayyid Al- Karki (may God’s mercy be upon him) with the following words:

“The Sayyid (may God’s mercy be upon him) is a shining figure in the annals of time. He was a great scholar, virtuous and experienced, complete and capable, a worthy writer, a prolific poet, and a skillful composer. His book, ‘Tasliya al-Majalis,’ bears witness to his elevated status and the strength of his faith.⁽⁵⁾”

(1) Ibid 1/40

(2) Kashf al-Hujub wa al-Astar 121

(3) A’yan Al-Shi’a 9/62

(4) Rawdat al-Jannat 7/35

(5) Tasliyat Al-Majalis 1/11

Life and Death of Sayyid Al-Karki

Based on the indications provided, the researcher can make an approximate estimation of the birth and death dates of Sayyid Muhammad bin Abi Talib Al-Husayni Al-Karki:

1. He discovered the book “Rawdat al-Shuhada” by al-Mawla al-Husayn Al-Wa’izh al-Kashfi, who passed away in the year 910 AH. The book was authored in 847 AH. Sayyid Muhammad Al-Karki wrote his book “Tasliya al-Majalis” in a similar style⁽¹⁾.
2. He praised Sultan Shah Isma’il Safavi, who was born in 892 AH, took power in 906 AH, and died in 930 AH⁽²⁾.
3. He mentioned visiting the shrine of Amir al-Mu’minin (peace be upon him) in the year 921 AH⁽³⁾.
4. Some of his poems state that he was 70 years old at the time⁽⁴⁾.
5. He acquired the book “Tadhkirat al-Fuqaha” by the prominent scholar al-Hilli in the year 900 AH⁽⁵⁾.

These indications suggest that Sayyid Muhammad Al-Karki was born in the late 9th century AH and passed away in the early 10th century AH.

(1) Tasliyat Al-Majalis 1/11

(2) Ibid 1/19

(3) Ibid 1/45-46

(4) Ibid 1/ 44

(5) Ibid 2/130, 74

Literary Work

1. Poetry

Kerbala was one of the prominent literary centers during the 10th century AH. This led to a remarkable proliferation of poets. Due to this proliferation, some literary historians divided the poets into two categories: the first category included professional poets who made poetry their primary occupation, while the second category consisted of non-professional poets who did not make a living from poetry but composed it alongside their main professions for personal reasons.

Among these non-professional poets were scholars, including Sayyid Muhammad al-Karki, who composed poetry alongside their expertise in various fields such as theology, jurisprudence, principles of faith, history, Quranic and Hadith sciences. They recognized the informative and propagational role of poetry during that time and appreciated its merits, so they employed it as a means to uplift the significance of their creed. These scholars were eloquent, skilled in rhetoric, and capable of effective expression. They used poetry as a tool to uphold their beliefs, as a weapon to defend their positions, and as an instrument for religious advocacy, in addition to its active role in spreading the

virtues and merits of the Ahl al-Bayt (peace be upon them)⁽¹⁾.

For this reason, the poetry of these scholars acquired a set of artistic features, the most prominent of which is the educational aspect. By this, we don't mean the educational systems of certain knowledge and sciences, but rather, we refer to the poetry of loyalty and creed, which carries a special message conveyed by the poet in their verses. There is no doubt that these poets seek to employ their ideas and beliefs, embedding them within the lines of their poems for this purpose.

Hence, Sayyid al-Karki is considered one of the scholars who ventured into the field of poetry and left their mark. However, he adhered to a traditional style based on the power of expression and the elegance of language. Regarding his themes, his poems leaned towards highlighting the virtues of the Ahlul Bayt (peace be upon them), elucidating their merits, refuting their adversaries, responding to those who denied their virtues, and recording events related to them through poetry. Therefore, the religious aspect prevailed in his poetry.

Three primary objectives were prevalent in his poems. The first was in praise of the Ahlul Bayt, The second purpose of his poetry was in mourning and elegies for the Ahlul Bayt. The

(1) Arabic literature in Kerbala: 31-33, and in the literature of later eras: 23-25

third objective was to satirize the enemies of the Ahlul Bayt, respond to their adversaries, and in all of these aspects, one can sense the religious and doctrinal commitment that underpins these themes. The author explicitly alluded to this in his statement: “I embarked on my journey away from their lands, distanced my residence from their territories, placed my camel in the land of the Master of the Leaders, and laid my heart at the shrine of the Imam of the Pious, establishing his sanctuary as my home during my life and my resting place in death. I seek no alternative, nor do I desire a substitute. I decorate their pulpits with the eloquence of my style and impress their gatherings with the meanings of my words. I follow the footsteps of those who praise them with the brilliance of my expressions. I reveal the light of the truth after it was hidden, and I illuminate the radiance of sincerity after it was extinguished. I make my tongue utter the praise of my Masters and Imams, and I let my imagination soar in eloquent condemnation of those who envy me and the adversaries of my faith. I uproot their foundations with the vigor of my sword and sever the roots of their deviance, believing that these are among the best of my deeds and the most complete of my actions, which connect me to the abodes of eternal happiness and the highest heaven⁽¹⁾.”

The book “Tasliyat al-Majalis” contains a majority of the

(1) Tasliyat Al-Majalis 1/44_46

poetry of al-Sayyid al-Karki. His poetic texts vary from long poems to fragments, quatrains, and isolated couplets. Furthermore, al-Sayyid al-Karki included many poems by various Arab poets from different eras, depending on the subject he was discussing or the purpose he sought to achieve.

Here's an example from his poetry, a eulogy for the Ahlul Bayt (peace be upon them), consisting of seventy-five lines. Below are some verses from it to avoid excessive length⁽¹⁾:

أَلِفْتُ فَوَادِي بَعْدَكُمْ أَحْزَانِي لَمَّا جَفَا طَيْبُ الْكَرَى أَجْفَانِي
يَا مَنْ لَهُمْ مَنِّي بِقَلْبِي مَنْزِلٌ ضَمَّتْ عَلَيْهِ جَوَانِحِي وَجَنَانِي
أَنَا وَاحِدٌ فِي حَبِكُمْ لَمْ يَشْنِي حَتَّى مَمَاتِي عَنْ هَوَاكُم ثَانِي
أَوْقَفْتُ مَدْحِي خَالِصاً لَجَلَالِكُمْ وَعَلَى مَرَاثِيكُمْ وَقَفْتُ لِسَانِي
هَدَّتْ مُصِيبَتُكُمْ وَمَا فِيكُمْ جَرَى مَمَّنْ جَرَى فِي كُفْرِهِ أَرْكَانِي
فَلَأَبْكِيَنَّكُمْ بِدَمْعٍ فِيضُهُ يُزْرِي بِصُوبِ الْعَارِضِ الْهَتَّانِ
وَلَأَضْرِبَنَّ بِمَهْجَتِي لِمُصَابِكُمْ نَاراً تَذِيبُ الطُّودَ مِنْ أَشْجَانِي
أَأَلَامُ إِنْ أُرْسَلْتُ نَحْوَ جَمَالِكُمْ مِنْ مَنْطِقِي نَظْماً وَجَاهَ بَيَانِي
أَوْ أُرْسَلْتُ عَيْنِي لِفَرْطِ صَبَابَتِي دَمْعاً يَمَازِجُهُ نَجِيعٌ قَانِي

In these lines, the poet expresses his profound love and devotion to the Ahlul Bayt (peace be upon them). He conveys his willingness to endure grief, sadness, and even sacrifice for their sake. The verses are filled with a deep sense of loyalty, love, and longing for the revered figures.

(1) Ibid 2/407-408

2. Prose

The language and style in the book “Tasliyat al-Majalis” by Sayyid al-Karaki reflect the author’s mastery of classical Arabic. It demonstrates a high level of eloquence, impact, and literary finesse. Additionally, the author skillfully incorporates various forms of poetry, both his own and from other Arab poets, employing the rich tools and techniques of Arabic rhetoric. This showcases his proficiency in the art of eloquence and literary expression.

«الحمدُ لله الذي جعلَ مصائبَ دارِ الغُرورِ مصروفةً إلى وجوهِ أوليائه، ونوائبَ بطشِها المشهورِ موقوفةً على جهةِ أصفِيائه، ووَعَدَهم على الصبرِ الجميلِ بالشوابِ الجزيلِ في دارِ جزائه، وأراهم فضلَ درجةِ الشهادةِ في منازلِ دارِ السعادةِ الباقيةِ ببقائه، فبذلوا أرواحهم لينالوا الزلفى من رحمته، وباعوا أنفسهم من الله بنعيمِ جنّته، وتلقوا حدودَ الصّفاحِ بشرائفِ وجوههم، وقابلوا رؤوسَ صدورِ الرماحِ بكرائمِ صدورهم، وقد أظلمَ ليلُ نفعِ الحربِ، وبلغتِ القلوبُ الحناجرَ لوقعِ الطعنِ والضربِ، وكَفَرَ القَتَامُ شمسَ النهارِ برُكّامِهِ، وغَمَرَ الظلامُ فجاجَ الأقطارِ بغمَامِهِ، وخشعتِ الأصواتُ لوقعِ الصوارمِ على هاماتِ الرجالِ، وأشرقتِ الأرضُ بما سألَ عليها من شأبيبِ الجريالِ، فلم ترَ إلّا رؤوساً تُقطِفُ، ونفوساً تُختطفُ، وأبطالاً قد صُبغتْ جيوهاً بدمِ الحُتوفِ، وفرساناً وجُبتَ جنوبها بغروبِ السيوفِ، وترى منهم وجوهاً كالبدورِ في ظُلمِ النَّقْعِ مُشرقة، وأسداً في غابِ الرماحِ مُطرقة، يرونَ الموتَ في طاعةِ ربهم راحةً أرواحهم، وبذلوا الوُسْعَ في إعلاءِ كلمةِ خالقهم، لتكونَ مُجَلِّيةً لأفراحهم.

ليوثُ إذا ضربتْ الحربُ جمرها، غيوثُ إذا السماءُ منعتْ قطرها، رهبانُ إذا الليلُ

أرعى ستوره، أعلام إذا النهار أشاع نوره، مصابيح الظلام إذا الغسق غمّت سدقته، مجاديع الإنعام إذا الزمان غمّت أزمته .

سادة الأمة، وقادة الأئمة، ومعدن الحكمة، ومنبع العصمة، وبحار العلم، ونجار الحلم، إن سئلوا أوضحوا، وإن نطقوا أفصحوا، وإن استسمحوا جادوا، وإن استرفدوا عادوا، أصلهم معرق، وفرعهم معدق، وحوضهم موروذ، ومجدهم محسوذ، النبوة أصلهم، والإمامة نسلهم، لا شرف إلا وهم أصله.

أمروا بالجهاد في سبيل الله فأثمروا، لبسوا القلوب على الدروع عند مكافحة الكفاح، وتلقوا بالحدود والصدور حدود الصفاح ورؤوس الرماح، يرون طعم الموت في طاعة ربهم أحلى من العسل المثار، وارتكاب الأخطار في إعلاء كلمة خالقهم أولى من ركوب العار.

جدهم أكرم مبعوث، وخير مرسل، وأشرف مبعوث بالمجد الأعل، والشرف الأطول، لم يضرب فيه فاجر، ولم يسهم فيه عاهر، نقله الله من الأصلاب الفاخرة إلى الأرحام الطاهرة، واختصه بالكرامات الباهرة، والمعجزات الظاهرة ... هذا الذي زينّت بمدحه طروسي، ووصفت بوصفه بديعي وتجنيسي، وقابلت بدّر كماله تربيعي وتسديسي، وجعلت ذكره في خلواتي أليفي وأنيسي، وحيّيت المجامع بملاقي مناقبه، وشققت المسامع بمعالي مراتبه⁽¹⁾ .

The above is part of the introduction to his book. The paragraph praises the valor and devotion of Ahlul Al Bayt who sacrificed themselves for the sake of God. Referring to them as lions, they are depicted as resolute and fearless in the face of adversity. The author expresses his deep admiration for these noble souls who embraced the path of martyrdom and willingly

(1) Tasliyat Al-Majalis 27-28

offered their lives for the cause. Their actions are viewed as a testament to their unwavering faith, highlighting the profound significance of faith and martyrdom in their beliefs. These individuals are characterized as the finest exemplars of dedication and service in the eyes of their community.

The reader of this book will find that the majority of its prose belongs to this type of eloquent literary prose, following this pattern and style of eloquence, beauty, and fluency.

Section two: An overview of “ Tasliyat Al-Majalis wa Zinat Al-Majalis”

It is one of the valuable and precious books associated with Sayyid Muhammad Baqir al-Karaki, and it is the only work that has reached us from this scholar. This book primarily deals with the tragic events of the martyrdom of Imam Hussein, the grandson of Prophet Muhammad (peace be upon him), on the day of Ashura. It discusses the importance of expressing grief for the Imam’s tragedy and the tragedy of his family, including weeping, mourning, and sitting in sorrow. It also chronicles the events following Ashura, such as the capture and journey of the family of the Prophet to the court of the Umayyad ruler. The author mentioned that his inspiration for writing this book came from his deep respect and admiration for Ahl al-Bayt (the family of the Prophet) and the significance of the events that took place on that sacred day⁽¹⁾.

Inspiration for Writing the Book

Sayyid al-Karaki mentioned that the idea of writing the book “Tasliyat al-Mujalis” came to him after he came across an important Persian book called “Rawdat al-Shuhada” by Mawla Hussein al-Wa’iz al-Kashifi (died around 910 AH). This book

(1) Tasliyat Al-Majalis 1/49

contained ten sections, each dedicated to the events of the first ten days of Muharram and the mourning for the martyrs of Karbala. Sayyid al-Karaki was impressed by the organization of this book and decided to compose his work in a similar manner. He divided his book into ten sections, following the same chronological order, and adorned the gatherings with eulogies and praises of the Ahl al-Bayt (the family of the Prophet)⁽¹⁾. He emulated the structure of that Persian book in composing his work, decorating the gatherings of the people of faith with the virtues of their leaders and followers. He stirred the sorrowful hearts of those who recognized the significance of their Imams among their Shi'a and followers. He adorned the jewels of the Arabic language with the pearls of his poetic and prose expressions. He renewed the covenants of lamentations with the clarity of his intellectual marvels. He organized his book in accordance with the organization of the Persian book and followed the same approach but without a verbatim translation of its content. He included only the hadiths that had been authenticated by our scholars and were considered reliable by our prominent figures, as well as having been documented in their books and transmitted by their Imams⁽²⁾.

The primary purpose of composing this book was to affirm

(1) Rawdhat Al- Shuhada

(2) Tasliyat Al-Majalis 1/52

his loyalty to Imam Hussein (peace be upon him). He mentioned that after settling down in the presence of the Master of Martyrs, his heart was content in the company of the fifth figure beneath the cloak (referring to the Ahl al-Kisa'). He wanted to express his love and devotion to the esteemed position of the Imam. So, he chose to dedicate this book as a token of his service, documenting his name among the servants of the Imam, adorning gatherings with his virtues, and captivating audiences with the mention of his elegies. He compiled this book, despite his limited resources and creativity, and considered himself like a courier delivering dates to a desolate place and offering precious gems as gifts⁽¹⁾.

Naming The Book

The book had multiple titles, with the primary and most widely accepted one being "Tasliyat al-Majalis wa Zeenat al-Majalis." The author explicitly mentioned this title in the book's introduction⁽²⁾. It is worth noting that the choice of a title that incorporates rhetorical embellishments was a common practice among writers of that era, demonstrating their mastery of linguistic artistry and eloquence⁽³⁾.

(1) Ibid 1/48

(2) Ibid 1/52

(3) literature of later eras 127

The book “Tasliyat al-Majalis wa Zeenat al-Majalis” was edited and annotated by Professor Fares Hussun Karim after discovering handwritten copies. The first edition of this work was printed at the printing press of the Islamic Encyclopaedia Foundation in Qom, Iran, in the year 1418 AH.

Significance of the Book

The book “Tasliyat al-Majalis wa Zeenat al-Majalis” holds significant importance in the Shia heritage as it provides detailed information about the events surrounding the tragedy of the Taff incident. Furthermore, it serves as a primary source for many Shia books, including “Bihar al-Anwar” by Allama al-Majlisi, and others. This book is also considered an encyclopedic work that covers various fields of knowledge, such as history, biographies, argumentation, men and biographies, hadith, beliefs, narration, and awareness.

Content of the Book

It consists of ten sessions in which the virtues of the Ahl al-Bayt (peace be upon them), their merits, challenges they faced, refutations against their enemies, and arguments against those who disagreed with them are discussed. The material of the book is divided into two large volumes, each with approximately six hundred pages.

The author, Sayyid Karaki, explained the content of his book

in the introduction to his work, stating that after being blessed by the presence of the descendant of the Prophet and inspired by the love and reverence for the Ahl al-Bayt (peace be upon them), he decided to adorn his speeches with their praise and to show gratitude for them in his gatherings. He highlighted significant occasions in the Islamic calendar, including the birth of the Prophet's good news bearer, the sermon on the Day of Ghadir, and more, to emphasize their importance in his book.

On the sixth day of the month of Dhul-Hijjah, which is significant for the marriage of the Lady of Light (Fatimah al-Zahra) to Imam Ali (peace be upon them), the revelation of Surah "Hal Ata" and other virtues associated with this day, the author included content that encourages the appreciation of virtues. He aimed to adorn gatherings of the faithful with the merits of their Imams and their followers, to stir the emotions of those who truly understand these virtues, and to embellish the Arabic language with the gems of poetic and prose expressions. The book is divided into ten sessions, and the author only included authenticated Hadiths that were confirmed by scholars in their books and attributed to their Imams⁽¹⁾.

The first session of the book discusses the darkness surrounding Imam Hussein (peace be upon him) and emphasizes the reward for expressing grief over his tragedy and the tragedy of his

(1) Ibid

household. The second session revolves around the mention of the Prophet Muhammad (peace and blessings be upon him) and the adversity he faced from the enemies of the religion. It also covers his passing and the associated darkness. The third session focuses on the virtues of Imam Ali, Lady Fatimah al-Zahra (peace be upon them), while the fourth session is dedicated to the virtues of Imam Hassan (peace be upon him), the son of Imam Ali and Lady Fatimah.

The fifth session covers the virtues of Imam Hussein (peace be upon him), known for his titles as “Sayyid al-Sadiq” and “Imam al-Thaqalayn,” and it focuses on his status and martyrdom. The sixth session delves into some events that took place after the death of Muawiyah, Yazid’s rule, and the Imam’s stance regarding these events.

The seventh session recounts the journey of Imam Hussein (peace be upon him) to Iraq, his arrival in Kerbala, and his situation there. The eighth session discusses the events that unfolded after the martyrdom of Imam Hussein (peace be upon him), including the captivity of his family and women. The ninth session consists of the elegy entitled “Majriyat al-Ibrra wa Muhsinat al-Utrah,” which serves as a condolence poem. The book concludes with the tenth session, which highlights the significance of visiting Imam Hussein (peace be upon him) and includes traditions about the merits of visiting his shrine and the

efficacy of prayers beneath his dome.

In addition to the main topics, these sessions cover various subjects, indicating unequivocally that the author of the book was knowledgeable in the fields of oratory, jurisprudence, literature, history, biography, and biographical narratives.

Conclusion

After concluding the research, the most important findings can be summarized as follows:

1. The research revealed that during the 10th century of the Islamic calendar, public life in Karbala enjoyed security and tranquility, attracting a large number of visitors and newcomers. Prominent scholars, hadith narrators, and biographers among the Shia scholars were drawn to Karbala, establishing teaching circles for religious and jurisprudential topics. This led to the expansion and development of scholarly activities in the city, making it a destination for seekers of knowledge from various regions.
2. The research highlighted that Sayyid al-Karki was one of the prominent scholars and authors of Karbala. He was a distinguished figure during the 10th century of the Islamic calendar, yet he did not receive the recognition and attention he deserved from both the general public and scholars. His scholarly status was not thoroughly explored and studied.
3. This notable Karbala scholar has been largely overlooked in historical sources and biographical texts. What has been mentioned about him remains brief and concise, failing to reveal many aspects of his life, including his studies, mentors, students, and the circumstances of his passing.

4. The research concluded that the primary reason that compelled Sayyid al-Karki to leave his hometown and migrate to Karbala was the lack of an environment in his hometown that aligned with his religious beliefs and Imami Shiite faith. He lived as a scholar in exceptional circumstances, facing political, social, and doctrinal pressures during that era. This pushed him to migrate to the holy city of Karbala.
5. The study also revealed that Sayyid al-Karki was among those who composed poetry alongside his proficiency in writing and authorship. He understood the media and propagational role of poetry at the time, recognized its merits, and utilized it as a means to elevate the status of his faith. He considered it a powerful tool to defend his beliefs, spread the virtues of the Ahl al-Bayt, and convey the principles of his religion.
6. Sayyid al-Karki adhered to a traditional style of poetry characterized by the strength of expression and the elegance of phrasing. In terms of content, his poems often highlighted the virtues of the Ahl al-Bayt (peace be upon them), elucidated their merits, defended them against their adversaries, refuted those who denied their virtues, and documented events related to them in poetic form. This religious aspect dominated his poetry. His poems primarily served three main purposes: first, praising the Ahl al-Bayt (peace be upon them); second, mourning them; and third, ridiculing the enemies of the Ahl

al-Bayt and responding to their opponents. Through these themes, the religious and doctrinal sentiments of the audience are discernible.

7. After reviewing Sayyid al-Karki's prose, it becomes evident that he wrote in classical Arabic, characterized by its strength and impact. His writing was adorned with a beautiful and eloquent literary style, indicating his high level of proficiency in eloquence, rhetoric, and expression. Furthermore, the author embellished his prose with a substantial amount of his own poetic verses and those of classical Arab poets. He employed various Arabic rhetorical devices skillfully, demonstrating his mastery of their tools and techniques.
8. The research has clarified that the book "Tasliyat al-Mujalis wa Zeenat al-Majalis" is a valuable and precious work attributed to Sayyid al-Karki. It is the sole surviving work we have from this scholar. Primarily, the book focuses on the tragic events surrounding the martyrdom of Imam Hussein ibn Ali (peace be upon him) and the painful incidents of the Day of Ashura. It emphasizes the reward of expressing grief for the Imam's tragedy and mourning for his family. The book also chronicles the events of the captivity of the Prophet's descendants after the Day of Ashura, where they were taken as prisoners to the Levant.
9. The research has highlighted the significant importance of

the book “Tasliyat al-Mujalis wa Zeenat al-Majalis” in the Shia heritage. It serves as an essential source that provides detailed insights into the incident of the Taff, among other significant topics. Moreover, it plays a central role in many Shia books and encyclopedic works that cover various subjects, including history, biographies, arguments, jurisprudence, hadith, beliefs, and knowledge.

10. The book consists of ten sessions, where the virtues and merits of the Ahl al-Bayt (peace be upon them), as well as their sufferings and challenges, are discussed. The material in the book is divided into two large volumes, each containing around six hundred pages.

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