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Endnotes

1. Some Genealogist namely Sayyid Moshen Amin claim that he had five sons but according to account of Abd Al-Hussein Al-Salehi one of descendants Mohammed Saleh Baraghani, he had seven sons as be pointed out in following. (Amin.1982.v.9.p.370.Baraghani.v.1.p.47)
2. Al-Ṭaff (Arabic: الطَّفّ) is another name for the area of Karbala. It is, indeed, a highland around Kufa and near Euphrates. The word, «al-Taff», has different meanings, such as green areas of Iraq. It also means a seaside or a riverbank. Since Karbala was on the side of Euphrates, it came to be called «al-Taff»

Hussein (pbuh) and al-'Abbas (pbuh) in 1242 A.H. He lived in Karbala at the end of his noble life, after dedicating his whole life to Islam and the Ahl al-Bayt, and suddenly, when standing against the Daril Imam Hossein (AS), he passed away on the evening of Friday the 27th of Jumada al-Thani in 1271 A.H. This scholar has left a blessed offspring who settled mostly in Karbala. Beside his seven sons who were mainly great scholars and some of them lived in Karbala such as Sheikh Hasan Al Salehi Baraghani, he had a noble descendant who Sheikh Mirza Allameh Baraghani and his brother Sheikh Mirza Ali Naghi Baraghani (who was known as Teacher of Karbala specifically) were among the grandsons of Mohammad Saleh Baraghani and they were great scholars in Karbala and became the scientific authority like their great ancestor. These two brothers taught and trained many prominent clergymen during their lifetime in Karbala such as Sayyed Ali Al- Mousawi Larijani Haeri the author of Muqatniyat al-Dorar Wa Multaqatat al-Thamar.

Conclusion

Baraghani lineage, whose origin dates back to the tenth century A.H. and especially the second half of the 12th century is one of the effective and blessed family in ministering and teaching the pure Islamic lessons and instructions during the Shia history. *Baraghan* is the name of the village in Qazvin and the kinship branches of this family are among the three families of Āl-e-Salehi, Āl-e-Shahidi and Āl-e-Alavi, who mainly lived in Karbala and Qazvin, and their genealogy and scientific heritage has been recorded along with the Baraghani lineage. One of the great scholar of this lineage is Mohammad Saleh Baraghani who served the Muslim culture and society in across Persia and Iraq especially in holy Karbala. He was disciple of great professors such as Agha Al- Wahid Baqir Al- Bihbahani and Sheikh Moḥammad Mahdī Baḥr al-‘Ulūm and Sheikh Ja’far Kashif al-Ghita’ and Sayyid Mohammad Mujahid and had a lot of migrations and journeys during his life for learning and spreading religious sciences. In spite of his multitude works such as the compilations on the history of Ahl al-Bayt specially about the virtues of mourning for Imam Hussein (pbuh) which seems arisen from his presence in Karbala, he had presented several services in the cities of Iraq particularly in Karbala such as the Renovating and mending the wall of holy shrines of Imam

10. Sayyed Ali Al- Mousawi Larijani Haeri (born 1270 A.H. in Karbala and died in 1353 A.H. in Tehran) is the son of Sayyed Hossein, the son of Sayyed Younis, who went to the class of two aforementioned brothers and benefited greatly from them then he went to Samarra and the class of Mirza Shirazi and after receiving high degrees of seminary came back to Tehran, then he took the teaching and preaching and guidance sessions. The book of Muqatniyat al-Dorar and Multaqatat al-Thamar is some of his works published in twelve volumes. (Ibid.v.7.p.167-168)

and friends of Aref Qazvini, the famous poet. (Ibid.v.6.p.286)

8. Sayyed Mirza Mas'ud Sheikh al-Islam (born 1260 A.H. and died in 1327 A.H.) son of Sayyed Mirza Mofid Sheikh al-Islam, whose lineage related to Mohammad Dibaj, son of Imam Sadiq (AS). He belongs to the lineage of Al Sheikh al-Islam, who lived in Qazvin in the tenth century. He also studied elementary sciences in Qazvin with his uncle Sheikh Mirza Abdul Wahab Baraghani Salehi and eventually went to Iraq and benefited from knowledge of Mirza Ali Naghi and Mirza Allameh and returned to his hometown, Qazvin, where he undertook the fatwa and teaching sessions and was eventually killed by the revolutionaries in the Constitutional Revolution of Iran. (Ibid.v.6.p.320)

9. Sheikh Mirza Hediyyatu Allah Al Shahidi famous as Hajj Mojtahed (born in 1281 A.H. and died in 1369 A.H.). He was the son of Sheikh Sadiq and the grandson of Al- Shahid Thaleth, who went to Iraq after taking introductory courses in Qazvin and benefited from Sheikh Mirza Ali Naghi Al Salehi. After that, he participated in the lessons of Akhund Khorasani and Sayyed Yazdi, until he became one of the Najaf scholars and then returned to Qazvin to teach the students. He has collected some of the lectures of his professors, Mirza Ali Naghi Al Salehi and Akhund Khorasani. (Ibid.v.6.p333)

Samarra elders Then He returned to Qazvin and held fatwa and teaching courses. (Ibid. v.4.p42)

5. Sultan Khanum (d. 1336 A.H.), the daughter of Sheikh Hasan and the sister of these two scholar brothers, who was a scientist woman and a Qur'an memorizer and acquired knowledge from the two brothers. She eventually married Sayyid Mirza Shafi'i Shaykh al-Islam, bred and raised a blessed generation of the Qazvin scholars. (Ibid.v.6.p.174)
6. Sediqah (born 1303 A.H. and died in 1350 A.H.) daughter of Mirza Ali Naghi, who benefited a lot from the father and married Sayyed Gholam Hossein Mojabi Al- Qazwini and, having attended the Qazvin region, formed a scientific group for female students and she returned to Karbala after her husband's death. She taught there and eventually died in Karbala and was buried in the courtyard of Imam Hussein's shrine. (Ibid.v.6.p.182)
7. Sayyid Mohammad Ameli al-Asl al-Qazwini (born 1283 AH and died in 1367 AH) who was a well-versed in various sciences including mysticism, wisdom and Persian and Arabic literature. He also studied basic course and other sciences such as alchemy and mathematics in Qazvin and Tehran. He completed his studies as a disciple of the two brothers and eventually moved to Qazvin, where he became the founder of the famous khanqah. He was also one of the close relatives

ally returned to Persia while he was engaged in the scientific activity, joining in significant political activities such as accompanying Mirza Shirazi in tobacco embargo. (Amin-1987-v.3.p.32)

3. Sayyid Mohammad Baqer Al- Qazvini (born 1270 A.H .in Najaf and died in 1338 AH in Karbala) son of Sayyed Ali, one of the Qazvin elders and scholars who, after learning the preliminary course from his father, participated in the class of Mirza Ali Naghi Baraghani Al Salehi and learned Fiqh and Usul and learned the rational sciences from Mirza Allameh Baraghani Al Salehi and, upon his return to Qazvin, succeeded his father, Sayyed Ali Qazvini (d. 1298 AH). He has valuable compilations and services recorded by historians. (Ibid.v.3.p.216)

4. Sayyid Jamal al-Din Radhawi Amoli al-Asal al-Qazwini (born 1266 A.H. and died in 1333 A.H. in Qazvin) is a member of the Al Sadr al-Sodur family, that similar to Baraghani lineage, belongs to one of the noble dynasties of Qazvin and with the presence of Sayyid Ja'far Razavi Amoli in the twelfth century, they titled as Sadr al-Sodur in Qazvin. Sayyed Jamal al-Din, while learning science from Qazvin elders such as Sheikh Mirza Abdul Wahhab, who headed to Iraq and the seminary of Karbala and benefited from the sciences of two brothers. After scientifically benefited from the Najaf and

Disciples of the two brothers

There were many students benefited from him and his older brother, Mirza Allameh. They have benefited Mirza Ali Naghi most commonly in jurisprudence and theology, and benefited from Mirza Allameh in the intellectual and rational sciences, and most of them are from Qazvin, from the Baraghani and Al Salehi families, some of the prominent ones are mentioned here.

1. Sheikh Abu Torab Shahidi, (born in 1278 A.H. and died in 1375 A.H in Tehran) is the son of Sheikh Mirza Abu al-Qasim and the grandson of Shahid Thaleth, who emigrated to Iraq after learning the preliminary course in Qazvin and he benefited the class of two brothers, Sheikh Mirza Al Salehi Modarres Al-Taff and Sheikh Mirza Allameh Al Salehi. Then he returned to Persia after learning from Akhund Khorasani and Sayyad Kazem Yazdi and in Tehran he obtained the scientific authority. (Ibid-v.3.p.6). He has some works such as al-Tabyeen fi Sharh Ayat al-Quran al-Hakim in five volumes. (Aqa Bozorg-1982.v.26.p151)
2. Sheikh Eshagh Baraghani Al- Qazwini (d. 1311 A.H.) was the son of Sheikh Aqa Mohammad Jum'ah and his mother was Qurat al-Ain. After learning from Qazvin scholars like his uncle, Mirza Abdul Wahab Baraghani, he headed to Iraq and benefited from the two brothers in Karbala and eventu-

Sheikh Mirza Ali Naghi Baraghani

Sheikh Mirza Ali Naghi Al Salehi Baraghani, the son of Sheikh Hasan and grandson of Mohammad Saleh, was one of the leading scholars of the Imamate and jurisprudents who was born in 1253 A.H. While he was being the disciple of his father and Sheikh Ansari, he greatly benefited from Mirza Habibollah Rashti and he was a student of Sheikh Aqa Hokmi and his own uncle, Sheikh Abdul Wahab Baraghani, and after his older brother Mirza Allameh Haeri Al Salehi, he held teaching and training course in Karbala. (Aqa Bozorg Tehrani-2008.v.16. p1630)

His popularity (Teacher of Karbala)

It is probable that his scientific fame and knowledge helped him train many disciples and was honored as the Modarres Al-Taff⁽²⁾(i.e. the teacher of Karbala) for being an excellent mentor in the ancient and modern sciences, and was the only one to have such a title. He has valuable writings such as Fiqh al-Qur'an fi Ayat al-Ahkam, Badaye al-Usul fi Usul al-Fiqh. (Amin-1987-v.3.p145)

sian towns.

He and his brother, Mirza Ali Naghi, did significant work in restoring the fields and gardens in the Karbala area, and did valuable work in repairing the golden porch of the Holy Shrine of Hazrat Abbas and Imam Hussein peace be upon them. (Amin-1987-v.3.p137.138)

.He has significant writings, including Boghiyat Al-Maram fi Usul Al-Fiqh in Two Volumes and Toh'fato Al-Rashad fi Sharh ala al-Ershaad in four volumes, which are part of his jurisprudential and Usuli works.(Ibid)

Sheikh Mirza Allameh Baraghani.

Sheikh Mirza Allameh Haeri Al Salehi, Baraghani son of Sheikh Hasan and Mirza Ali Naghi's elder brother, was born in Karbala in 1249 AH. His mother and Mirza Ali Naghi's mother was Fatemeh, the daughter of Sheikh Mohammad Ali, who is a descendant of the Third Martyr and was a scholar and jurist woman. She had benefited from the knowledge of her uncle Mohammad Saleh Baraghani and his martyr father in jurisprudence and principles. After the death of her husband, Sheikh Hasan, who was also her cousin she settled in Karbala in the year 1281 AH, until the end of her life, and she, due to her religious and ascetic position, was the chief authority of other women in religious matters. (Amin-1987. v.7.p.205)

Sheikh Mirza Allameh, along with learning from the scholars of his time, like his father and Sheikh Hasan Ardakani (d. 1302 AH) and Mirza Habibollah Rashti (d. 1312 AH) and Mullah Agha Hokmi Qazvini, became one of the prominent Imamate scholars and authorities in his time. He settled in Karbala after getting science in Qazvin and Najaf, and he was the chief authority of scholars throughout the region (Aqa Bozorg Tehrani-2008.v.15.p.1274). He also had a serious interest in social issues so that during the Ottoman period in Iran, he provided Iraq with so many immigrants from Qazvin, Yazd, Isfahan and other Per-

Salehi, and he became a prominent teacher of Islamic sciences and had a scientific authority in Qazvin, while his classmate was Sayyed Jamale al-Din Asad Abadi Afghani. He went to India with him, due to his close relations with him, and eventually died in 1315 A.H. (Ibid.p.304-305)

His Descendants in Karbala

Among the children and descendants of Mohammad Saleh Baraghani, there are also many personalities and elders who have continued the way of their noble and holy ancestor in the cultural and scientific realms. So, their living, education, and growing place has been in Holy Karbala. Therefore, in this article we will look at the biographies of two very influential scholars of this lineage, namely Mirza Allameh and Mirza Ali Naghi Haeri Al Salehi Baraghani, both of them are sons of Sheikh Hasan ibn Mohammad Saleh.

particularly address.

4. Sheikh Hussein Al Salehi during his presence in Karbala, who also along with his father and uncle's pupil, was the student of Sayyid Ibrahim Al- Qazwini the author of the book "al-Zawabet", and in Najaf, he was the pupil of Muhammad Hasan al-Najafi and Sheikh Morteza Ansari, and, with his scientific background, he became one of the scientific authorities in Qazvin and died in 1309 A.H.(Baraghani.v.1.p.51)
5. Sheikh Reza Al Salehi, who was also a scholar in Karbala and, like Sheikh Hussein, he was the pupil of the above-mentioned scholars. He was regarded as a scholarly figure in Karbala, and performed his religious duties with great care and attention and he died in Karbala in 1308 A.H.; he has some compilations such as a Resalah fi al-Nazr and the Rouh al-Nejat fi Kalam wal Imamah. (Amin-1987.v.2.p.304)
6. Sheikh Musa Al Salehi; Like his brothers was a disciple of his father and his uncle as well as Sheikh Ansari and taught at the Salehiyyah School of Qazvin and became a distinguished teacher in jurisprudence, Usul and exegesis. He passed away in 1298 A.H. One of his compilations is Asrar al-Tanzil Fi Tafsir al-Quran al-Majid in two volumes. (Ibid)
7. Sheikh Mohammad Ali Salehi was the last child of Mohammad Saleh Baraghani. He was the pupil of his father and his two brothers, Mirza Abdul Wahhab and Sheikh Hasan Al

ences, including philosophy, and one of his compilations is a description on the Arshia of Mulla Sadra, and he passed away on the 25th of Dhu l-Hijja 1294 A.H. (Sadr.2008.v.3.p.402. Aqa Bozorg Tehrani.2008.v.20.p.808)

3. Sheikh Hasan Al Salehi Baraghani, who is also a prominent scholar in the city of Karbala, He was a famous and a well-respected scholar and great jurist, and in addition to being the disciple of his father and martyred uncle, he was the disciple of great scholars such as Mullah Agha Hokmi Al- Qazwini, and Muhammad Hasan al-Najafi. Furthermore, he was Sheikh Ansari's senior students, who eventually settled in Karbala, promoting Islamic teachings and establishing training courses and fatwa at the behest of Sheikh Ansari and attracting attention from Karbala scholars and Ulama. During a trip to the Hejaz area, despite teaching in Mecca and Medina, and training the Ja'fari jurisprudence alongside the four schools of Sunni and extensive repairs in the shrine of the Imams, he was attacked by some opponents during a debate with Sunni scholars and later he was injured on head on his way home from Medina and died in the following day and was buried in 1281 in the Baqī' (Aqa Bozorg Tehrani.v.10.p.327- Gharawi-1999.v.1.p.534),. He had outstanding writings and he was the father of two prominent scholars, Mirza Allameh and Mirza Ali Naghi Baraghani (Baraghani.v.1.p.49-50), whom we will

His Children

He had seven sons⁽¹⁾, all of them were scholars, jurists, and intellectuals of their time, most commonly known as the Al Salehi lineage for their affiliation to the father. In fact, the Al Salehi lineage is also known as the Al Shahidi lineage or Shahidi Salehi lineage in another way for the martyrdom of Mohammad Taghi Baraghani, known as the Shahid Thaleth (i.e. the third martyr).(Baraghani.v.1.p.48)

Some of his children, who were born in Karbala, were prominent scientists and scholars of the area:-

1. Sheikh Mohammad Al Salehi was born in Karbala and was the disciple of his father and his uncle namely Shahid Thaleth and Sayyid Ali Tabataba'i and Sayyid Mohammad Mojahed and Sharif al-Ulama, and was martyred in the conflict between Persia and Russia in the month of 1240 A.H. and was buried in the special part of Baraghani's family in Qazvin. (Ibid)
2. Mirza Abdul Wahab Al Salehi, who was also a prominent figure of his time, who took over the leadership and scholarship after his father, and like his brother Sheikh Mohammad, he was the disciple of some great scholars like his father and his uncle, and Sayyid Mohammad Mujahed, Sharif al-Ulama and Muhammad Hasan al-Najafi and he was scholar in various sci-

in the shrine of Imam Hussein and his tombstone was placed on the western porch of the holy shrine according to his will. (Baraghani.v.1.p.47)

His Offsprings in Karbala

Sheikh Mohammed Saleh Baraghani had a blessed generation, so most of his descendants and children lived in Islamic areas, especially in the holy city of Karbala, and became known as the intellectuals and the figures of their time, we will particularly mention his generation survived in holy Karbala.

His Demise In Karbala

He lived in Karbala up to the end of his noble life. After dedicating his life to Islam and the Ahl al-Bayt, when he was standing in front of the Darih Imam Hussein, he suddenly died on the evening of Friday the 27th of Jumada al-Thani in 1271 A.H. and many mourned for this scholar. Many recited Quran on his death and performed morning, the early evening and evening prayers in the shrine of Sayyed al-Shohada and the noon and evening prayers in the shrine of Hazrat Abbas (PBUH) and he himself was the Imam Jama'at of two shrines and a large crowd of scholars, pilgrims and religious individuals prayed behind him until late in the evening of Friday the 27th of Jumada al-Thani in the year 1271 AH. When he was writing the book "Kanz al-Maad fi Aamal al-Sanah", he entered the shrine of Sayyid al-Shohada to perform the early evening prayers, and after reading the Zeyarah and at the moment he was praying under the dome of Imam Hussein (AS), passed away. (Baraghani. v1.p46- Amin.1982.v.9.p.370)

At the funeral of this scholar, many people from different social classes came to his house and was closed the seminary of Najaf and Karbala, many clergyman and scholars attended on the ceremony and Funeral Prayer was performed by Sheikh Al-Taifah Sheikh Morteza Ansari and he was buried

Meftah al-Boka fi Maqatal al-Etrah. (Ibid.v21.p321)

The following books are about Ilm Kalām .i.e. Imami Theology.

Makhzan al-Aqa'id. (Ibid.v20.p226)

Makhzan al-Abrar fi Usul al-Din, (Sobhani-2003.v5.p165)

Najat al-Mu'minin fi Maaref al-Din. (Ibid)

cyclopedia, in the name of “*Ghanimat al-Maad fi Sharh al-Ershad*”, which was part of scientific sources of the book “*Jawaher al-Kalami*” written by Sheikh Hasan Najafi (Al-Baghdadi.v2.p148. Rofa’ei. 1993. P 550). In addition, he authored The book “*Maslak al-Sadad*” in three volumes, and “*Maslak al-Rashidin fi Ahkam al-Diri*” in three volumes, are among his works. (Aqa Bozorg Tehrani.1982. v.21.p23)

3. Theological and historical books and the biography of Ahl al-Bayt; he has compiled remarkable books in addition to the previous works; the following can be categorized as the biography and the history of Ahl al-Bayt specially on the virtue of mourning for Imam Hussein (P.B.A.H)

Kanz al-Mawaez wa Kanz al-Babin fi Mosibat Sadatena al-Akramin, (Aqa Bozorg Tehrani.2008.v20.p661)

Kanz al-Boka fi Tarikh Ahl al-Bayt, (Baraghani.v.1.p33)

Kanz al-Masaeb fi Moghabel al-Khamseh. (Aqa Bozorg Tehrani.2008.v18.p166)

Kanz al-Abrar fi Awal al-Aemat al-Athar. (Amin.1982. v9.p371)

Majma al-Masaeb fi Tarikh al-Aemat al-Athar (Aqa Bozorg Tehrani.2008.v20.p44)

Makhzan al-Boka Wa Manba al- Boka (Ibid)

Maden al-Boka fi Maghtal Al-Syyid Al-Shohada (Ibid. v21.p220)

His Works

He made a lot of efforts in his scientific path and had a number of outstanding writings and compilations that became a reference for the scientific researches of the later scholars and intellectuals.

Despite the ups and downs in life, his scientific works are composed of over three hundred books and treatises in various sciences, some of which are part of the interpretive, Usuli, historical, theological and traditional encyclopedias, the manuscripts of which are available in his established libraries in Persia and Iraq, some of which are recorded by historians.

1. Quranic commentaries and Collections: according to the report of Agha Bozorg Tehrani, he has published five books in the field of Qur'anic exegesis; *Tafsir Bahr al-Erfan wa Maaden al-Iman* in seventeen volumes (Aqa Bozorg Tehrani.1982.v.3.p.41) *Meftah al-Jinan fi Hall Romuz al-Quran* in the eighteen volumes that is written in Karbala (Amin.1982.v.9.p.370) , *Mesbah al-Jinan Le Izah Asrar al-Qur'an* in two volumes (Aqa Bozorg Tehrani.1982.v.21.p.105), *Maaden al-Anwar wa Meshkat Al-Asrar* Ibid.v.21.p.220), which is written after Meftah al-Jinan.
2. The jurisprudential encyclopedia:- He has authored several books on jurisprudence, including the fourteen-volume en-

son of Imam al-Hadi and the uncle of Imam Mahdi (pbuh) which is located on the way of Sāmarrā in 1242 A.H. (Ibid)

6. Determining the tomb of the Two Sons of Muslim b.'Aqil (pbuh) after destruction and building a great courtyard (Sahn) and Darih. (Ibid)
7. Rebuilding Darih of Al-Sayyida Zaynab and Al-Sayyida Ruqayya by 1243 A.H. when he came back from Haj and he was passing by the Levant and Damascus. (Ibid)

Therefore he did many services and social works in cities of Iraq like Karbala, Najaf, Kāzīmīayn, Sāmarrā and he provided the religious students In Qazvin and Karbala with permanent payment.

His Religious Activities

Mohammad Saleh Baraghani was a scholar who had presented several services in cultural and social spheres and in his blessed lifetime he had left scientific and cultural heritage and was effective and productive in every place that he had gone to.

In addition to his valuable writings and books that we will mention later on, he was forerunner in establishing the religious buildings and renovating the monuments of great predecessors that performed some of these service in Karbala as be alluded in following:

1. Establishing the Great Mosque Fakhm that is regarded/ is counted as one of the biggest mosque in Qazvin. (Baraghani. v1.p36)
2. Inaugurating the Great seminary in Qazvin which included three religious school. (Ibid.p37)
3. Building the monument for his professor namely Sayyid Muhammad Mujahid in Karbala that he constructed in the Bazar of Bayn al-Haramayn (i.e. between the two shrines) and had a great Darih (i.e. metal structure) (Ibid.p38)
4. Renovating and mending the wall of the holy shrines of Imam Hussein (pbuh) and al-'Abbas (pbuh) in 1242 A.H. (Ibid)
5. Building and extending the tomb of Muhammad who is the

tion in Shia society and caused to a less influence of Shaykhism. But finally, this mainstream paved the way for appearance of Bábism and Bahá'í in which mischiefs of these sects entangled the Muslim world as Mohammad Taqi Baraghani who was killed by the advocates of Bábism. (Sadr.2008.v5.p299- Aqa Bozorg Tehrani-2008.v10.p227)

Beside these intriguing cultural events, during the residence of Mohammad Saleh Baraghani in Tehran and his gaining the scientific authority, he confronted English colonization that had occupied part of Persia and colonial covenants had been contracted with the state of that time. He criticized the state and Fath-Ali Shah the Qajar over this case by declaring an explicit position toward the English occupying and colonialism with the free will scholars that ended up to be jailed with his two brothers namely Mohammad Taqi and Mohammad Ali but eventually by people's protest and the strike of merchants, the monarch was forced to release them and deported them to Iraq. (Baraghani.v.. p28)

Mohammad Saleh Baraghani in another political confrontation, started to fight with Russian warmongers and by correspondence with his professor Sayyid Mohammad al-Mujahid in this regard, led to famous fatwa by Sayyid Mujahid about the Jihad with Russian militaries and the both scholars undertook the military tactics in Qazvin.(Ibid.p29_

The Events of His Time

The lifetime of Mohammad Saleh Baraghani was full of several occasions such as the intellectual revolution and reappearance of deviant and abnormal cults.

One of these occasions was the quarrel and clash between Akhbārīs (i.e. Scripturalist) and Usulis which reached Qazvin and led to mental disagreements and dissension among the learned groups in this area and the father of Mohammad Saleh Baraghani namely Sheikh Mullah Muhammad Mala'ekeh in spite of victory and triumph over the Akhbārīs thought and changed the position of Yusuf al-Bahrani (the key figure in Akbhari school) in certain subject, he was persecuted by some intransigent ignorants and forced to leave Qazvin and immigrated to Baraghan. (Sobhani-1997-v.12.p.322.Ami..1987. V.2.p286)

But, another event took place during the time of Mohammad Saleh Baraghani, was the mainstream of Shaykhism which led by Shaykh Ahmad al-Ahsá'í (D.1241 A.H) So, Qazvin was divided into proponents and opponents and at that time Sheikh Mohammad Saleh Baraghani was neutralists and tried to mediate between two groups for resolving the clash. Despite Shaykh Ahmad al-Ahsá'í was anathematized by Shia scholars such as the brother of Mohammad Saleh namely Mohammad Taqi Baraghani (titled the third martyr) and had a widespread reflec-

His presence in Karbala

After a while he returned to Iraq and undertook the instruction courses and verdict and propagating divine rulings and became the scientific and practical authority there because of his piety and devoutness.

In the meantime, he could go to Persia and Qazvin by the means of Sheikh Ja'far Kashif al-Ghita's intercession and mediation with Qajari monarch and he improved his scientific status by more activity and attention of clergymen towards him and developed as the central scientific among the scholars and jurist in Iran.(Ibid)

Finally he immigrated to Karbala in 1364 AH since the occurrence of tragedy events in Persia and stayed there until his death and carried on the leadership and scientific authority in Karbala. (Amin-1982.v9.p370)

His migrations and journeys

Mohammad Saleh Baraghani had many immigrations during his life for the scientific interest and learning and spreading religious sciences from the beginning of his lifetime. As mentioned before, he journeyed to various cities of Persia such as Qazvin and Isfahan and khorasan then he went to Iraq and has settled in Najaf and Karbala. (Hakeem.2006.v6.p108)

During a period of his lifetime, he remained in Tehran and many scientific group such as the clergymen gathered around him to benefit from his knowledge. Though due to wrath of the monarch (i.e. Fath-Ali Shah Qajar) he was forced to leave Persia and returned to Iraq then went to pilgrimage (i.e. Haj) and stayed in Hejaz and established the training teaching courses in Haram Mosque and Al-Madīnah al-Munawwarah and was teaching the Ja'fari jurisprudence alongside the four schools of the Sunni faith.(Baraghani.v.1.p24)

2. Sheikh Moḥammad Maḥdī Baḥr al-‘Ulūm deceased in 1212 AH.
3. Sheikh Ja’far *Kashif al-Ghita’* deceased in 1228 A.H.
4. Sayyid Ali Tabataba’i, known as Ṣāḥib Rīyāḍ, deceased in 1231. A.H.
5. Sayyid Abdullah Shubbar, deceased in 1242 A.H.
6. Sayyid Mohammad Mujahid, deceased in 1242 A.H.
7. Mohammad Maḥdī Naraghi, deceased in 1209 A.H.
(Sadr-2008-v.3.p170-Baraghani.v1.p23)

He received numerous Permission for the Transmission of Hadiths from Shiite scholars and Muhaddiths (i.e. great narrators) such as Mīrzā Abū l-Qāsim Qummī and Muhammad Baqir Rashti Isfahani, so that the number of these Permissions exceeds fowrty. While the Sunni elders of the four different Sunni religions in different areas of the Muslim world such as Hejaz, Egypt, Iraq, and Syria, have issued detailed licenses for him. (Baraghani.v.1.p23)

His instructors

He has learnt various Islamic sciences including jurisprudence, principles, philosophy, mysticism and hadith from Shiite elders, and he has had scientific sessions with scholars and scientists of his time and has migrated to different cities to be their students; the following are his professors of Persia in Baraghan, Isfahan and Khorasan:

1. His noble father, Sheikh Mullah Muhammad Mala'ekeh, deceased in 1200 A.H. who learned from him in the area of Baraghan.
2. Akhoond Agha Mohammad Bin Abadi, deceased in 1197, and Mullah Ali Nouri, deceased in 1246 AH, who have been their students in Isfahan.
3. Sayyid Mirza Mohammad Mehdi Isfahani Khorasani, deceased in 1217, who was his student in Khorasan region. (Baraghani.v.1.p22)

He then went to Iraq to study for the higher scientific degrees and deeper understanding of Islamic sciences, especially jurisprudence and principles of jurisprudence, and learned from some scholars of Karbala, Najaf, and Kāzīmayn, among whom the following can be mentioned;

1. Agha Vahid Baqir Bihbahani, deceased in 1205 A.H.

Place and date of birth

Sheikh Mohammad Saleh was born in 1200 A.H. in Baraghan and grew up there among the family of science and literature. There is a disagreement between the historians about the date of his birth.(Abd al-Hamid-2003-v2.p.223), but some, due to his father's handwriting in this regard, have reported that his birth date was on the 25th day of Dhu'l-Qi'dah in 1167 A.H. (Baraghani.v1.p10)

Biography of Sheikh Mohammad Saleh Baraghani

His genealogy

Mohammad Saleh Baraghani, Son of Sheikh Mohammad Baraghani (d. 1200 A.H.) Known as Mala'ekeh and he is the son of Sheikh Mohammad Taghi (d. 1161 A.H.) and he is the son of Mohammad Ja'far Taleghani (d. 1133 A.H.), known as Fereshteh (i.e. the angel) and he is the eldest son of Mohammad Kazem Taleghani (d. 1094 A.H.). All of them are Shiite elders and scholars, and as mentioned, their ancestry goes back to the kings of Buyid lineage. (Amin-1982.v.9.p.369)

There are other prominent figures in this lineage whose scientific biographies and great works have been recorded by historians. (Amin-1987.v.2.p300-303)

Since many of the elders of this family immigrated to Iraq and settled in cities such as Najaf and Karbala, some lived in the holy city of Karbala and they have become the scientists and scholars of their time, providing valuable services to the Shiite world. Therefore, in this article we will seek to review the scientific life and religious activities of some prominent figures of the Baraghani lineage in Karbala, such as Sheikh Mohammad Saleh Baraghani and his descendants, to become more familiar with the remaining scientific heritage and cultural treasures of this lineage. Let us draw on their special place in the development and expansion of the scientific and spiritual space of Karbala.

1. Sheikh Mohammad Kazem Taleghani (d. 1110 A.H.) was one of the scholars and jurists of the Imamate who many scholars and intellectuals have been his disciples. He lived in Qazvin and was a student of Sheikh Baha'i, Mir Damad, Mir Fendereski, and contemporaneous with Mohammad Taghi Majlesi and Sheikh Hurr 'Amili, he has also possessed precious works. (Baraghani.p12-13- Shaykh Hurr Ameli-v.2.p.295)
2. Sheikh Mohammad, known as Mala'ekeh (d. 1200), a descendant of Sheikh Mohammad Kazem Taleghani and the first person from this family to be known as Baraghani and has educated great children, such as Sheikh Mohammad Taghi Baraghani and Sheikh Mohammad Saleh Baraghani who we want to discuss about him later on. (Sobhani-1997-v.12-p.322)
3. Sheikh Mohammad Taghi Baraghani (d. 1236) Qazvini, known as Shahid Thalith, (i.e. the third martyr) who has been one of the Shiite jurists and a great mujahid (i.e. Holy Warrior) who suffered a lot from his political and cultural struggles in Islamic countries in Persia and Iraq, including Karbala and Najaf and he was martyred by the deviant cult of Bábism. He has authored significant scientific works, such as Manhaj Al-Ijtihad, which has been used by some great scholars such as author of Jawahir. (Aqa Bozorg Tehrani-2008-v.10.p.226)

Introduction (Baraghani Family)

It has always been a significant and important issue to celebrate the status and position of the previous elders and scholars of the religion of Islam. One of the scientific dynasties and hierarchies serving the Muslim world and the Shiite is the lineage of Baraghani, whose holy origin dates back to the tenth century AH, and especially the second half of the 12th century, at that time known as the Taleghani lineage and according to some historians, the Baraghani lineage have been part of the Buyid dynasty. (Amin-1987.v.2.p.300)

This lineage, many of them have been prominent scientists and jurisprudential scholars and intellectuals throughout the Islamic world, has always been on the path of promoting the culture and explaining the religious education, and for this reason, there are prominent figures among the lineage. (Ibid)

Baraghan is the name of the village in Qazvin, which was considered as one of the branches of Tehran at that time (Burqe'i.2005.v.1.p.65). The kinship branches of this family are among the three families of Āl-e-Salehi, Āl-e-Shahidi and Āl-e-Alavi, who mainly lived in Karbala and Qazvin, and their genealogy and scientific heritage has been recorded along with the Baraghani lineage ('Aqiqi Bakhshayeshi.2008.p.699). Among the elders of this family are some prominent personalities.

his multitude works such as the compilations about the history of Ahl al-Bayt specially about the virtues of mourning for Imam Hussein (pbuh) which seems arisen from his presence in Karbala, he had presented several services in the cities of Iraq particularly in Karbala such as the Renovating and mending the wall of holy shrines of Imam Hussein (pbuh) and al-'Abbas (pbuh). After dedicating his whole life to Islam and the Ahl al-Bayt, and suddenly, when standing against the Daril Imam Hossein (pbuh), he passed away 1271 A.H. and buried in Karbala. This scholar has left a blessed offspring that settled mostly in Karbala. Beside his seven sons who were mainly great scholars and some of them lived in Karbala such as Sheikh Hasan Al Salehi *Baraghani*, he had a noble descendant which Sheikh Mirza Allameh *Baraghani* and his brother Sheikh Mirza Ali Naghi *Baraghani* (who was known as Teacher of Karbala specifically) were among the grandsons of Mohammad Saleh Baraghani and they were great scholars in Karbala and became the scientific authority like their noble ancestor. These two brothers taught and trained many prominent clergymen during their lifetime in Karbala.

Keywords: Baraghani lineage- Karbala- Mohammad Saleh Baraghani- Sheikh Mirza Allameh Baraghani- Sheikh Mirza Ali Naghi Baraghani.

Abstract.

Knowing and celebrating the status of elders and scholars of Shia is remarkable for better understanding of the way of propagating the message and establishment of Islamic faith and religion. Baraghani lineage, whose origin dates back to the tenth century AH, especially the second half of the 12th century is one of the effective and blessed family in ministering and teaching the pure Islamic lessons and instructions during the Shia history. *Baraghan* is the name of the village in Qazvin and the kinship branches of this family are among the three families of Āl-e-Salehi, Āl-e-Shahidi and Āl-e-Alavi, who mainly lived in Karbala and Qazvin, and their genealogy and scientific heritage has been recorded along with the Baraghani lineage. In the article, we sought to shed light on religious activities of *Baraghani* lineage in Karbala. As we review and examine the biography and bibliography books the following results have acquired. One of the great scholars of this family is Mohammad Saleh *Baraghani* who served the Muslim culture and society in across Persia and Iraq especially in holy Karbala. He was disciple of great professors such as Agha Al- Wahid Baqir Al-Bihbahani and Sheikh Moḥammad Mahdī Baḥr al-‘Ulūm and Sheikh Ja’far Kashif al-Ghita’ and had a lot of journeys during his life for learning and spreading religious sciences. In spite of

الملخص

تعدّ أسرة آل البرغاني من الأسر العلميّة التي برزت في كربلاء في النصف الثاني من القرن الثاني عشر كأُسرة علمية، كان لها دور كبير في نشر العلم والمعارف الإسلاميّة الأصيلّة، ويرجع أصلهم إلى قرية برغان من توابع قزوين، وقد تفرّعت عن هذه الأسرة أسر ثلاث: وهم آل الصالح، آل الشهيد، وآل العلوي.

يحاول هذا البحث تسليط الضوء على هذه الأسرة العلمية ودورها العلمي في كربلاء، ومما توصّل إليه البحث بعد الرجوع إلى المصادر والمراجع أنّ الشيخ محمد صالح البرغاني هو أحد أبرز أعلام هذه الأسرة، وقد خدم العلم والثقافة الإسلاميّة في العراق وإيران، وبالخصوص في حوزة كربلاء المقدّسة، وقد تتلمذ على أعظم الفقهاء كالمحقق الوحيد البهبهاني رحمته الله، والعلامة السيد محمد مهدي بحر العلوم رحمته الله، والشيخ جعفر كاشف الغطاء رحمته الله، وكانت له هجرات متعددة في سبيل طلب العلم، وقد تعددت آثاره وتأليفاته في مختلف العلوم؛ كالفقه والأصول وسيرة سيد الشهداء عليه السلام، وكذلك كان له دور في تجديد إعمار جدران الروضة الحسينيّة.

توفي فجأة عام ١٢٧١ هـ، وقد خلف ذريّة طيبة برز منهم كثيرٌ من الأعلام.

الكلمات المفتاحيّة: آل البرغاني - كربلاء - محمد الصالح البرغاني.

**A review on the religious activities
of Baraghani lineage in Karbala**

مراجعة للأنشطة الدينية لنسب البرغاني في كربلاء

Sayyid Morteza Farizani.

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طالب دكتوراه في جامعة الأديان والمذاهب والمستوى الرابع

في مدرسة خراسان الدينية

بكالوريوس في مجال تفسير القرآن الكريم

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جامعة علوم القرآن، جامعة علوم القرآن، طهران.



447 The Exegesis Of Al-Ḥamd Muḥamad Ḡāsim Al-Sūra Chapter By: Šayḥ Mūsawī.
Muḥamad Šāliḥ Al- Burgānī The Holy Shrine of Al-
(D. 1238 .H.) 'Abās/ The Ceter for
Kerbala Heritage

533 Study and Verification of Šayḥ Asst. Prof. Dr.
'Alī bin Aḥmad Al-Faqīh Al- Muḥamad 'Abdul Ra-
'Āmilī's Collection of Poems soul Jasim Al-Sa'di
The second part/ The collec- University of Karbala,
tion College of Education
of poetry in its investigated for Human Science,
form Dept. of Arabic Lan-
guage

27 A review on the religious ac- Sayyid Morteza Fari-
tivities of Baraghani lineage zani.
in Karbala PH. D Student At The
University Of The Re-
ligions and Creeds and
fourth level of Kho-
rasan Seminary
Zahra Zamanloo.
B.A. Degree In The
Field Of The Exegesis
Of The Holy Qur'an,
The University of
Qur'anic Sciences,
Tehran

- 237 **The British And Russian Role In The Settlement Of The Ottoman - Persian Disputes Post-Kerbala Incident (1843- 1847)** Prof. Dr. ‘Abdullah Al- ‘Atābī
University of Baghdad/
The College of Education For Girls

Investigating And Cataloguing The Heritage

- 271 **Trove Of Manuscripts Of The Holy City Of Kerbala' In The Twelfth And The Thirteenth Century Of Hegira** Lect. Dr. Muqdam Ğāsim Al- Bayātī.
General Directorate of Education/
Missan Governorate.
The General Directorate Of Education Of Babylon
- 329 **The Jurisprudence Testimony Of Sayed ‘Alī A - Ṭabāṭabāī, The Author Of A- Ryāḍ (1161- 1231 .H.)** ‘ABās Yūnis ‘Bdul Ḥusayn A- Zaydī
The Ḥawza *Theological Seminary* in Njaf
- 399 **The Afterthought Of The Testimonies Of Šayḥ Yūsuf Al- Baḥrōnī** The Investigator Sayed Ğāfar Al- Ḥusaynī Al- ‘Aškūrī.
The Ḥawza *Theological Seminary in Njaf*

Contents

P	Researchers Name	Research Title
27	The Methods of the Classic Narrators From The Point of The View of Şāhib Al-Ġawāhir	Dr. Amīn Ḥusayn Purī The Ḥawza <i>Theological Seminary</i> in Qum
107	‘Abul Samī’ Al - Yazdī (D. 1260 .H.) A Study in His Thinking Efforts	Asst. Prof. Dr. Muḥamed Nurī Al - Mūsawī University of Babylon/ The College of Educa- tion for Human Sci- ence/Department of Arabic Ḥamza Ḥasan Kāzim
145	The Beauty Of The Meta- phorical Imagination In The Poetry Of Muḥamed Taqī Al- Hā’irī A- Ṭabarī	Asst. Prof. Dr. Falāḥ ‘Abid ‘Alī Sirkāl University of Kербala/ College of Education for Human Science/ Department of Arabic
195	Ḥumayd Bin Zayād A Study In His Scientific Life	Muṭafa Qanāatgar. The Ḥawza <i>Theological Seminary</i> in Ḥurāsān.

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

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

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

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

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

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

The Journal Axes

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

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

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

Karbala heritage journal interests:

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

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

Who are Karbala noblemen?

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

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

Why Karbala heritage?

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

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

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

The Journal Message

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

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

What differentiates our heritage is two matters:

First: richness and comprehensibility.

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

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

section there is a study in this regard which we have published in the previous issue.

Finally, we ask Almighty God to help us not committed sins, bless our words and deeds and grant us his gratitude and forgiveness. At last prayer and peace be upon Muḥamad and his household members.

Editor-in-chief

the second article deals with the thinking efforts of one of the most prominent scholars of the Hā'ir the Holy Shrine of Imam Husayn, 'Abdul Samī Al- Yasdī Al- Hā'irī (D. 1260 .H.).

The third article is a literary one and includes the beauty of the metaphorical and photographic texts in the poetry of Muḥamad Al- Hā'irī Al- Ṭabarī. The fourth article majors in biography. It handles of the narrators who settled in Kerbala town, Ḥumayd Bin Zayād. The fifth article is a historical one treats the Russian and British role in the settlement of the Ottoman- Qajar disputes after the incident of Kerbala (1843- 1847).

In the part of the manuscript heritage, this issue contains three bibliographies and two investigations. The first bibliography is the trove collection of the manuscript heritage of city of Kerbala in the twelfth and the thirteenth century of Hegira. The second one is on the testimonies of Sayed 'Alī Al- Ṭabāṭabā'ī Ṣāhib A- Ryād (1161- 1231 .H.) and the third bibliography is Mustadrak the afterthought of 'Iğāzāt A- Ṣayḥ Yūsuf Al- Baḥrānī.

In regard with the two investigations, the first one contains the exegesis of Al- Ḥamd Sura chapter of Qurān which is cited from Mafātīḥ A- Ğinān Fī Ḥal Rumūz Al- Qur'ān by Ṣayḥ Muḥamad Ṣāliḥ Al- Burġānī (d. 1283 .H.). The second one is on the collection of poetry of Ṣayḥ 'Alī Bin Aḥmad Al- Faqīh Al- Āmilī (d. 1230 .H.) in the second section. Whereas in the first

**In The Name of Allah The most Companionate
The Most Merciful.
The Ninth Candle**

Thank God who has perfected his religion and has completed his favor upon us and has approved it for us as a religion. Thank our Lord as it should be praised and as he is worth in gratitude to his honor and majesty. Peace be upon our master Muḥamad and the kind members of his household.

Having said that dearest the reader, it is in your hand the thirty first and the thirty second double issue of Kerbala Heritage Journal. So, in the same time , it could be considered as the first and second issue of the ninth volume in the ninth year of the this journal age. In addition, it must be mentioned that our journal could totally publish more than two hundred and ninety research article up to now. Those articles concern in various majors of legacy that is related in heritage of Kerbala. So, this cognitive and scientific reservoir could provide the scholars and researchers with sound scientific material in the traditional affairs. Furthermore, it could be a useful scientific authority for academic writings in heritage of Kerbala.

It should be said that in this issue, there are variety of topics. The first article sheds lights over the old generations of the narrators from the point of view of Sāḥib A- Ğawāhir. Whereas

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

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

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

d: Ramifying the scope of the research when possible.

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

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

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

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

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

d: Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: Researches to be published are only those given consent by experts in the field.

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

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

and the page number.

6. Submitting all the attached sources for the marginal notes. In the case of having foreign sources, there should be a bibliography apart from the Arabic one, and consequently books and researches should be alphabetically ordered.

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.

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

9. the research should never have been published before, or submitted to any means of publication.

10. All ideas and discussions in researches or studies published in this journal exclusively express the view point of manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing authority, Research array in the journal is subject to technical priorities.

Publication Conditions

Karbala Heritage Quarterly Journal receives all original scientific researches under the provisions below:

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.

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.

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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)**





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