

Education and Teachers

Mullā Abd Allāh Yazdī was the classmate of Muqaddis Ardabīlī in the city of Isfahān. Both of them were the students of Jamāl al-Dīn Mahmūd (who was a student of Allāmah Dawānī). The destiny of these two classmates was such that Muqaddis Ardabīlī took the path of jurisprudence and asceticism, while Mullā Abd Allāh took the path of the classical liberal arts. He reached such a position that he was regarded as one of the leading teachers and scholars of these sciences during the 10th century Hijri. In addition, the glosses that were written by these two scholars on the classical books present during their day were used as textbooks for many years within the Islamic Seminary.

In one of his treatises, which he wrote on the Sharh Alfiyyāh of Shahīd Awwal, Mullā Abd Allāh praises and honors Muḥaqqiq Karakī on numerous occasions and frequently mentions him saying, 'He is my shaykh and teacher.'

Teaching and Students

After completing his education and attaining many forms of expertise, Mullā Abd Allāh Yazdī became the allāmah of his day, no one matched him in his knowledge, God-consciousness and virtue. For many years he busied himself with teaching, during which time many great thinkers and intellectuals were trained in his school, such as:

1. Shaykh Bahā'ī (953 AH – 1030 AH), renowned Shī'ah mystic, philosopher and scientist
2. Shaykh Ḥasan ibn Zayn al-Dīn Āmulī (the son of Shahīd Thanī), author of the book al-Muālim
3. Sayyid Muḥammad ibn Alī Āmulī, famously known as the author of the book al-Madārik

The Collective Works of Allāmah Abd Allāh Behābādī Yazdī:

a) His written works

Those re-published by the Secretariat of the International Congress on Allāmah Behābādī Yazdī:



6) Works regarding Allmah Abd Allh



Works that are in the process of being published:

a) His Written Manuscripts:

- al-Durrah al-Sanīyyah
- Ḥāshiyah alā al-Istibṣār
- Sharh al-Qawāid in jurisprudence
- Sharh Qawāid al-Aḥkām
- al-Kharāzah fī Sharh al-Ijālāh
- Ḥāshiyah alā Tahzīb Dawānī
- Ḥāshiyah alā Tahzīb al-Manṭiq (Arabic)
- Ḥāshiyah alā Tahzīb al-Manṭiq (Persian)
- Ḥāshiyah alā Tahzīb al-Manṭiq (Dābiṭah Ashkāl)
- Ḥāshiyah alā Tahzīb al-Manṭiq (not famous)
- al-Tijārah al-Rābiḥah (Exegesis of a Surah and Fātiḥah)
- Tafsīr al-Shahābādī or Ḥāshiyah alā Tafsīr Bayḍāwī
- Taḥrīr al-Qawāid al-Manṭaqiyyah fī Sharh al-Shamsīyyah
- Ḥāshiyah alā Sharīfīyyah alā Sharh Muṭawwal
- Ḥāshiyah alā Ḥāshiyah Sharīfīyyah
- Ḥāshiyah alā Ḥāshiyah Dawānī
- Ḥāshiyah alā Sharh Shamsīyyah
- Ḥāshiyah alā Khaṭā'ī
- Ḥāshiyah Khiṭābīyyah

6) Glosses (hawashi) on the hashiyah

Tahziib al-Mantiq

- Ḥāshiyah Sayyid Shahāb al-Dīn ibn Muḥammad Ḥusaynī Tabrīzī
- Ḥāshiyah from a contemporary scholar
- Ḥāshiyah Sayyid Abū al-Qasīm ibn Sayyid Riḍā Ṭabāṭabā'ī aka Allāmah Tabrīzī
- Ḥāshiyah Sayyid Muḥammad Ḥasan ibn Sayyid Abd al-Rasūl Ṭālaqānī Najafī
- Ḥāshiyah Shaykh Alī ibn Ḥusayn Jāmaī Āmulī
- Ḥāshiyah Muḥsin ibn Muḥammad Ṭāhir Qazwīnī
- Ḥāshiyah Mirzā Alī Riḍā Tajallī
- Ḥāshiyah Mullā Muḥammad Ḥusayn ibn Ismā'īl Yazdī Ardastānī
- Kashf al-Astār
- Ḥāshiyah by an Unknown Author
- Ḥāshiyah Shaykh Ishāq Ḥuwayzī
- Ḥāshiyah Āghā Muḥammad Jafar Kermānshāhī
- Ḥāshiyah Shaykh Ḥasan ibn Muḥammad Ḥasan Sharīatmadārī
- Ḥāshiyah Sayyid Muḥammad Saīd Sarrāj
- Ḥāshiyah Sayyid Bahā' al-Dīn Muḥammad ibn Muḥammad Bāqir Ḥusaynī Mukhtārī Nā'inī (Died during the beginning of the Afghan strife)
- Ḥāshiyah Shaykh Abd al-Rahīm
- Ḥāshiyah Mullā Abd al-Razzāq Lāhijī
- Ḥāshiyah Mirzā Abd al-Ghaffār
- Ḥāshiyah Mirzā Muḥammad ibn Aḥmad Alī Qirācheh Dāghī Tabrīzī
- Ḥāshiyah Muḥammad Alī ibn Qurbān-e-Alī Ardabīlī
- Ḥāshiyah Mullā Muḥsin ibn Muḥammad Ṭāhir Qazwīnī
- Ḥāshiyah Mullā Muḥsin Tehranī
- Ḥāshiyah Mirzā Muḥammad Ṭankābanī
- Ḥāshiyah Mirzā Muḥammad Yazdī
- Ḥāshiyah Sayyid Muḥammad Mahdī ibn Jafar Musawī
- Ḥāshiyah Mullā Naẓar Alī ibn Muḥsin Gīlānī (Amongst the philosophers alive at the end of the 12th century Hijri)
- Ḥāshiyah Yaqūb Bakhtiyārī Ḥuwayzi

It should be mentioned that these works, after attaining their manuscripts and re-publishing them, will be printed in the form of the collected works of Ḥakīm Behābādī Yazdī by Inteshārāt Allāmah.

c) Works About Allamah Behabadi

The Political Thought of Allāmah Behābādī

اندیشه سیاسی علامه

The publishing of the life of Allāmah Behābādī in the form of a novel for youth

معرفی داستانی
حکیم بهابادی

Third Special Edition Publication

ویرانه نامه

Collection of Interviews and Dialogues
(Vol.2)

گفتگوها
و گفتاوردها



Hakim Behabadi

Introducing the collection of works by Allameh Mulla Abdullah Bahadi Yazdi

Allameh International Congress Secretariat



Introduction

Human thought and knowledge has continually been shaped over the course of history, and has developed and advanced through its ebbs and flows. In reality, the history of knowledge is a linked chain consisting of diligent and erudite individuals who, with every ounce of their being, made efforts to impact and immortalize the intricacies of their thought. For this reason, present and contemporary thought owes a great deal to the activities and efforts of those who came before. Hence, the honoring of the past scholars and intellectuals within any academic discipline is in reality an honoring of those preceding thoughts.

In addition, the moral conduct and academic endeavors of these esteemed personalities has immense potential to bring about fruitful and lasting results for both the Islamic Seminary and the laity at large, if hoisted as an example to follow. Therefore, studying the lives of previous scholars and highlighting the potentials that their academic and ethical endeavors could have, is one of the most beneficial ways in acquiring the manner of how to correctly attain knowledge and spirituality. Allāmah Mullā Abd Allāh Behābādī Yazdī is one of the prides of our ancient and celebrated land. It was he who, because of his great efforts in the 10th century Hijri, achieved unheralded success in the promotion of learning and teaching during that period. In addition to his teaching and studying at the Islamic seminaries of Isfahān, Shirāz and Najaf, he was also instated as the treasurer of the Blessed Shrine of Imām Alī (as) by the Safavid emperor of his time.

Anecdotes that have reached us about this illuminous sage indicate the high spiritual station he possessed. Moreso, these anecdotes also allude to this important reality, which is that his academic and social responsibilities did not hinder him from attaining spiritual illuminations.

On one of his visits to the province of Yazd, the Leader of the Islamic Republic, Ayatullah Sayyid Ali Khamenei, said the following in praise of Mullā Abd Allāh Behābādī Yazdī:

Many erudite and learnt individuals in the fields of Islamic Sciences, Quranic exegesis, mathematics, jurisprudence and ḥadīth have risen from this area that, although arid, is very fertile for the development of human capabilities. Yazd was called Dār al-Ibadāh (Home of Worship), however, it would not be an exaggeration if it was also called Dār al-Ilm (Home of Knowledge).

For example, consider the writer of the book al-Hāshiyah, Mullā Abd Allāh, who was from your city, Behābād. He was the teacher of both Shaykh Bahā'ī and the author of al-Madārik, who, as you all know, is regarded very highly amongst our contemporary jurisprudents. His teacher in the intellectual sciences was this very Mullā Abd Allāh. This sage [i.e. Mullā Abd Allāh], in contrast to what some on the periphery may think, was right at the heart of political activity. He was instated as the custodian of the Shrine of Imām Alī (as) by the Safavids. The situation at that time was such that whoever was appointed as the custodian and treasurer of the Shrine of Imām Alī (as) was in fact the head of Najaf. Mullā Abd Allāh, the author of al-Hāshiyah, was the governor of Najaf and what is astonishing is that governorship of this city stayed within the family of Mullā Abd Allāh for many years, right up until the time of Shaykh Kāshif al-Ghītā'. After him [i.e. Shaykh Kashif], Najaf was then governed by the Mulālī family.

Mīrzā Muḥammad Tānkābānī narrates in Qiṣaṣ al-'Ulamā' (pg. 174) that when Mullā 'Abd Allāh Yazdī entered the city of Isfahān, a part of the night had passed. After seeing the city with his esoteric eye, he turned to his companions and said, 'Pack up our things, as we need to leave this city at once! I see a thousand trays of alcohol dispersed throughout this city and I fear that we will not be spared if Allah desires to send down His punishment.' So his companions packed up their belongings, while he mounted his horse. They had not yet exited the city when dawn began to break. Mullā 'Abd Allāh Yazdī again looked at the city with his esoteric eye. He then said to his companions, 'Return, for I see a thousand prayer mats laid down for the performance of the Night Prayer; this will compensate for the earlier sin.' He then returned to the place where he was staying previously in the city.