

# Allamah Mulla Abdullah Behabadi at a glance



## Short Biography of Allāmah Mullā Abdullah Behābādī Yazdī

Ākhund Mullā Najm al-Dīn ‘Abdullah b. Shahāb al-Dīn Ḥusayn Behābādī Yazdī, more famously known as Mullā ‘Abdullah Behābādī Yazdī, was a great Shia scholar, jurist and logician of the 10<sup>th</sup> century AH. He was born in Behābād, which is located 210 km. South East from the city of Yazd<sup>1</sup>. He passed away in the year 981 AH and buried in the Shrine of Imām ‘Alī G.

Using his relationship with the Safavid rulers, he made efforts to spread the Shia school of thought and to solve the problems that the Shia were facing. Mullā ‘Abdullah Behābādī Yazdī was an expert in jurisprudence and logic, both of which he taught. He also authored many important works, of which the most important of them could be said to be *Ḥāshiyah ‘alā Tahzhib al-Mantiq*, better known as *Ḥāshiyah Mullā ‘Abdullah*. This book is one of the reasons for his notability within the Islamic seminaries.

The personality of ‘Allāmah Mullā ‘Abdullah Behābādī Yazdī possesses many dimensions that are still unknown. And even though the city and Shrine of Imām ‘Alī G has gone through political and social development, still the personality, academic prowess and religious adherence of this esteemed scholar is greatly unknown within the seminaries and universities.

## Shia Author and Teacher of Logic

Logic, as an instrumental discipline, was principally established to protect the mind from making mistakes within the process of thinking. Moreover, as many of its technical terms like absolute, particular, contradiction, etc. were also prominent in other theoretical disciplines, especially philosophy, theology and the principles of jurisprudence, Muslim scholars, particularly the philosophers, and to an extent the theologians and jurists, paid great attention to the study of logic, as it enabled them to learn and teach to theoretical disciplines to a higher capacity. Muslim initially became aware of Logic during the translation movement. This was when the logic of Aristotle and other Greek philosophers were translated into Arabic. In this manner, logic began to be regularly taught in the city of Baghdad, which was the center of the translation movement. It became such that translators, such as Abū Bashr Mattā b. Yūnus Niṣṭūrī, began teaching and dictating Aristotle’s book on logic, and individuals, such as Abū Naṣr Fārābī, could be found attending them (Ibn Khalkān, v. 5, pgs., 153-154; Zhababī, 1401-1409, vol.15, pg. 417).

From then on, logic began to be taught, and

was made part of the syllabus, in many academic centers. In addition, Muslim scholars authored many important books on the subjects, that later became textbooks for it. However, the study and teaching of logic was not without opposition. During that period, the phrase, “Whoever studies logic will become a heretic,” was wide-spread. Similarly, scholars, such as Ibn Taymīyyah, authors books in opposition to logic (See: Abū Ḥayyān Tawḥidī, vol. 1, pgs. 108-128; Suyūṭī, 1366 AH, pgs, 15, 20, 32).

## His Teachers in the Intellectual Sciences

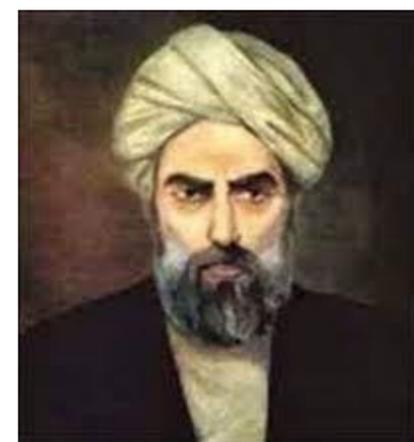
1. Amīr Ghiyāth al-Dīn Maṣṣūr Shīrāzī,
2. Jamāl al-Dīn Maḥmūd Shīrāzī

## His Classmates



1. Mullā Aḥmad Ardabīlī, better known as Muqaddas Ardabīlī,
2. Mirzā Jān Bāghnuwī Shīrāzī

## His Most Important Students



1. Shaykh Bahā’ī (953-1030 AH), the famous Shia philosopher, mystic and scientist.

1. Jografīyya ye Kamil Iran, Educational Ministry, 2nd. print, Tehran, Shirkat Chap wa Nashr Iran, 1366 HS, pg. 1371

2. Shaykh Ḥasan b. Zayn al-Ḍīn ‘Āmalī (the son of Shahīd Thanī) and author of the book ‘al-Ma‘ālim’ in principles of jurisprudence.
3. Sayyid Muḥammad b. ‘Alī ‘Āmalī, author of the book ‘al-Madārik’ in jurisprudence.

### His Qualities, Characteristics and Activities

Foresighted and having situational awareness

Asceticism and piety

Cordial relationships with other religions and Islamic denominations

Ethical moderation in his academic and moral endeavors

Wise and just governance while in Najaf, Iraq

Academic discourses and critiques on the works of Sunni scholars

Practical adherence to the concept of Wilāyah al-Faqih

Having a broad worldview and structure of thought

Comprehensive knowledge of both the intellectual and transmitted sciences

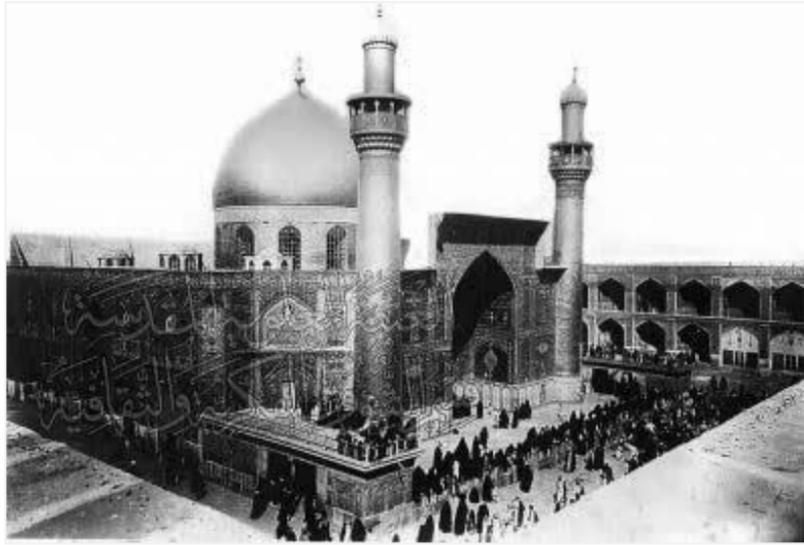
Entering into various fields of knowledge with an ijtihādī method

Issue focused and being at the center of various fields of knowledge

Training specialist and civilization creating students

Possessing a social and societal outlook

Making the Islamic sciences politically and socially applicable and practical



### Custodian and Treasury of the Shrine of Imām ‘Alī

From around the second half of the tenth century Hijri, the Islamic Seminary of Najaf regained its prestige and significance. ‘Allāmah Behābādī was greatly influential in this occurrence. Some of his activities in this regard were providing easy access to drinking water by means of water canals, building a solid enceinte around the city and ensuring the safety and protection of the inhabitants of Najaf.

When Sultan Murād ‘Uthmānī visited Najaf and performed the visitation of the Shrine of Imām ‘Alī G, he was so impressed with the activities, management and behavior of ‘Allāmah Behābādī that he kept him as the custodian of the Shrine. The custodianship of the shrine remained with his children and grandchildren until the demise of Mullā Yūsuf, in the year 1270 AH.

### The School of ‘Allāmah Behābādī



This school was built during the second half of the tenth century Hijri. ‘Allāmah Behābādī, who had become one of the most esteemed scholars in the intellectual science during the tenth century, wrote his glosses on the logical section of Taftāzānī’s book, Tahzhīb al-Mantiq wa al-Kalām, during this period of the Najaf Islamic Seminary. These glosses remain an important textbook in the field of logic up until this day..

### The Mahdiyyah School

This school is, in reality, the very school of ‘Allāmah Behābādī. It was the place of his work during his custodianship over the Shrine of Imām ‘Alī G. It was thereafter changed into an Islamic school and is currently the location of the commonly known Mahdiyyah School. This school is located in the Mishraq vicinity, opposite the burial tomb of ‘Allāmah Sayyid Mahdī Baḥr al-‘Ulūm and Shaykh Ṭusī and neighboring the Qawwām School.

### Allāmah Behābādī in the Words of Others

**Shaykh Bahā’ī in the glosses and exposition of Qāḍī writes:**

I was one of the students of Mullā ‘Abdullah Yazdī, the author of the glosses on Tahzhīb al-Mantiq. It was he, i.e. Qāḍī, who gave him the title ‘Allāmah Yazdī.

**Sayyid ‘Alī Khān Kabīr writes the following about him in his book, Silāfah al-‘Aṣr:**

*‘He was unmatched in his God-consciousness, knowledge and virtue. He has written many beneficial books in the fields of jurisprudence, logic...’*

**Mullā Amīn Aḥmad Rāzī, who resided in India, in his book, Tazhkirah Haft Aqlīm, under the heading “Mullā ‘Abdullah”, writes:**

“He was continuously busy in writing and authoring and was ahead of his peers in practical efforts and benefit. His proficiency of jurisprudence was to the highest degree. He would say, ‘My attention to that discipline was from the blessings of Allah.’ He brought intellectual proofs for jurisprudential matters, intending to establish them such that no ambiguity or doubt would remain.”



**Shahīd Muṭahharī said the following concerning him:**

“Mullā ‘Abdullah Yazdī is the author of the famous glosses on the book Tahzhīb al-Mantiq, which is better known as the Ḥāshiyah Mullā ‘Abdullah. It is a textbook for those learning logic. Some have claimed that he was not very well-versed in the fields

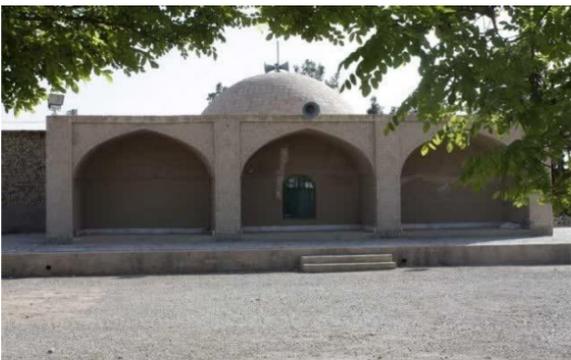
of legal knowledge, but the reality is the complete opposite. He was jurist and an expert in the intellectual sciences, especially logic. While in Shiraz, he studied under Jamāl al-Dīn Maḥmūd Sābiq al-Dhikr and Amīr Ghiyāth al-Dīn Dashtakī.”

**Muḥammad ‘Alī Mudarris Tabrizī in his book Rayḥānah al-Adab fī Tarājim al-Ma‘rūfīn bi al-Kunyah wa al-Laqaḥ writes:**

“Mullā ‘Abdullah Yazdī was the foremost scholar of his time. He was unmatched in his asceticism and God-consciousness. Titles such as ‘Allāmah ye Zamān (The Scholar of the Time), Faqīh Mantīqī (The Jurist of Logic), ‘Alim Fādhil (The Virtuous Scholar), Atqā wa Azhad Zamān (The Most Ascetic and God-conscious of the Time), Shāriḥ Mutafakir Mantīq (The Explainer of Logical Thought), are all proofs of his esteemed and lofty academic and spiritual status.”

**‘Allāmah Muṣṭafawī b. Ghath Allah al-Maḥmūdī in his book Fawāid al-Irtahāl wa Natāij al-Safar, vol. 4, pgs. 439-440, writes:**

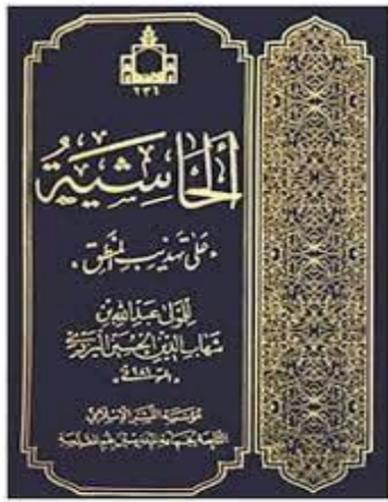
Mullā ‘Abdullah b. Ḥusayn Yazdī  
“He was the unmatched and unique scholar of his era and the final link of the non-Arab researchers. His position with regards to God-consciousness and abstinence was so lofty and elevated that none of his contemporaries came even close to it. He was held in esteem and well respected in different places. He was very studios and hardworking. He also spared no effort in teaching those who sought knowledge. His classes were full of blessings. He benefited all who studied under him. He was well built and had an extremely illuminating face. He was also very humble. His classes and academic discussion were conducted in a calm, precise and fair manner.”



### His Place of Burial

Mullā ‘Abdullah Yazdī (d. 981 AH/1573 CE) In the year 981 AH, the great scholar, researcher and famous logician, the custodian of the Shrine of Imām ‘Alī, Mullā ‘Abdullah b. Shahāb al-Dīn Ḥusayn Yazdī Behābādī passed away. He was buried in the basement of the shrine, in the same place as ‘Aḍad al-Dawlah Daylami is buried. This place is situated between the threshold of the first door and the entry threshold of the second door from the East.

### Some of his notable works:



1. Ḥāshīyyah Tahzīb al-Mantīq Sa‘d al-Dīn Taftāzānī
2. Sharh Tahzīb al-Mantīq (in Persian)
3. Ḥāshīyyah bar Mukhtaṣar Taftāzānī
4. Ḥāshīyyah bar Muṭawwal Taftāzānī
5. al-Tijārah al-Rābiḥah fī Tafsīr al-Sūrah wa al-Fātīhah
6. Sharh Qawāid dar Fiqh Shīah
7. Ḥāshīyyah bar Ḥāshīyyah Sharīfiyyah
8. Ḥāshīyyah bar Ḥāshīyyah bar Sharh Shamsīyyah
9. al-Durrah al-Sanīyyah fī Sharh al-Risālah al-Alfiyyah al-Shahīdīyyah
10. Sharh al-‘Ijālāh
11. Ḥāshīyyah bar Ḥāshīyyah Sharh Jadīd Tajrīd
12. Ḥāshīyyah bar Ḥāshīyyah Sharīfiyyah wa Jalālīyyah
13. Ḥāshīyyah bar Mabḥath Jawāhir az Sharh Tajrīd
14. Ḥāshīyyah bar Mabḥath Mawḍū‘ ‘Ilm az Ḥāshīyyah Dawānī

### Famous Glosses on the Ḥāshīyyah Mullā ‘Abdullah

The great scholar, ‘Allāmah Shaykh Aghā Buzurg Tehranī (author of al-Dharī‘ah) writes in the chapter of glosses:

“Until now, many glosses and ḥāshīyyah have been written on the scholarly Ḥāshīyyah of Mullā ‘Abdullah Behābādī.” Below we present the names of some of these glosses as they appear al-Dharī‘ah:

1. Ḥāshīyyah Shaykh Ishāq Ḥuwayzī bar Ḥāshīyyah Mullā ‘Abdullah. It reached the discussion on syllogism and contains 3000 lines of poetry.
2. Ḥāshīyyah Aghā Muḥammad Taqī ibn Muḥammad ‘Alī Kirmānshāhī
3. Ḥāshīyyah Mullā Muḥammad Ḥusayn ibn Ismā‘īl Yazdī Pāshneh Ṭalā‘ī, aka Shīrāṭ al-Mustaqīm
4. Ḥāshīyyah Shaykh Muḥammad Ḥasan ibn Muḥammad Ja‘far Sharī‘atmadār
5. Ḥāshīyyah Shaykh Muḥammad Sa‘īd ibn Sayyid Muḥammad Ṭabātabā‘ī
6. Ḥāshīyyah Mīr Ṣadr al-Dīn Mudarris Yazdī (Murṣī‘ al-Ḥawāshī)
7. Ḥāshīyyah known as Kashf al-Istār
8. Ḥāshīyyah known as Ta‘dīl al-Mīzān
9. Ḥāshīyyah Shaykh ‘Abd al-Raḥmān
10. Ḥāshīyyah Mullā ‘Abd al-Razzāq Lāhījī
11. Ḥāshīyyah Mīrzā ‘Abd al-Ghaffār

12. Ḥāshīyyah Mīrzā ‘Alī Riḍā ibn Kamāl al-Dīn Ḥusayn
13. Ḥāshīyyah Mīrzā Muḥammad ibn Aḥmad ‘Alī Qarācheh Dāghī Tabrizī
14. Ḥāshīyyah Muḥammad ‘Alī ibn Qurbān ‘Alī Ardabīlī
15. Ḥāshīyyah Mullā Muḥsin Tehranī
16. Ḥāshīyyah Mullā Muḥsin ibn Muḥammad Ṭāhir Qazwīnī
17. Ḥāshīyyah Mīrzā Muḥammad Tankābanī
18. Ḥāshīyyah Mīrzā Muḥammad Yazdī
19. Ḥāshīyyah Sayyid Muḥammad Maḥdī Mūsawī
20. Ḥāshīyyah Mullā Naẓar ‘Alī ibn Muḥsin Gīlānī

### References

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- Tāriḥ al-Najaf al-Ashraf, ‘Abd al-Razzāq Ḥirz al-Dīn, vol. 2, pg. 274 and persons index 4/2.
- Mabāḥith ‘Irāqīyyah: 93/1
- Mawsū‘ah al-‘Atabāt al-Muqaddisah (Section on Najaf) 202/1
- Tāriḥ al-Najaf al-Ashraf, ‘Abd al-Razzāq Ḥirz al-Dīn, vol. 2, pg. 276 and persons index 53/1.
- Khadamāt Mutaqābil Iran wa Islam, Murtaḍā Muṭahharī, pg. 580.
- al-Fawāid al-Raḍāwīyyah, Shaykh ‘Abbās Qummī, pgs. 249 & 506
- Haft Aqlīm, Amīn Aḥmad Rāzī Kalkatha, 1963, pg. 179
- Fawāid al-Irtahāl wa Natāij al-Safar, vol. 4, pgs. 439-440.



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