

A Summary of the life of Ayatullah al 'Uzma as-Sayyid 'Ali al Husayni as Seestani

1. His birth and studies

Ayatullah Seestani was born in 1349 A.H. (1928) in the month of Rabi al-Awwal in the holy city of Mashhad, Iran. His noble father was one of the devout 'Ulama of his region, and in order to help his son continue his Islamic studies and to gain a deeper knowledge of the Islamic sciences, his father exposed him to the 'Ulama and scholars of the Hawza 'Ilmiyyah.

He took his introductory 'Arabic studies, including eloquence (balagha) from one of the renowned teachers of 'Arabic in Khurasan by the name of Muhammad Taqi Adib Nishaburi. He also studied Fiqh, Usul, Mantiq, and Aqaid under the great 'Ulama and teachers of Khurasan, and in that same city, took part in Dars-e-Kharij (the highest level of studies in the Hawza). At this time, he also benefited by the presence of Allamah Muhaqqiq Mirza Mahdi Isfahani (May Allah sanctify his spirit).

To advance further and to complete his studies, he traveled to the city of Qum in 1368 A.H. (1957), so that he would be able to make use of the various 'Ulama at the grand Hawza in this city.

The Hawza 'Ilmiyyah of Qum was at that time under the supervision and guidance of the sole Marja' of the Shi'a world, Ayatullah al-'Uzma as-Sayyid al-Hajj Husayn Burujerdi (May Allah sanctify his spirit).

Ayatullah Seestani who was present in the lessons of Fiqh and Usul, which at that time were being taught by Ayatullah Burujerdi, was quickly counted as one of his brightest students in the fields of Fiqh, Usul, and Rijal. He also took part in the classes of Ayatullah al-'Uzma Hujjat Kuhkumrai and other teachers and scholars to quench his thirst for knowledge.

In the year 1371 A.H. (1960), Ayatullah Seestani once again moved this time to Najaf al-Ashraf. At that time, the Hawza of Najaf was blooming and full of splendor and glory, and Ayatullah Seestani with all that he could, took part in the classes being offered, and learnt the Islamic sciences from the most well-

known 'Ulama of that time.

For more than 10 years he took part in the lessons of Ayatullah al-'Uzma as-Sayyid Abul Qasim al-Musawi al-Khui (May Allah, be pleased with him). At this time, he also took part in the lessons taught by Ayatullah al-'Uzma Mohsin al-Hakim (May Allah sanctify his spirit). He also completed one complete course in Usul Al-Fiqh under the auspices of Ayatullah al-'Uzma ash-Shaykh Husayn Hilli (May Allah be pleased with him).

After years of studies and participation in the lessons of Usul, Fiqh, and Mantiq and pending time deeply reflecting and pondering on the sacred texts of the Hawza and after years of studies in the Hawza of Mashhad, Qum and Najaf, in the year 1381 (1970), he started to teach his own lessons of Dars-e-Kbarij, revolving around the book, al-Makasib by Shaykh Ansari (May Allah be pleased with him).

After teaching Dars-e-Kharij based on the framework found in al-Makasib for years, he advanced his lessons onto a higher level by teaching from the book al-Urwatul Wuthqa.

Until today, Ayatullah Seestani has taught "Kitab at-Taharat" a good portion of the rules found in "Kitab as-Salat" and parts of "Kitab al-Khums".

2. The great knowledge of the teacher

Very quickly, the light of knowledge began to emit from the personality of Ayatullah Seestani, which was evident from his lessons in the Hajj.

Ayatullah Seestani is one of the few people who at a very young age, was given written Certification that he had reached the level of Ijtihad, by his teacher Ayatullah Khui. In the same year that he received his certification from Ayatullah Khui, the great Alim of Hadith and Rijal, 'Allama al-Hajj Aqa Buzurg Tehrani confirmed the same honor on Ayatullah Seestani in the fields of Rijal and Hadith. It should be noted that at the time of receiving these two confirmations, Ayatullah Seestani was not even 31 years old!

3. Works of this Scholar

Ayatullah Seestani, for the past 34 years, has been continuing the important task of teaching Dars-e-Kharij in Fiqh and Usul, and Rijal, and the fruits of his struggle for knowledge, and the accomplishments of this Faqih have been preserved in writing – some of which are listed below:

1. A Sharh (explanation) of Urwatul Wuthqa.
2. Al-Buhuth ul-Usuliyah
3. Kitab al-Qadha
4. Kitab al-Bay' wa al-Khiyarat

5. A Short treatise on the topic of Salat al-Musafir (Arabic).
6. A Short treatise on the topic of the Qiblah (Arabic)
7. A Short treatise on the topic of Ijtihad and Taqlid (Arabic).
8. A Short treatise on the topic of Interest (Rih)
9. A Short treatise on the topic of the compilation of Hadith in Islam (Arabic) Ö and various other books.

Ayatullah al-'Uzma as-Sayyid 'Ali al-Husayni as-Seestani and Ayatullah al-'Uzma as-Sayyid Abul-Qasim al-Khui (RA)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful

The practical laws of Islam that are related to the actions that one must perform and those that must be avoided, and are the responsibility of everyone to learn, are called the Ahkam (rules).

Every action that a person performs has a specific ruling in Islam. The various actions that we perform, which are related to our responsibility (to Allah) are divided into five categories: Wajib, Haram, Mustahab, Makruh, and Mubah.

Wajib: Those actions which must be performed, and turning away from them, incur Allah's punishment – for example Salat, and Sawm.

Haram: Those actions which must be avoided, and performing them incur punishment from Allah, like lying and oppression.

Mustahab: These are actions which are recommended to be performed and earn the person a reward, but turning away from such actions does not incur punishment from Allah – for example saying Salam and giving Sadaqa.

Makruh: Those actions which are better if not performed, and if avoided, earn a reward, but if performed, do not accompany a punishment – for example, blowing over hot food and eating hot food.

Mubah: Those actions whose performance or turning away from are equal; meaning neither gets a reward, nor punishment ñ for example walking or sitting.

<https://www.al-islam.org/simplified-islamic-laws-youth-and-young-adults-sayyid-ali-hussaini-sistani/summary-life-ayatullah-al#comment-0>