

## Chapter 2: In the Company with 'Ulama

### Najaf Ashraf

The hot weather of the new city, Najaf, which usually depends on its topographic relief, does not in any way resemble that of Khonsar, which is, for the most part of it, temperate and got gentle breezes; there, in Khonsar where the high mountains and the gushing forth springs along with the vast green areas, while: nothing can be seen here in Najaf, but drought, desert and hot sand.

Nevertheless, Najaf still has a distinctive serenity...A very spacious sphere filled with knowledge and faith. The holy sacred corpse of the bravest hero of Islam, that is to say Ali ibn Abi Talib (AS.), is embodied by Najaf aromatic soil, while his immaculate spirit hovers about that pure area.

The boy Sayyid who has just arrived from Khonsar hurried to kiss the surface of the sacred desert that desert which became honourable with holding the burden of the heaven mission, and witnessed a glorious presence of Islam.

The alleys of the city Najaf, with their swerves and distances that ultimately meet each other near the holy shrine, are likely similar to arms that embraces the sacred tomb. In fact, it can be called the city of the passing caravans...caravans of lovers of knowledge and Wilayet, or strictly, the harbor of those, "Those who believed and rely on their Lord".

Eight centuries...rather eight massive columns of history once stand upon his region, taking cognizance of the successive generations religious scholars, 'Ulama, and the lasting through all time geniuses who have passed by this place or dwelt in it, since Al-Toosi had cleared his luggage here up to now.

Yet, the holy spirit of Imam Ali (a.s.) still illuminating the whole world and inspiring humanity with valour, heroism knowledge and faith. The city of Ali is actually the city of the entire world at all. There is nothing called 'absence from one's homeland' within the accompaniment of (Ali), whose famous state is still being uttered by many, saying: "People are either of two kinds: A brother for you in religion, or a similar to you in creation".

Thus, the thought of being a stranger or away from home has immediately disappeared from Sayyid Muhammad Taqi's mind since the first moment he had cleared his trunks exactly where the abode of hearts is. Instead of that, immortal love and passion penetrated his spirit that have connected and strengthened the two hearts, namely the grandson's and the magnificent grandfather's in common.

It was not long until he could stick his roots through the soil of the holy city since his father's recommendations have clearly paved the way for him...the way of knowledge, research and study; there is nothing that pleases a scholar more than a small room, where he can practice his study, enjoy his meal, then retires to his bed, preparing himself for another new day.

So, the lad took wing in the world of science, scooping up fresh water from its pure sources, without satisfaction, connecting the dawn to the noon, and noon to evening, and when darkness stretches out his curtains, he sits and reviews, reconsidering what he has just learned during his daily trip.

## With 'Ulama

Sayyid Muhammad Taqi then saddled up and rode off towards the tremendous height, since he had brought many scientific stages to an end...the stages that qualified him for ascension and sublimity.

He attended the sessions of the Faqih and the great legist researcher Ayatullah Al-Akhood Al-Khorasani for four years, and has great presence in the lessons of Faqih Mirza Ayatullah Sayyid Muhammad Kadhim Al-Yazdi.

After the demise of these two prominent religious figures, he continued his scientific journey towards *Fiqh* and *Usul* (jurisprudence) by means of: Ayatullah Na-eeni, Ayatullah Dhia-ul Din Al-'Iraqi, in addition to Aytullah Isfahani.

But that was not satisfactory. He rather began to dive into philosophy ocean with the help of the famous philosopher Ayatullah Sheikh 'Ali Al-Qoochani.

We won't relate more, suffice it to say that Sayyid Muhammad Taqi has found the knowledge springs gushing out inside him, so he indeed over shaded others honourably [1](#)

## His Ijtihad

Though his predominance and smartness, Al-Khonsari could not have a license in Ijtihad. Yet, his professor Ayatullah Dhia-ul Din Al-'Iraqi believed that Al-Khonsari must indispensably have the license in Ijtihad, therefore, he sent a license to Al-Khonsari who was then in Iran, through a telegram.

A commendation, for Al-Khonsari's position and rank, along with a distinguishing reference to his religious leadership and chief personality have been incorporated in the cabled telegram.

The same professor has already licensed Al.Khonsari in narrating Hadiths.

1. Atharul Hujjah, vol. 1,p .246, Tarikhe Qom pp .252, 253.

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