

The reasons for the Seminary moving to Baghdad

After this period, the Hawzah moved from Qom and Ray to Baghdad, the cradle of the Islamic civilization, and some of the reasons for this are:

1. The appearance of great jurists like Sheikh al-Mufid and Seyyed al-Murtadha who came from noble families and they used their social and political positions in the spreading of Shi'ah jurisprudence and advancing the study of jurisprudence.
2. The development of the Seminary and its increasing growth in that time where the new environment catered for the acceptance and development of the schools and provided for it. It became one of the great cultural centres of the scientific centres of the Islamic world as many jurists and narrators lived there.
Even though there were many schools of jurisprudential research, but the Ahlul-Bayt Seminary was the largest and most productive of them. It had more depth, originality, stability, potentiality and its foundation was based on reasoning and scholarly research.
This all made students of jurisprudence come towards this Seminary more than ever before. There were three hundred mujtahid students who used to attend the lesson of Sheikh al-Tusi and students of other sects.

The biography of some of the scholars of this Seminary:

1. Sheikh al-Mufid [336-413]
His name was Abu Abdullah Muhammad ibn Muhammad ibn Nu'maan al-Mufid al-Baghdadi. He was born in a city close to Baghdad by the name of 'Akbara and he moved along with his father to Baghdad in the early years of his childhood. He grew up in Baghdad and from the very beginning of his young life he sought after knowledge and became famous in being very clever and determined. In such a short span of time he became better than those above him.
Sheikh al-Mufid started to teach in Baghdad and he was still in his youth years. He specialized in theology and philosophy and thousands of Shi'a and Sunni students attended his classes. Many of his students became great scholars, like Seyyed al-Murtadha and Sheikh al-Tusi, and they followed their teacher al-Mufid in expanding the Seminary and developing it, bringing in new reforms to it. Sheikh al-Mufid has close to two hundred books and treatise in jurisprudence, theology and hadith.
2. Seyyed al-Murtadha [355-436]
Seyyed 'Alam al-Huda al-Murtadha and his brother Seyyed al-Radhi were the students of Sheikh al-Mufid who took particularly special care of them. Al-Murtadha specialized in jurisprudence and became an expert in Arabic literature. Before his great teacher Sheikh al-Mufid passed away, al-Murtadha was given the seat of teaching and responsibility of leading the Hawzah and all students flocked around him.
3. Sheikh al-Tusi [385-413]
Sheikh al-Tusi was born in the city of Tus, Iran in the month of Ramadhan four years after the passing of Sheikh al-Saduq, and he migrated to Baghdad, Iraq at the age of thirty three. At that time the Shi'ah leadership was in the auspicious hands of Sheikh al-Mufid which whom al-Tusi was close to him and became his shadow benefitting from him.
After the passing away of Sheikh al-Mufid and the leadership of the Shi'ah world transferring to Seyyed al-Murtadha, al-Tusi then became his student and was paid special attention to by his teacher more than the other students. Al-Tusi stayed with al-Murtadha for twenty three years until the end of his life in the year 436, in which after that Sheikh al-Tusi took the responsibility of leading the ummah of that time.

Najaf becoming a city for knowledge

The beginning of the history of Najaf in being a sacred city started since the discovery of the grave of Imam Ali (a.s.) in the year 170 AH [769 AD] in which until before then was not known other than by the closest of his companions. As for its history in becoming a city for knowledge and Islamic studies in fields of jurisprudence, principles of jurisprudence, Islamic philosophy, Tafsir, Hadith, theology and other areas of Islamic thought, its beginning was at the time when Sheikh