



ḤORR-E 'ĀMELI

ḤORR-e 'ĀMELI, MOḤAMMAD B. ḤASAN b. 'Ali b. Ḥosayn 'Āmeli, better known as Ḥorr-e 'Āmeli (b. 8 Rajab 1033/26 April 1624, d. 21 Ramaẓān 1104/26 May 1693), one of the outstanding Twelver Shi'ite Hadith scholars of the *Akbāri* school (see [AKBĀRIYA](#)) in the late Safavid period. He began his traditional education in his native village, al-Mašğara, in Jabal 'Āmel (southern Lebanon), with a family circle of teachers that included his father, his paternal uncle, and his maternal grandfather. He also studied in the neighboring village of al-Jaba' with renowned teachers, including Ḥasan b. Zayn-al-Din 'Āmeli (d. 1011/1602), the author of *al-Ma'ālem fi'l-din*, one of the prominent scholars of Jabal 'Āmel (and a son of al-Šahid al-Ṭāni), and Ḥosayn b. Ḥasan b. Yunos Ẓahiri, who was the first to give Ḥorr-e 'Āmeli a license to teach, or *ejāza* (q.v.; Ḥorr-e 'Āmeli, 1385/1965, I, p. 70). He spent the first forty years of his life in his home region, during which time he performed the *hajj* twice and visited the holy Shi'ite cities in Iraq. The most significant journey of his life, however, was the one to Persia, during which he met, in Isfahan, the eminent scholar Moḥammad-Bāqer Majlesi. This meeting made a lasting impression on both men, who henceforth became close associates. The two even mutually granted each other an *ejāza* to transmit Hadith (Kvānsāri, II, p. 84; VII, p. 99; for Ḥorr-e 'Āmeli's *ejāzas* to Majlesi, see Majlesi, CVII, pp. 103–6). Ḥorr-e 'Āmeli's destination in Iran was Ma-šhad, which he reached in 1073/1662–62. He remained there until his death and was buried there (Amin, XLIV, p. 53). The claim that he died in Yemen in 1079/1669 is baseless (Amin, op. cit.).

Ḥorr-e 'Āmeli's importance and prestige can be additionally inferred from his



being considered one of “the three later Moḥammads who collected the traditions of this religion” (*aḥad al-Moḥammadīn al-ṭalāṭa al-mota'aḳ-kerīn al-jāme'in le-aḥādīṭ hādehe'l-šari'a*; K̄vānsāri, VII, p. 92), the other two being his friend and colleague Majlesi and Moḥammad Kašāni, better known as Moḥsen-e Fayż.

During his stay in Isfahan, Ḥorr-e 'Āmeli, on his own initiative and without having been invited, paid a visit to Shah Solaymān I (d. 1105/1694). At first dismayed by this audacity, the shah is said to have soon grown to respect him, impressed by his forceful personality (K̄vānsāri, VII, p. 99; Amin, XLIV, p. 54).

Ḥorr-e 'Āmeli was a prolific scholar. Shi'i biographical sources credit him with numerous works covering many branches of religious literature, but in particular Hadith and jurisprudence. He is, in addition, known as an ardent polemicist against Sufism, and also as a poet. The most famous of his extant compositions is his monumental *Taf-ṣil wasā'el al-šī'a elā aḥkām al-šari'a* (Tehran, 1376–89/1956–69), a treasure-trove of traditions based on the Four Books (*al-kotob al-arba'a*) of canonical Shi'ite Hadith, as well as on many later sources. The book gained prominence due to the author's skillful classification of the vast amount of material it encompasses (K̄vānsāri, VII, p. 93; Amin, pp. 54–55). Among his other prominent works are *al-Jawāher al-saniya fi'l-aḥādīṭ al-qodsiya*, which is considered the first collection exclusively devoted to Sacred Hadith, or *aḥādīṭ qodsiya* (Bombay, 1302/1885; Najaf, 1384/1964; see also K̄vānsāri, op. cit.); and *Eṭbāt al-hodāt be-l-noṣuṣ wa'l-mo'jezāt* (Qom, 1378–80 /1958–60), which deals with the question of the divine right of the Imams to rule and describes the miracles performed by them. Another notable biographical work, in which Ḥorr-e 'Āmeli contributed *inter alia* to our knowledge of the Shi'ite scholars of his homeland, is his *Amal al-āmel fi 'olamā' jabal 'āmel* (lith., Tehran, 1302/1885; Najaf, 1385/1965). Representing an idiosyncratic aspect of his literary activity is his anti-Sufi treatise *Resāla etnā'ašariya fi'l-radd 'alā al-ṣufiyya* (1408/1987–88). As a poet, Ḥorr-e 'Āmeli is credited with a *diwān* comprising approximately 20,000 verses, which includes several didactic poems (*manżumas*), most of which constitute panegyrics to the Prophet Moḥammad and to his descendants, the Imams (K̄vānsāri, VII, p. 95). In two fine verses, Ḥorr-e 'Āmeli expresses the inner struggle he had to endure between his poetic and scholarly leanings: “My scholarship and my poetry fought one another, then were reconciled / poetry reluctantly surrendering to scholarship” (*'elmi wa-še'ri qatalā wa-ṣṭalahā / fa-ḳaḳa'a al-še'ro le-'elmi rāgemā*); “My scholarship objected to my being considered a poet / poetry,



however, conceded that I be regarded as a scholar” (*fa-l-‘elmo ya’bā an o’adda šā’eran / wa’l-še’ro yarzā an o’adda ‘ālemā*; *Ḳvānsāri*, VII, p. 97, whence Amin, XLIV, p. 59). If one judges by his rich and varied literary output, it is obvious that it was his scholarship that prevailed.

BIBLIOGRAPHY

Moḥsen Amin, *A’yān al-ši’a*, Damascus and Beirut, 1354-82/1935-63, XLIV, pp. 52–64.

Moḥammad-Taqi Faqih, *Jabal ‘āmel fi’l-ta’rik*, Beirut 1406/1986.

Moḥammad b. ‘Ali Ardabili Ġarawi Ḥā’eri, *Jāme’ al-rowāt*, Beirut, n.d., II, pp. 90–91.

Ḥorr-e ‘Āmeli, *al-Jawāher al-saniya f’l-aḥādīṭ al-qodsiya*, Bombay, 1302/1885; Najaf, 1384/1964.

Idem, *Amal al-āmel fi ‘olamā’ jabal ‘āmel*, lith., Tehran, 1302/1885; Najaf, 1385/1965.

Idem, *Tafṣil wasā’el al-ši’a elā aḥkām al-šari’a*, Tehran, 1376–89/1956–69.

Idem, *Eṭbāt al-hodāt be-l-noṣuṣ wa’l-mo’jezāt*, Qom, 1378–80/1958-60.

Idem, *Resāla eṭnā’ašariya fi’l-radd ‘alā al-ṣufiyya*, n. p. 1408/1987-8.

E. Kohlberg, “*al-Uṣūl al-arba’umi’a*,” *Jerusalem Studies in Arabic and Islam* 10, 1987, pp. 138, 164-65, 167, reprinted in idem, *Belief and Law in Imāmī Shī’ism*, Aldershot, 1991, chap. 7.

Moḥammad-Bāqer Musawi Ḳvānsāri, *Rawzāt al-jannāt fi aḥwāl al-‘olamā’ wa’l-sādāt*, Beirut, 1411/1991, VII, pp. 92–101.

Moḥammad-Bāqer Majlesi, *Behār al-anwār*, Beirut, 1403/1983, CVII, pp. 103–6.



M. Momen, *An Introduction to Shī'ī Islam*, New Haven and London, 1985, pp. 115, 117–18.

'Abbās Qommi, *al-Fawā'ed al-reżawiya fī aḥwāl 'olamā' al-maḏhab al-ja'fariya*, Tehran, 1327 Š./1948, pp. 473–77.

Sezgin, *GAS I*, p. 359.

Āqā Bozorg Ṭehrāni, *al-Dari'a elā taṣānif al-šī'a*, Najaf, 1355–95/1936–75, I, p. 129.

Idem, *Moṣaffā al-maqāl fī moṣannefi 'elm al-rejāl*, n.p., 1378/1959, pp. 401–2.