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التأثير والتفاعل بين علماء الحِلّة الفيحاء وعلماء العراق والعالم العربي خلال القرون 6 إلى 8 الهجري

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الملخص

كانت مدينة الحِلّة، بما اشتهرت به من مدرسةٍ وحاضرةٍ علمية، مقصدًا لعددٍ كبيرٍ من العلماء والطلبة والفقهاء القادمين من مختلف أرجاء العالم العربي، ومن العراق على وجه الخصوص، ولا سيما من البحرين ولبنان وبلاد الشام، وذلك خلال القرون من السادس إلى التاسع الهجري. وقد وفد هؤلاء العلماء لتحصيل مختلف العلوم، ثم عادوا إلى أوطانهم فأسسوا مؤسساتٍ علميةً رائدة أسهمت في نشر المعرفة. وكان لأسرة بني مُزَيّد وأمرائها الثمانية، الذين حكموا المدينة، دورٌ بارز في استقطاب العلماء وتهيئة مناخٍ علميٍّ ملائم. كما أسهم ما تمتعت به المدينة من أمنٍ واستقرارٍ عام، إلى جانب الظروف الاقتصادية والثقافية والعلمية والاجتماعية المواتية، في بروز نخبةٍ متميزةٍ من العلماء والأدباء والشعراء.

الكلمات المفتاحية:
مدينة الحِلّة، المدرسة الحِلّية، الحاضرة العلمية، العلماء والفقهاء، الحياة العلمية، المؤسسات التعليمية

.Abstract:

The city of Hilla, with its renowned school and seminary, attracted a large number of scholars, students, and jurists from various parts of the Arab world and Iraq in general, particularly from Bahrain, Lebanon, and the Levant, during the sixth and ninth centuries AH. These scholars came to acquire diverse knowledge, and upon returning to their home countries, they established leading educational institutions. The Al-Muzayid family and its eight princes, who hailed from the city, played a significant role in attracting scholars. In addition to the city's general security and stability, its favorable economic, cultural, scientific, and security conditions were crucial factors in the emergence of numerous scholars, writers, and poets..

Keywords:
The City of Hilla; the Hilli School; the Scientific Center; Scholars and Jurists; Scientific Life; Educational Institutions.

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the introduction:

The Hilla school, with its diverse intellectual orientations, especially from the beginning of the seventh century AH to the end of the eighth century AH, witnessed a radical transformation in the course of Islamic thought in general, and the Imamite school in particular.,Many scholars emerged as a result of this school, including Muhammad ibn Idris al-Hilli.andHibat Allah ibn Ni'mah al-Hilli (d. 598 AH/1193 CE), al-Batriq al-Hilli, Yahya ibn al-Hasan al-Hilli (d. 565 AH/1170 CE), Ali al-Din al-Sayyid Radi ibn Tawus (d. 600 AH/1203 CE), and others The Imamiyyah school possesses distinctive features and characteristics that set it apart from other schools, largely due to the qualitative shift it brought about in theological and doctrinal studies. The most significant contribution to establishing the dimensions and identity of this school came from...Scientists.

Thanks to his orientationmIdeology and its transformationsmThe methodology for studying the doctrines and principles of Twelver Shi'ism has become a phenomenon with unique orientations, a movement with its own followers and supporters. These individuals have continued to consolidate and strengthen the foundations and principles upon which it is built.ScientistsHis approachmThe contributions of the scholars of solutionhThe essential, both jurisprudentially and doctrinally, is most notably in preserving, developing, and enriching the intellectual and doctrinal heritage of the Hilla school..

effectRingsScholars of the city of Hillaand councilsScientifically speaking:

There is no doubt thatScholars of HillaHe contributedAndInfluencing the generation that lived through itdelusionIn light of its episodesmStudy and councilsmThe scientific conference that was heldAnd hereAs evidenced by their interest in his booksmAnd transferring from itmand the effectAndThey had a prominent impact on the political, social, scientific, and religious life of Hilla. And outside of itAmong the miracles of the eminent scholars Which became famous[1] soOkayI asked for itmThey became renowned scholars, including:

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First: The concept of scientific houses:

language:

Ibn Manzur says: The housesCWith houses, and its singular is BTIt is said of meTThe Arabs, what honor they possess, and the...T

From the Arab families who uphold the honor of the tribe, so you say, "So-and-so is from my family."THis people, meaning the honor of his people ([2])

And thisforAl-Fayruzabadi, that theTWith AbayTAnd houses and the gathering of houses, that is, the honor and the shathriF([3])

Honor and gloryyourAnd we are with the fathers. It is said: RCL ShariFwhatCHe has forefathers distinguished in honor and sense.for

AndyourRam YyourAnd we are in themajority And ifmYyourHe has fathers.mhonor ([4]) The term "houses" has a synonymATseveralLike captivity

And the children[5].

Technically speaking:-2

The linguistic definitions indicating the meaning of honor in the term “households” are closely related to the technical meaning, which does not deviate from this concept in general, although the linguistic meaning of honor is related to the glory and achievements of the fathers without the sons, while the technical meaning includes the achievements of the fathers and the accomplishments of the sons.

Despite its diversity, the term can be compared to other synonyms such as roles and families. Moroccans, as well as those from the Levant, use the terms “families” and “houses,” which are frequently used in Levantine and Moroccan dialects.[6].

As for the technical definition, Ibn Khaldun alluded to it in his introduction to his book: “The meaning of a noble lineage is that a man’s ancestors are of noble and distinguished standing, and that his lineage and connection to them bring him prestige among his people due to the respect and honor his forefathers hold for him.”11 In other

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words, this man has ancestors who preceded him, possessing such honor and prestige that he is elevated among people simply by virtue of his lineage. This definition clarifies that the term "noble lineage" is only applied to those who have attained honor and prestige among people through their deeds and precedents. It also indicates that this distinction must be passed down to the children for the family to be considered a noble lineage. However, he (may God have mercy on him) did not explicitly state that the children must also acquire this honor through their own efforts, rather than relying solely on what they inherited from their fathers..

Among the most important scholars who founded scientific schools and were influenced by the scholars of Hilla were:

1- **Jezzine Scientific School in Jabal Amel, Lebanon:**

Sheikh Muhammad ibn Makki al-Amili, known as the First Martyr (d. 786 AH)/1374 AD):

Sheikh Muhammad ibn Makki al-Jazini was born in Jezzine ([7] [8]734 AH/ 1333 AD, and he migrated to Hilla when he was sixteen years old in the year (750 AH/ 1349 AD), and Fakhr al-Muhaqqiqin granted him permission after the year (751 AH/ 1350 AD)[9]He was described as "the raw material of diligent students" ([10]He became one of the leading figures of the Hilla school during its intellectual and scientific flourishing, and followed the approach of Allama al-Hilli and his school, and received two licenses from him in his house in Hilla (751 AH)./1350 AD), and the second year (758 AH/1357 AD)[11]Al-Tabatabai said about him: "The blessed martyr Muhammad bin Makki Al-Amili, who died in the year 786 AH, established the foundations of jurisprudence and the structures of reasoning on solid principles and firm foundations."[12]Al-Tafriishi mentioned him, saying: "The sheikh of the sect and the scholar of his time, the master of investigation and scrutiny, one of the most distinguished and trustworthy figures of this sect, pure of speech and good at classification."[13]Before returning to Jabal Amil, he taught in Hilla, and students of knowledge gathered around him to study the science of jurisprudence and the derivation of legal rulings.[14]Upon returning to his hometown in Jabal Amil, he founded a religious school in Jezzine, which became the vanguard of Shiite cultural activity there. This school was destined to produce a number of Muslim jurists and thinkers and spread its knowledge. He was the pioneer in establishing this religious school in Jezzine, one of the villages of Jabal Amil, and this seminary and other seminaries influenced by the Hilla seminary and its school

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emerged.[15]It appears that the era before Sheikh Muhammad bin Makki witnessed a role for religious teaching and some gatherings, and Shiite biographical books convey to us the names of many religious scholars before the First Martyr, including the father of the First Martyr himself.[16]Makki ibn Muhammad ibn Hamid al-Amili, one of the most virtuous sheikhs of his time and one of the most distinguished sheikhs of ijazah (certification).[17]The first martyr was found, and his name was Taha bin Muhammad bin Fakhr, and he was a "learned, learned, and ascetic scholar" ([18]The Jabal Amil school flourished and was filled with scholars, jurists, and scientific institutes. The heritage of Hilla was transferred to it, and a large group of Shiite scholars gathered there. It was said, "The Shiite scholars in Jabal Amil amounted to about one-fifth of the Shiite scholars in all the regions, even though their country is less than one-tenth of the Shiite countries."[19]The Jezzine school became the first nucleus of religious seminaries in Jabal Amel, and it played a major role in cultural and jurisprudential history.[20]The First Martyr has many works, including: Rules and Benefits in Jurisprudence, The Ultimate Goal in Explaining Al-Irshad, The Damascene Gleam, The Remembrance in Jurisprudence, and Explanation of Al-Shafhini's Poem.[21].

2-,theHe worked in the official religious institution under the rule of the Ismaili Bani Jarwan, in the town of (Bahrain), which belonged to the Kingdom of Hormuz.:

Sheikh Ahmed bin Abdullah Al-Mutawwaj Al-Bahrani(d. 820 AH/1417 AD) The leader of the Imamiyyah in his time[22]He is virtuous, learned, eminent, and a jurist.[23]He studied in Hilla, under the tutelage of Fakhr al-Muhaqqiqin during his stay in Hilla, and he says**About himAli Al-Baladi**He was one of the greatest students of Sheikh Fakhr al-Din Abu Talib Muhammad ibn al-Allamah al-Hilli, having studied under him in Hilla and under other scholars of Hilla.[24]Al-Subhani quoted Abu Jumhur al-Ahsa'i, describing him as: "The Sheikh of the Imamiyyah in his time" ([25]Al-Bahrani described him, saying: "He is a renowned scholar, and his knowledge, virtue, and piety are mentioned in the books of scholars..."[26]He was known by his own nickname, and his teacher in the lesson gave him the title Fakhr al-Din, and he was also known as Abu Nasir and Jamal al-Din.[27]He was also nicknamed the Seal of the Mujtahids, whose fatwas were widespread throughout the world, the Sheikh of the

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Sheikhs of Islam, and the role model for those who refute and confirm (legal opinions).[28] His fatwas became famous in the East and the West.

Sheikh Ibn Mutawwaj Al-Bahrani was a student of his father, Abdullah bin Muhammad bin Mutawwaj Al-Bahrani.[29] And the pride of the investigators ([30] He obtained several licenses from the scholars of Hilla and returned to his country, Bahrain.[31] Among his classmates was the first martyr, Muhammad ibn Makki al-Amili, and debates took place between them in the lessons of their teacher and sheikh, Fakhr al-Muhaqqiqin ([32] Ibn al-Mutawwaj al-Bahrani is considered one of the most distinguished students of Fakhr al-Muhaqqiqin, and he was known from a young age among his peers for his excellence, intelligence, strong memory, and comprehension of the sciences.[33] Al-Tehrani said of him: "He is one of the greatest students of Fakhr al-Muhaqqiqin" ([34] He also said: "He was very critical and engaged in much debate with the First Martyr, and he was the one who prevailed. Then he returned to Bahrain, and his fatwas became famous in the East and the West. Then he met with the First Martyr."[In Mecca, when they debated, the martyr prevailed over him.][35] Sheikh Al-Bahrani was surprised by this, so the First Martyr said: Do not be surprised, we stayed up all night and you were lost.[36] And as for those who graduated under his tutelage from his students, in his school ([37] Sheikh Ahmad ibn Fahd al-Hilli (d. 841 AH)/1437 AD), and Sheikh Ahmed bin Fahd Al-Ahsa'i, (d. 806 AH/1403 AD)[38] Jamal al-Din Ahmad ibn al-Mutawwaj al-Bahrani (d. 859 AH/1454 AD)[39] And Sheikh Ahmad ibn Rifa'ah al-Sab'i, and Ahmad ibn Muharram al-Bahrani ([40] He has several works, including: Al-Wasila, Al-Nasikh wal-Mansukh, Ma Yajibu 'ala al-Mukallafin, and Ghara'ib al-Masa'il ([41] And he has a book on exegesis: Minhaj al-Hidayah fi Sharh Ayat al-Ahkam al-Khamsmi'ah (The Path of Guidance in Explaining the Five Hundred Verses of Rulings)[42] After returning to his country in Bahrain, he worked in the official religious institution under the rule of the Ismaili Bani Jarwan, in the town of (Bahrain), which belonged to the Kingdom of Hormuz.[43] He worked in matters of public interest, including: "issuing fatwas, judging, implementing punishments and penalties, guardianship of orphans' funds and generosity, the mentally ill, marriages... and the adjudication of Sharia law and other jurisprudential functions" ([44] Thanks to his teacher, Fakhr

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al-Muhaqqiqin, and his influence on him, he became one of the leaders of his time, and he received lessons in scientific research and high scientific degrees from the great scholars of Hilla in general, and Fakhr al-Muhaqqiqin in particular, in addition to his affiliation with the Hilla school of Usuliyyah ([45]And the strength of its influence, led by the pride of the investigators, the scholar of his time.

3- Al-Miqdad Al-Siyuri School (Al-Salimiyah School):In Najaf al-Ashraf:

Sheikh Al-Miqdad Al-Sayyuri (d. 826 AH)/1422 AD)

He is Jamal al-Din Abu Abdullah al-Miqdad ibn Abdullah ibn Muhammad ibn al-Hasan ibn Muhammad al-Sayyuri ([46]Al-Hilli al-Asadi was a jurist, theologian, researcher, and meticulous scholar, grammarian, and logician. He received his education in the city of Hilla, and his teachers were Fakhr al-Muhaqqiqin al-Hilli, the First Martyr, and Sayyid Diya al-Din al-A'raji. He traveled to Najaf al-Ashraf and held a teaching session there.[47]He founded the Al-Miqdad Al-Siyuri School in Najaf.[48]The first scientific school named after him was mentioned in the year (832 AH)/1428 AD) on the back of the book (Misbah al-Mutahajjid) by Sheikh al-Tusi (d. 460 AH/1067 AD), that is, six years after the death of al-Miqdad al-Siyuri. Salim Khan renovated this school and it became known as (al-Madrasa al-Salimiyya), and he continued to teach in his school, which became a destination for students from other Islamic cities.[49]This demonstrates the great influence of the pride of the investigators on Al-Miqdad Al-Siyuri, especially after he went to Najaf Al-Ashraf and established a scientific school that became a meeting place for men of science and thought, and the sciences and heritage of Hilla were studied in it. Al-Hurr Al-Amili praised him, saying: "He was a virtuous scholar, a theologian, an investigator, and a meticulous researcher."[50]He has several works, including: The book: The Treasure of Knowledge in the Jurisprudence of the Qur'an ([51]He was known by many titles, including Fakhr al-Din, which is the same title as Shaykha Fakhr al-Muhaqqiqin, Abu Nasir, and Jamal al-Din ([52].

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Another sheikh who migrated to Najaf was:**Sheikh Al-Ataqi:**

Sheikh Kamal al-Din Abd al-Rahman ibn Muhammad ibn Ibrahim al-Ata'iqi al-Hilli migrated from Hilla to Najaf al-Ashraf in the year (746 AH).In the seventh and eighth centuries AHHe was a student of the scholar al-Allamah al-Hilli (d. 726 AH), whom he refers to as "our teacher, the author." Among his other teachers was Nasir al-Din Ali ibn al-Kashani (d. 755 AH) (2). Al-Ata'iqi did not return to Hilla..

The professor participated in teaching at the religious seminary.He enriched the Islamic library with various wonderful works,He taught well in several sciences.He died in Najaf in the year (793 AH) and was buried in the holy courtyard in the purified portico.[53].

4-Ibn Fahd Al-Hilli School in the holy city of Karbala:

Sheikh Ahmad ibn Fahd al-Hilli(d. 841 AH)/1437 AD) ([54]

Jamal al-Din Abu al-Abbas Ahmad ibn Shams al-Din Muhammad ibn Fahd al-Asadi al-Hilli ([55]The Sheikh was born in the city of Hilla in the year (757 AH)/1356 AD)([56]And he knew He was known for his virtue, knowledge, and asceticism; he was a scholar, trustworthy, and renowned for his high standing.[57]Ibn Fahd al-Hilli grew up in Hilla and studied under the tutelage of the most eminent scholars of his time, such as Sheikh Radi al-Din Ali ibn Abd al-Hamid al-Nili (who was alive in 801 AH)./1398 AD), and Sheikh Fakhr al-Din Ahmad ibn Abdullah ibn Saeed ibn al-Mutawwaj al-Bahrani ([58]Ibn Fahd would always mention in his answers to questions, "Our Sheikh, may God have mercy on him" ([59]He meant his sheikh, the pride of the investigators.

He has many works, including: The Refined and Skillful Explanation of the Beneficial, The Book of the Supplication of the Caller and the Success of the Seeker, The Sufficiency of the Needy in the Issues of Hajjaj, Fortification in the Attributes of the Gnostics, A Treatise on the Commentaries, ([60]

The history of the imams[61]The virtues of the Prophet's family ([62],And other valuable books ([63].

Sheikh Ahmad ibn Fahd al-Hilli held his debate in the style of Allamah al-Hilli in the presence of Sultan Khudabanda (d. 716 AH)(1316 CE) He became convinced of Shi'ism, and removed the names of the three caliphs

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from the sermon and the contracts. He mentioned the name of Imam Ali and the names of the second and third Imams, Hasan and Husayn (peace be upon them all), from among the Imams of the Shi'a, in the sermon, and he carved the name of Imam Ali ibn Abi Talib.عليه السلامHe alone controlled the money, and announced the acceptance by the people of Iran of the Shiite doctrine.[64].

as Ahmad ibn Fahd held debates with his opponents on the fundamentals of thought and beliefs, and between Sunni and Shiite scholars, during the reign of Sultan Asban ibn Qurra Yusuf.[65]In the year (840 AH/146 AD), that is, one year before his death, he prevailed in the debates that took place in Baghdad, the conference of Sunni scholars in Baghdad that was held for the debate between Sunni and Shiite Muslim jurists, and Asban ibn Qurra Yusuf declared Shiism in the state, and it became the official doctrine of the country, and also minted coins with the names of the Twelve Imams.[66].

He had other debates with the Jews, and a number of them converted to Shi'ism after being convinced by the debates.[67]And Sheikh Ibn Fahd al-Hilli taught his students at the school, (al-Za'iya)[68]In Hilla, a group of distinguished scholars came out to him.[69]He died in the year 841 AH ([70].

Arab scholars and Hilla:

Hilla was a center of higher learning for students from across the Arabian Peninsula, India, Persia, the Levant, the Ottoman Empire, and Africa. Over time, the study sessions continued to grow and improve. Hilla witnessed the establishment of specialized religious schools, which produced world-class scholars in the applied sciences, and the city was the cradle of this discipline during that era.He pointed out Al-Mas'udi, in his book: (Meadows of Gold), expresses his longing for his original homeland, Babylon, by saying: ((And the middle of the regions, the region in which we were born, even though the days have distanced us from them and the distances between us have been vast, and longing for it has been born in our hearts, as it was our homeland and our birthplace, and it is the region of Babylon)).[71].

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Scholars who traveled throughout Iraq to learn, teach, and benefit from scientific councils included:

-Baghdad : -

When the scholars of Hilla moved to Baghdad, a large number of them were associated with the new capital, specifically the scholars of the Nile, as the title "al-Baghdadi" was given to the majority of them.Scientists:Like Ibn al-Shajari(542 AH)([72] Likewise, Ibn al-Hajjaj al-Nili al-Baghdadi ([73]In addition to Muhammad ibn Ali ibn Abdullah ibn Ahmad ibn Hamdan ibn al-Hajja', who died in 561 AH, and al-Husayn ibn Haddab al-Nuri ([74]The one who died in 562 AH, and Saeed bin Ahmed bin Makki Al-Nili who died after 565 AH.,And also Sheikh Abu Abdullah Muhammad bin Muhammad bin Harun Al-Baghdadi Al-Hilli, known as Ibn Al-Kayyal, who died in 597 AH ([75]He had a shop where he taught, and it became a center for teaching those coming to Hilla.[76]

Ibn Humaydah Muhammad ibn Ali ibn Ahmad (486-550 AH) :

He was a learned man of letters, knowledgeable in grammar and Arabic. He studied in his hometown under a sheikh known as Khuzaymah.[77] He traveled to Baghdad and studied there under Abu Muhammad Abdullah Abu Muhammad Abdullah bin Ahmad al-Khashab (d. 567 AH).[78] He stayed with him for a while and learned grammar from him. He studied under Ibn Hamida in Baghdad, Muhadhdhib al-Din Ibn al-Khaimi al-Hilli (549-642 AH).[79].

-Saeed bin Ahmed bin Makki Al-Nili (467 AH - 565 AH).

Al-Hamawi mentioned him by the name Sa'd, saying: "The Shi'ite tutor." He was a learned grammarian and scholar of literature, and he resided in Baghdad after the Nile.[80].

-The honor of the book is Muhammad ibn Ahmad ibn Hamza ibn Jiya (d. 579 AH).

Yaqut al-Hamawi said: "He was from the people of Hilla al-Mazidiyya, nicknamed Sharaf al-Kuttab. He was a grammarian, linguist, astute, poet, and prose writer, and his letters are documented. He came to Baghdad

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and studied grammar with Abu al-Sa'adat Hibat Allah ibn al-Shajari (d. 542 AH), and then he studied with Abu Muhammad Abdullah ibn Ahmad al-Khashab, and he heard hadith from Abu Ja'far Abd al-Wahid al-Thaqafi al-Hanafi."[81] His origin and birthplace are from Mutairabad, a village on the Nile near Hilla.

- Abu Ali Farsan ibn Labid ibn Hawal al-Ayyashi al-Hilli (d. 6th century AH):

((He had knowledge of grammar, language, Arabic, and poetry. He came to Baghdad, and there he heard the book "Islah al-Mantiq" by Ya'qub ibn Ishaq al-Sikkit from Abu al-Qasim ibn Bush, and he returned to his country and died there.))[82].

Najaf al-Ashraf:

King of scholars and writers [83] Taqi al-Din Abu Muhammad al-Hasan ibn Ali ibn Dawud al-Hilli al-Nili:

He was born in the city of Hilla in 647 AH and died in 740 AH. He excelled in the Islamic sciences, becoming proficient in jurisprudence, its principles, theology, exegesis, hadith, biographical evaluation of hadith narrators, and linguistics. He also mastered grammar and was highly skilled in it, in addition to his knowledge of morphology, semantics, rhetoric, figures of speech, and prosody, which led him to be described as the king of scholars and men of letters. He traveled to Najaf, where he taught a large number of students of knowledge.[84)]

- Kamal al-Din Abd al-Rahman al-Ata'iqi (699-790 AH)

He was born in Hilla in the year 699 AH, traveled to Persia, and then returned to Hilla. He traveled to Kufa and Najaf to study and teach, and was known as the teacher of Najaf. He has many works in various fields, including pure sciences, literature, and jurisprudence. [85].

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AFor Sheikh Shams al-Din Mahfouz bin Washah bin Muhammad Abu Muhammad al-Hilli al-Asadi.

A pillar of jurisprudence, and a prominent figure in knowledge and literature, he was based on the platform of religious leadership, a reliable source of fatwas, a place for resolving issues, a refuge for nobles, and the final arbiter in disputes. He was one of the sheikhs of authorization who narrated from Sheikh Najm al-Din al-Muhaqqiq al-Hilli, who passed away in the year 667, and from him the memorizer Kamal al-Din Ali bin Sheikh Sharaf al-Din al-Husayn bin Hammad al-Laythi al-Wasiti narrated.[86].

– Movement: between Mosul and Damascus

-Shamim al-Hilli (d. 601 AH)**) :**He was from the Al-Hillah Al-Mazidiyya district. He moved to Baghdad, where he studied and acquired knowledge before heading to Mosul and the Levant.,He studied under the master grammarian Abu Nizar and Abu Muhammad ibn al-Khashab,He traveled between the Levant and Diyarbakir until he settled in Mosul, where he died and was buried.[87].

-Abu Abdullah Muhammad ibn Abi al-Fawaris al-Hilli (was alive in the year 608 AH)(88) .

Al-Suyuti mentioned him and said: "Ibn al-Mustawfi said in the History of Irbil: He studied grammar with Abu al-Baqa al-Akbari and went up to Mosul, where he studied with Makki ibn Rayyan al-Maksini, and stayed in Irbil as a teacher, then he left teaching and joined the service of some princes... so he returned to Mosul in Rajab of the year six hundred and eight."(89) .

- Muhammad ibn Ali ibn Hamdan ibn Abi al-Hayja (468-561 AH)**(90)**

- Student Union Leader:Safi al-Din, Muhammad ibn Ali ibn Ramadan (Ali) ibn Tabataba, the literary historian Abu Ja'far ibn al-Tiqtaqi al-Alawi (660-709 AH / 1262-1309 AD)

He was born in Iraq after the Mongol conquest, where his father was a military commander in Kufa and Baghdad, as well as the head of the Alawites in Hilla, Najaf, and Karbala. He received his education in religion and language, and developed a passion for history and literature. He assumed leadership of the Alawites after his father's

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assassination in 680 AH (though some say this occurred in 672 AH during the struggle for the vizierate), which elevated his status and increased his prestige. Despite his responsibilities as head of the Alawites, he continued his pursuit of knowledge and literary pursuits, composing poetry in Arabic and Persian, in which he was highly skilled. In 701 AH, he traveled to Mosul to meet the governor, Fakhr al-Din Isa ibn Ibrahim ibn Hibat Allah al-Nasrani, appointed by Sultan Ghazan Mahmud, the Ilkhan of Persia. However, heavy snow prevented his departure, so he wrote a book that gained widespread fame.: (Al-Fakhri on Sultanic Etiquette and Islamic Kingdoms)He presented it to the governor of Mosul, and named it (al-Fakhri) after his title. He continued his travels among the cultural centers in Iraq and Persia until his death.**91) .**

- Sheikh Ahmad ibn Abi Zanbur al-Hilli (d. 613 AH)

He was a distinguished scholar, a reader, a man of letters, and a grammarian. He studied under Yahya ibn Sa'dun al-Qurtubi. He traveled to Mosul, settled there, and studied grammar and literature under Sa'id ibn al-Dahhan. He died in Mosul.[92].

-Abu al-Wafa Rajih ibn Abi al-Qasim Ismail al-Asadi al-Hilli Abu al-Haytham Sharaf al-Din (d. 627 AH). A poet belonging to the Bani Asad tribe, born in the city of Hilla in Iraq,This poet moved to Baghdad during the caliphate of Imam al-Nasir li-Din Allah Abu al-Abbas Ahmad al-Mustadi' bi-Nur Allah, but he did not stay long before heading to Syria and Egypt. He spent most of his life in the Levant, and it appears from his poems that he was a Shi'a.YThis is evident because all the inhabitants of Hilla are Shiites who praised a group of kings and others in Egypt, Syria, and the Jazira.,He recited some of his poetry in Aleppo, Harran, and other places.[93].

He mentioned the Jami'in and Bani Asad, his tribe, in his poetry, saying[94].:

If I come to my family at the two mosques And those domes appeared before your eyes

Stand between the tent pegs of those houses Then there are tribes, a national group

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Abu al-Makarim ibn Zuhra al-Halabi (d. 585):-

Mr. Al-Sadr used the term "Levantines" when he said (95): "Scholars and jurists, in conveying statements, use the term 'Syrian' to refer to him, Sayyid Ibn Zuhra, and Sheikh Mahmoud al-Homsi..."

andHe was from the same class as Ibn Idris and was a contemporary of his. Ibn Idris had correspondence with him, and Ibn Idris mentioned him in his book Al-Sara'ir ([96]Some biographical books state that he was one of Ibn Idris's teachers, and that Ibn Idris narrated from him.[97)].

Ibn Zuhra has a critical approach to the science of jurisprudence, as is evident in his book on jurisprudence, Ghunyat al-Nuzūʿ, in which he discusses the jurisprudential proofs of Sheikh al-Tusi in his book on jurisprudence, al-ʿUddah. He shares with Ibn Idris his critique of Sheikh al-Tusi's methodology.[98)]..

Ibn Idris strongly criticized Ibn Zuhra's legal theory, and did not speak positively about him despite this common ground and his participation in the critical approach. We find him saying about him - after quoting one of his jurisprudential opinions -: ((And the one who said this is the Alawi Sayyid Abu al-Makarim Ibn Zuhra al-Halabi, may God have mercy on him. I saw him, I saw him, I wrote to him and he wrote to me, and I informed him of the error he mentioned in his classification, so he excused himself with unclear excuses...))[99)].

Ibn Zuhra was not a neighbor of Ibn Idris in Hilla, but rather he was one of the notables of the Sayyids and Naqibs in Aleppo and died there in the year (585 AH)100).

-Shumaym al-Hilli (d. 601 AH): From the people of Hilla al-Mazidiyya, he traveled to Baghdad, where he studied literature, and then went to Mosul and the Levant. He studied under the master grammarian Abu Nizar and Abu Muhammad ibn al-Khashab. He moved between the Levant and Diyar Bakr until he settled in Mosul, where he died and was buried.(101).

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Afif al-Din Abu al-Qasim Muhammad ibn Ali ibn Aqil al-Hilli:-

He was born in the city of Hilla in the year 648 AH.His nephew, our friend Taqi al-Din Abdullah ibn Muhammad ibn Aqil, told me: My uncle Afif al-Din was a kind, cultured, and merchant man. AdibaHe traveled to the Levant. He reported that he fell deeply in love with a girl from a merchant family, and when her family found out, they wanted to kill him. So, he left Hilla and began wandering aimlessly, composing poetry during that time. Among those poems...He said :The greatest calamities have befallen my place... and the hands of misfortune have loosened the knot of my patience.(102) .

-Sheikh Muhadhdhib al-Din Mahmud ibn Yahya ibn Muhammad ibn Salim al-Shaybani, al-Hilli701 AH :

A scholar from Hilla, he was a jurist, righteous, eloquent, man of letters, poet, hadith scholar, grammarian, and writer. Ibn Mu'ayyah narrated from him. He was alive at the beginning of the eighth century AH. **(103)** ,Among his poems is one in which he mourns Sheikh Mahfouz bin Washah:

The greatest consolation is that there is no time for solace after the departure of the master of poets.

The scholar, the Imam Al-Murtada Islamic law is a model for scholars

Thus does death demolish the mountains of wisdom, and from it overflows the sea of every gift.

What is required for fatwas is that their answer is not forthcoming; what is required for claims is that they are covered up.

That was only when our jurist died. Shams al-Ma'ali, the unique one of the virtuous **(104)**

Youssef Karkoush said:((There were friendly relations and fraternal correspondence between the translator and the famous poet Safi al-Din al-Hilli. Among these correspondences is a poem that the translator sent from Hilla to Safi al-Din in Mardin, including the following verse:

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Abdulaziz Ali, you are dear to me, and your glory deserves glorification and exaltation.

Al-Safi responded with a poem, including the following:Who can bring me closer to you, and whose shrine is dear? Blessed is he who is fortunate enough to be there and succeeds. (105) .

-Ibn al-Sakun al-Hilli, Ali ibn Muhammad ibn Muhammad (d. 606 AH): Abu al-Hasan Ali ibn Muhammad ibn Muhammad ibn Ali ibn al-Sakun, one of the leading scholars of grammar, language, and jurisprudence. He was mentioned by al-Suyuti in his book "Tabaqat al-Nuhat" (Biographical Dictionary of Grammarians).(106)He was knowledgeable in grammar and language.(107)He traveled to Syria, and the people of Syria benefited from him in language and grammar.(108).

- Ahmad ibn Fahd al-Hilli (d. 841 AH)

He traveled to the Levant and settled in the village of Jezzine(109).

- Muhibb al-Din Abu Muhammad al-Hasan ibn Muhammad ibn Shihab al-Hilli al-Wa'iz (650 AH)

He traveled to the Levant, and the people of the Levant benefited from him in language and literature.(110).

- **SheikhSadid al-Din Mahmoud al-Homsi, may God have mercy on himGod:**

Sheikh Sadid al-Din hailed from a Damascene family, specifically from the city of Homs, which stretches along the banks of the Orontes River, a well-known river in the Levant. However, Sadid al-Din was born in the city of Hilla, where his family settled, choosing al-Fayha as an alternative place of residence instead of Homs. This family was warmly welcomed and loved by the people of Hilla, who were aware of their esteemed position..

Sheikh Sadid al-Din Mahmud ibn Ali al-Himsi was one of the most prominent and distinguished Shi'a scholars of the sixth century AH. He studied under Imam Muwaffaq al-Din al-Husayn ibn Fath Allah al-Wa'iz al-Bakrabadi al-Jurjani, who studied jurisprudence under Abu Ali ibn Sheikh Muhammad ibn al-Hasan al-Tusi.

Whether al-Himsi was from Rayy or from the city of Homs in the Levant, there is a difference of opinion among those who translated him. He resided in the city of Hilla for a period of time and studied some of his works with a

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group of its scholars, including Warram ibn Abi Firas, and it was under his guidance that he wrote the Iraqi commentary in the city of Hilla.111)

-Shumim Al-Hali (d. 601 AH)

He was from the people of Hilla al-Mazidiyya, came to Baghdad, where he studied and then went to Mosul and the Levant. He studied under the master grammarian Abu Nizar and Abu Muhammad ibn al-Khashab. He traveled between the Levant and Diyar Bakr until he settled in Mosul, where he died and was buried.112).

- Ali ibn Yahya ibn Batriq al-Hilli (d. 642 AH)

He was a historian, grammarian, and man of letters. He settled in Wasit for a period of time, and students of knowledge there benefited from him. Then he traveled to Baghdad, where he resided and benefited from it.**(113)**Then he traveled to the Levant, where people learned grammar, language, and literature from him.**(114).**

- Safi al-Din al-Hilli (d. 750 AH)

He is Sheikh Safi al-Din Abu al-Fadl**(115).**Abdul Aziz bin Saraya bin Ali bin Abi al-Qasim bin Ahmad bin Abi Nasr bin Abi al-Izz bin Saraya**(116)**Al-Sunbusi Al-Ta'i Al-Hilli**(117)**He traveled to Baghdad**(**[118].

Sheikh Ahmad ibn Abi Zanbur al-Hilli (d. 613 AH), the grammarian, poet, and linguist

Ahmad ibn Ali ibn Abi Zanbur, the master of literature, Abu al-Rida al-Nili, traveled to the Levant and entered Aleppo. He studied under Yahya ibn Sa'dun al-Qurtubi and received literary training from Sa'id ibn al-Dahhan. He died in Mosul.[119].

Lebanon:

-Sheikh Ibrahim ibn al-Husayn al-Amili (d. 709 AH/1309 AD)

A prominent and venerable scholar named Taqi al-Din was among the students of knowledge who traveled to the city of Hilla. He studied under the scholar al-Hilli, who in turn granted him a license in the year 709 AH/1309 AD.

Sheikh Al-Hussein bin Nasser Al-Amili (alive: 725 AH/ 1324) : -

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Ibn Dawood mentioned him in (Dictionary of Notable Figures of Jabal Amil) where he said: "A scholar from Jabal Amil visited Hilla during its period of scientific flourishing, and studied under Allama al-Hilli and his son Fakhr al-Muhaqqiqin. He obtained a license from Allama al-Hilli and studied under him the book: (Rules of Rulings), so he wrote him a completion and license dated 5 Jumada II 725 AH/1324 AD (120) .

-Sheikh Salih ibn Mushrif al-Talusi al-Jubai'i al-Amili [lived before 726 AH / 1325 AD]:He is the third, fourth, or fifth grandfather of the second martyr. He was born in Jabal Amil during the Crusader occupation. He was a learned and virtuous scholar and jurist, one of the students of Allama al-Hilli, who died in the year 726 AH (121) .

The journey of the scholars of Hilla to the Islamic East:

Knight:.

Those who traveled to Persia in the company of kingsOr the trip to Iraq:

- **Al-Hasan ibn Ma'ali ibn Mas'ud ibn al-Hasan al-Baqilani (d. 637 AH).**

Heading To Persia, in the company of Prince Ali bin Al-Khalifa Al-Nasir li-Din Allah, they arrived in Tustar (122).

- The scholar Al-Hasan bin Yusuf bin Al-Mutahhar Al-Hilli (d. 726 AH).

He traveled to Persia at the request and advice of Sultan Khodabandeh and founded the mobile school to spread Shiite jurisprudence in Iran.[123],Sultan Muhammad Khudabandeh Al-Jaito customHe was known for his noble qualities and good morals, and was not known for sins or transgressions. Rather, he preferred to sit with scholars, jurists, ascetics, and nobles.(How the Shiites responded to the Mongol invasion, 235-239)

Thanks to his great passion for knowledge and desire to learn, he did not want to distance himself from the scholar and other scholars, so he established a mobile school in his camp aimed at spreading knowledge in the Islamic countries. This school emphasized an ancient scientific heritage, and distinguished individuals graduated from it.Al-Allamah Al-Hilli, 1:129The decision of Allamah al-Hilli to emigrate from the Mughal capital (Sultaniyah)

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immediately after the departure of Sultan Khudabanda indicates that the environment of the Mughal court was not conducive to his pursuing projects serving the true faith.(How the Shiites responded to the Mongol invasion, 254-255) The mobile school was a refuge for students and teachers (The Path of Truth and the Unveiling of Truth, 35-36).

Some of the most prominent teachers at the school include:

-Ibn Balku Ahmad ibn Abi Abd Allah Balku ibn Abi Talib ibn Ali, Jamal al-Din Abu al-Futuh al-Awi:He was alive in 723 AH

He studied the Imamiyyah school of thought and its principles, and specialized in literature.,The scholar Al-Hasan bin Yusuf bin Al-Mutahhar Al-Hilli gave him the license, and described him as the jurist, scholar, and meticulous researcher. He received lessons from the pride of researchers Muhammad bin Al-Allamah Al-Hilli in the book "Nahj Al-Mustarshidin fi Usul Al-Din" which was authored by Al-Allamah,The scholar and his son Al-Fakhr wrote him a certificate related to the book "Principles of Access to the Science of Principles" in the principles of jurisprudence, which was authored by the scholar.,Ibn Balku traveled to Sultaniyya and Isfahan, and copied a collection of books in his own handwriting..[124].

-Al-Allamah al-Hilli was influenced by Ibn al-Hajib:

Ibn Hajar said: He was the head of the Shiites in Hilla, and his writings became famous. A group of people graduated under him, and his commentary on Ibn al-Hajib's abridgment was extremely good in explaining its terms and clarifying its meanings. He also wrote on Imami jurisprudence and was highly regarded in that field.))[125].

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- The relationship between Nasir al-Din al-Tusi and Allamah al-Hilli (d. 726 AH):

Ibn Hajar narrated: ((Nasir al-Din al-Tusi stayed with him for a while, and he studied the intellectual sciences and became proficient in them...)) [126].

- The relationship between Al-Muhaqqiq Al-Hilli (d. 676 AH) and Nasir al-Din al-Tusi:

After Hulagu conquered Baghdad and the Abbasid Caliphate fell in 656 AH, he went to Hilla and attended the lessons of al-Muhaqqiq al-Hilli, a renowned jurist of his time. While al-Muhaqqiq was lecturing his students, he paused out of respect for al-Tusi but asked them to continue. The discussion turned to the permissibility of praying in a way that facilitates prayer, to which al-Tusi replied that there was no evidence for it, since if the permissibility was from the qibla to another direction, it was considered forbidden, and if it was from another direction to the qibla, it was obligatory. At that point, al-Muhaqqiq clarified that he was referring to the situation where one was facing the qibla, and everyone fell silent. Afterward, al-Muhaqqiq wrote a letter on this subject and sent it to al-Tusi, who appreciated it. Through this journey, he demonstrated his respect for religious sciences. He then embarked on travels to Khorasan, Quhistan, and Baghdad, continuing these journeys throughout his life, focusing his attention on observing events in Maragheh, training and preparing scholars, and attending to the interests of Muslims.[127].

He saidSheikh Baha'i (d. 1031 AH):((The learned and meticulous scholar, the Sultan of Scholars in his time... to whom the leadership of the Twelver Shi'a ultimately passed, and whose teaching sessions in Hilla were attended by the Sultan of the Wise and Theologians, Khawaja Nasir al-Din Muhammad al-Tusi))[128].

Al-Husayn ibn Ibrahim ibn Yahya, Izz al-Din al-Astarabadi, al-Hilli (was alive in 708 AH) [129]-

- Qutb al-Din al-Razi, who died in 766 AH: Muhammad (or Mahmud) ibn Muhammad al-Razi, Abu Abdullah, nicknamed al-Qutb and also knownAt the lower pole,He is the one knowledgeable in wisdom and logic, distinguishing him from another who lived with him in the upper part of the school. He was from Rayy, and was

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born there in the year 694 AH - 1295 ADThe license of the scholar Al-Hilli, 726 AH, in the district of Varamin[130]. **and others**.

-Sayyid Haydar al-Amuli died after 782 AH.1380 AD[131]:

Sayyid Rukn al-Din Haydar ibn Taj al-Din Ali ibn Taj Shah ibn Sayyid Rukn al-Din Haydar ([132]Alawi Al-Husseini[133]He has many descriptions and titles, including pillar of truth, faith, and religion.[134]And the corner of religion[135]He was also nicknamed Al-Mazandarani ([136]Al-Ubaidli ([137]And the hopeful ([138] He was born in Amol in the year 719 AH[139] He left Khorasan, Satrabad, and Isfahan, and returned to his country after 20 years. He assumed the vizierate for Fakhr al-Dawla ibn Shah Katkhuda, then resigned from the vizierate, embraced Sufism, went on pilgrimage, and settled in Najaf and Hilla. [140] Al-Amili translated himself in his book Al-Muhit Al-A'zam, reaching back to Imam Ali, peace be upon him, by saying: "I am Rukn Al-Din Haydar Taj Al-Din Badshah, son of Sayyid Rukn Al-Din Haydar, son of Sayyid Taj Al-Din Badshah, son of Sayyid Muhammad Amir, son of Ali Badshah, son of Abi Ja'far Muhammad, son of Ibrahim, son of Muhammad, son of Al-Husayn Al-Kawsaj, son of Ibrahim Sana' Allah, son of Ali, son of Al-Husayn Zayn Al-Abidin, son of Al-Husayn Al-Shahid, son of the Commander of the Faithful, Ali Ibn Abi Talib."141He studied and worked hard with Fakhr al-Muhaqqiqin, and he testified to his knowledge and virtue. Al-Amili mentioned the formula of Fakhr al-Muhaqqiqin's permission to him, saying: "I had read to the great and perfect Sheikh, the Sultan of scholars and researchers, the pride of truth, religion and faith, Ibn al-Mutahhar al-Hilli, from the sciences of the Ahl al-Bayt, in addition to what I read in the Persians, many books on branches and principles, by imitation and permission."..He wrote me several leave requests..." ([142]The pride of the investigators granted him several licenses, including:

First: 759 AH1357 AD, written by Fakhr al-Muhaqqiqin in his own handwriting, among a number of jurisprudential and theological issues.[143]He asked her about Fakhr al-Muhaqqiqin in Hilla at the end of Rajab (759 AH)./1357 AD), so Fakhr al-Muhaqqiqin wrote his answers, accompanied by a brief authorization for him to narrate the answers on his authority. He said in al-Riyadh that I saw the questions and answers with the authorization ([144].

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The second: He wrote it in Hilla during the blessed month of Ramadan in the year 761 AH ([145]The third: she wrote it for him on the back of his book (removing the dispute from the face of the silence of the Commander of the Faithful).عليه السلام(On the difference) by Al-Amili, which he wrote at the behest of his teacher, Fakhr Al-Muhaqqiqin, and after he finished, his teacher wrote on its back an authorization for him in his own handwriting ([146].

Najm al-Din Muhanna ibn Sinan ibn Abd al-Wahhab al-Husseini al-Madani (d. 754 AH/ 1353 AD)[147]:-

I find the Imami scholars in Medina, and his position in Medina was that of Chief Justice. The rulers of Medina relied on him for legal rulings and held him in high esteem. Al-Allamah al-Hilli described him as the adornment of the judges' court in revealing the truth in the city of Jeddah.[148]Nimatullah ibn Khatun al-Amili described him in his authorization to his grandfather, Sayyid Badr al-Din Hasan ibn Ali ibn Shadqam al-Husseini al-Madani, as the learned Sayyid Najm al-Din Muhanna ibn Sinan al-Husseini al-Madani, an ally of the judiciary in Medina.[149]And similarly in another of his permissions, except that he said: "The ally of the House of Judgment and the Judiciary in the city of the Master of Intercessors" ([150]And the scholars of Hilla granted permission, including Muhammad ibn al-AllamaHe wrote it to him in Hilla in Dhu al-Hijjah of the year (709 AH)[151].

-**Muhammad ibn Yaqub al-Fayruzabadi, author of (Al-Qamus al-Muhit) (729 - 817 AH):**

Muhammad ibn Yaqub ibn Muhammad ibn Ibrahim ibn Umar ibn Abi Bakr ibn Ahmad ibn Mahmud ibn Idris ibn Fadl Allah al-Firuzabadi, al-Shirazi, al-Shafi'i (Majd al-Din, Abu al-Tahir), a linguist with expertise in several sciences. He was born in Kazerun, near Shiraz, and grew up there. He then moved to Shiraz, where he studied literature and language under his father and other Shiraz scholars. He later moved to Iraq.[152].

Al-Fayruzabadi narrates in some of his authorizations what he says: "...from my sheikh and master, the scholar of the world, the ocean of knowledge and the mountain of glory, the pride of the researchers, Abu Talib Muhammad bin Sheikh Imam Al-A'zam Burhan Ulama' Al-Ummal Jamal Al-Din Abi Mansur Al-Hasan bin Yusuf bin Al-Mutahhar Al-Hilli, by right of his narration from his father, by right of his narration from his author, Imam Al-Hujjah..."[153].

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And that Faris al-Shidyaq transmitted in his book, The Spy on the Dictionary, a license from Fakhr al-Muhaqqiqin to the author of the dictionary, in which he granted him permission to narrate his narrations on the authority of his father ([154].

The narration of the author of the dictionary about Fakhr al-Muhaqqiqin has a great indication of the wide fame and high scientific knowledge that he enjoyed in all the Islamic kingdoms, so that the author of the dictionary considered him (the sea of knowledge and the mountain of glory, Fakhr al-Muhaqqiqin). He was rightly called Fakhr al-Muhaqqiqin, as al-Fayruzabadi gave him this title, and he is known for his pursuit of the language and his knowledge of the connotations and concepts of titles. The narration of the author of the dictionary and Fakhr al-Muhaqqiqin's permission to him indicates his openness to the rest of the Islamic schools of thought.

Imad al-Din Yahya ibn al-Imam al-Sa'id Fakhr al-Din Ahmad Husayn al-Kashi (lived: 759 AH/1357 AD)[155]:

He was authorized by Fakhr al-Muhaqqiqin with three authorizations, and in the authorization he mentioned in his description: that he is the son of the blessed Imam Imad al-Din al-Husayn, son of the blessed Imam Muhammad, son of Ahmad al-Kashi ([156],

Nasir al-Din al-Kashi (c. 675-755 AH) Ali ibn Muhammad ibn Ali, Nasir al-Din al-Kashi, later known as al-Hilli, was one of the most eminent jurists and theologians of the Imamiyyah. He was born in Kashan (a city in Iran) around the year 675 AH. He settled in Hilla (a city in Iraq), where his fame spread until he became known as al-Hilli. He devoted himself greatly to philosophy, logic, and theology, and excelled in them. However, the sources available to us do not mention the names of his teachers from whom he received these sciences, and merely refer to his narration from Sayyid Jalal al-Din Ja'far ibn Ali ibn Sahib Dar al-Sakhr..[157]We found inbookThe jurists issued rulingsonThe kings, and he was considered a reference after Allamah al-Hilli (d. 726 AH).After his return toIran ([158].

<u>The influence of the linguistic scholars of Hilla in Egypt</u>:

- Muhadhdhib al-Din Abu Talib Muhammad ibn al-Qamghaz al-Hilli ibn al-Khaimi:He traveled to Cairo and was buried at the foot of the Muqattam Mountains in some of the mountains of Egypt, near Yusuf Qaraqush. [159].

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(1)Ahmad Majid al-Hilli, History of the Shrine of Imam al-Mahdi, 1: 56-77. The Sheikh spokeGalileeOn many miraclestonumberFrom the scholars of Hilla at the shrine of Imam al-Hujjah, peace be upon himWhich occurred in the 6th-9th centuries AH.

(2a)Ibn Manzur: Lisan al-Arab: 3393/

(3Al-Fayruzabadi, The Dictionary148.

(4)Ibn Manzur: Lisan al-Arab: 3/395.

(5)AAl-Razi, Mukhtar al-Sahah, 28.

(6a)Al-Razi, Mukhtar al-Sahah, 28.

(7Jezzine: The letter "jeem" is pronounced with a kasra (short i sound) at the beginning, followed by a "zay" with a dot, then a "ya" and a "nun." It is located in the southern part of the Lebanese mountains and is abundant in water and fruit. (Sheikh al-Rabwa, Nukhbat al-Dahr fi Aja'ib al-Barr wa al-Bahr, p. 211; Daoud, Mu'jam A'lam Jabal Amil, p. 3)/192.

(8Al-Karaki, Jami' al-Maqasid, 3/20.

(9Al-Hurr Al-Amili, Amal Al-Amal, 2/8; Al-Muhajir, Ja`far, Jabal Amil ibn al-Nahrayn, 110.

(10Al-Majlisi, Bihar al-Anwar, 105/181.

(11Muhammad Kalantar, Explanation of Al-Lum'ah Al-Dimashqiyah, 1/111.

(12Riyad al-Masa'il, 1/4.

(13Criticism of Men, 4/329.

(14The First Martyr, Al-Alfiyya and Al-Nafliyya, 25.

(15(Makki, The Starting Point of Cultural Life in Jabal Amel, 95; Jaber Munther, The First Martyr Movement, The Political Dimension, Al-Irfan Magazine, Issue 5-6, of the Annual Volume 77, 42-43.

(16Jaber Munther, The First Martyr Movement, The Political Dimension, Al-Irfan Magazine, Issue 5-6 of the Annual Volume, 41.

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(17Al-Amili, Amal Al-Amal, 1/185.

(18Jaber Munther, The First Martyr Movement, The Political Dimension, Al-Irfan Magazine, Issue 5-6 of the Annual Volume, 41.

(19Al-Tabataba'i, Riyad al-Masa'il, 1/69.

(20Al-Biladi, Anwar al-Badrain, 720; Fihrist Al Buwayh, 89.

(21Al-Amin, A'yan al-Shi'a, 1/62; Muhammad Taqi al-Faqih, Jabal Amil in History, 110. He mentioned that he wrote Al-Lum'ah al-Dimashqiyyah in prison in Damascus before his martyrdom, Al-Rayyis, Jabal Amil, Land of Holiness, 364.

(22Al-Bahrani, Pearl of Bahrain, 185.

(23Al-Bahrani, Al-Kashkool, 1/299; Al-Burujirdi, Tarā'iq al-Maqāl, 1/97; Al-Qummi, Al-Kuna wa al-Alqab, 1/402; Al-Amin, Aʿyān al-Shiʿa, 3/13; Al-Tehrani, Tabaqāt Aʿlām al-Shiʿa, Al-Haqaʿiq al-Rahina fi al-Miʿa al-Thamina, 7; Al-Khuʿi, Muʿjam Rijāl al-Hadith, 2/149.

(24Anwar al-Badrayn fi Tarajim Ulama al-Qatif wal-Ahsa wal-Bahrain, 72. See also: Al-Hurr al-Amili, Amal al-Amal, 2/16; Al-Takbani, Qisas al-Ulama, 44.

(25Concepts of the Qur'an, 10/413.

(26Pearl of Bahrain, 177.

(27Al-Amin, A'yan al-Shi'a, 3/14.

(28Ibn Fahd al-Hilli, the refined and eloquent one, 1/11; Al-Amin, A'yan Al-Shi'a, 4/301.

(29) Al-Khwansari, Rawdat Al-Janat, 1/77.

(30Al-Hurr Al-Amili, Amal Al-Amal, 2/16; Al-Qummi, Gift of the Beloved, 117; Al-Samawi, The Vanguard of Shiite Poets, 1/104.

(31Al-Biladi, Fihrist Al Buwayh wa Ulama Al-Bahrain, 87.

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(32Al-Biladi, Anwar Al-Badrain, 89.

(33Al-Biladi, Fihrist Al Buwayh wa Ulama Al-Bahrain, 86.

(34Current facts in the eighth century, 8.

(35Current facts in the eighth century, 7. See also: Al-Karaki, Al-Karaki's Letters, 3/41.

(36Al-Tehrani, Al-Dhari'ah, 23/181.

(37Al-Majlisi, Bihar al-Anwar, 105/7; Al-Baladi, Anwar Al-Badrain, 7.

(38Al-Bahrani, Luluat al-Bahrain, 176; Al-Khwansari, Rawdat al-Jannat, 1/74; Al-Afandi, Riyad al-Ulama, 1/44; Kamal al-Din, Fuqaha al-Fayha, 2/17.

(39(Al-Bahrani, Pearl of Bahrain, 176; Al-Khwansari, Gardens of Paradise, 1/77.)

(40Al-Bahrani, Pearl of Bahrain, 176; Al-Hakimi, History of Scholars, 27.

(41) Al-Khwansari, Rawdat Al-Janat, 2/293.

(42Al-Tabrizi, Mirror of Books, 1/187.

(43Hormuz: with a damma on the first letter and a sukun on the second, and a damma on the mim and a zay at the end. It is a city on the sea, and it is on the coast of Persia. It is the port of Kerman. Ships dock there, and from it goods from India are transported to Kerman, Sistan and Khorasan. Some people call it Hormuz with the addition of a waw. In the seventh century AH/thirteenth century AD, the Mongols attacked the coastal city of Hormuz, so its people moved to Marwan opposite the coast. After a while, it was also called Hormuz, so its importance increased and its fame spread. In the ninth century AH, the Kingdom of Hormuz was established and imposed its authority on all the emirates extending from Bahrain, Qatif and Oman. It used to collect customs duties and taxes from them, especially from the pearl fisheries in Bahrain and its surroundings. The rule in Bahrain in the ninth century AH/fifteenth century AD was in the hands of

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the Bani Jarwan tribe, which ruled before the Kingdom of Hormuz.See: Yaqut al-Hamawi, Mu'jam al-Buldan, 5402; Al-Sayrafi, Portuguese InfluenceIn the Arabian Gulf, 152-154.

(44Al-Biladi, Anwar Al-Badrain fi Tarajim Ulama Al-Qatif wal-Ahsa wal-Bahrain, 126.

(45The Usuli school: This is the school that determines rulings by referring to its established sources, namely (the Quran, the Sunnah, reason, and consensus). In other words, it arrives at legal rulings through ijtihad (independent reasoning) based on these sources. Its jurists are the Imami jurists who use the principles of jurisprudence to derive subsidiary legal rulings based on detailed evidence. In contrast, there is the Akhbari school, which establishedThis is their division: Muhammad Amin ibn Muhammad al-Astarabadi (d.(1033 AH/1624 CE), and this school relies on narration in determining rulings. In other words, they rejected the Quran unless it contained a text from the infallible Imam, and they considered consensus to be a revelation of the infallible Imam's opinion, therefore it is Sunnah. They rejected reason because it is an interpretation similar to analogy. Consequently, they rejected (the Quran, consensus, and reason), leaving only narrations (Sunnah). See:Al-Bahbahani, 1206 AH, Al-Fawa'id al-Ha'iri, pp. 40-60-86; Al-Tabataba'i, 1231 AH, Riyad al-Masa'il, vol. 1/103-104-105, 2/57; Al-Muzaffar 1383, Principles of Jurisprudence, 1/17; Al-Fadhli, Principles of Jurisprudence among the Shiites, 94; Bahr al-Ulum, Ijtihad: Its Principles and Rulings, 168-169; Mashkur, Encyclopedia of Islamic Sects, 96.

(46(Attributed to Suri, a place in Iraq in the land of Babylon. It is pronounced with a short vowel on the first letter and a long vowel on the second, similar in form to Bushra. It is the city of the Syriac people. Yaqut al-Hamawi, Mu'jam al-Buldan, 3/278; Karkush, Tarikh al-Hillah, 1/8; Ajaj, Al-Nil wa-Mintiqaha: Dirasah fi al-Ahwal al-Jughrafiyyah wa-al-Idariyah wa-al-Fikriyyah hatta Nihayat al-Qarn al-Sabi' al-Hijri, Master's thesis submitted to the College of Education, University of Babylon, 2004, p. 53.)

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(47(Al-Zarkali, A'lam, 8/207; Al-Hurr Al-Amili, Amal Al-Amal, 2/325; Al-Afandi, Riyad Al-Ulama, 1/128; Al-Bahrani, Lu'lu'at Al-Bahrain, 172; Al-Ansari, Rasa'il Fiqhiyya, 373; Al-Mamaqani, Tanqih Al-Maqal, 3/245; Karkoush, Tarikh Al-Hilla, 2/90-134; Harz Al-Din, Maraqid Al-Ma'arif, 2/330; Al-Haddad, Encyclopedia of A'lam Al-Hilla from the time of the establishment of Al-Hilla until the end of 2000 AD, 1/243; Ghaffari, Siyanat Al-Ulum Al-Islamiyya, 63.

(48) Harz al-Din, Maraqid al-Ma'aref, 2/334.

(49Al-Hakim, Al-Hillah School, 349.

(50Amal al-Amal, 2/325; see also: al-Afandi, Riyad al-Ulama, 5/206; al-Burujirdi, Tara'if al-Maqal, 1/97; Al-Khu'i, Dictionary of Hadith Narrators, 19/348.

(51Al-Hurr al-Amili, Amal al-Amal, 2/325; Al-Burujirdi, Tara'if al-Maqal, 1/197Brockelmann, History of Arabic Literature, 12/37.

(52Al-Hurr Al-Amili, Amal Al-Amal, 2/325.

(53)**celebrities**Those buried in the upper courtyard: 189-190.

(54Al-Afandi, Riyad al-Ulama, 1/65; Bahr al-Ulum, Al-Fawa'id al-Rijaliyya, 2/111;**Brockelmann, History of Arabic Literature, 12/37.**

(55Al-Mazandarani, Muntaha al-Maqal fi Ahwal al-Rijal, 1/303; Al-Zarkali, Al-A'lam, 1/227.

(56Al-Zarkali, Al-A'lam, 1/227; Al-Husseini, Tarajim al-Rijal, 1/132.

(57Al-Hakimi, History of Scholars Through Different Ages, 31; Al-Tustari, Lamps of Lights in Precious Secrets, 15; Al-Shoubaki, The Radiant Pearl in Biographies of Imami Scholars, 61; Al-Mazandarani, The End of the Article, 1/303.

(58) Fakhr al-Muhaqqiqin, Miscellaneous Issues, Manuscript, No.: 903-2,**The paper**1; Al-Khawansari, Rawdat Al-Janat, 1/72; Al-Hakim, Al-Hilla Scientific School, 349; Hazem Al-Hilli, Al-Hilla and its Scientific and Literary Impact, 72.

(59Mustafa Daraiti, Dana Index, 9/491; and Ahmad ibn Fahd al-Hilli mentioned, when answering one of the questions, his son, Fakhr al-Muhaqqiqin, said in his lesson, may their graves be blessed. Al-Muhadhdhab al-Bari', 1/144.

(60) Karkoush, History of Hilla, 2/139.

(61Kamal al-Din, Fuqaha' al-Fayha', 2/18.

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(62Al-Tahrani, Al-Dhari'ah, 22/350, No. 5929.

(63)Al-Hurr Al-Amili, Amal Al-Amal, 2/21.

(64Al-Amin, The Mongols between Paganism, Christianity and Islam, 352.

(65Asban ibn Qara Yusuf: He is Asban ibn Qara Yusuf ibn Qara Muhammad, and he is from a Turkmen sect called

Qara Qoyunlu or Qara Qoyunlu had a state and emerged during Timur's conquest of parts of northern Iran and Iraq in 782 AH/In 1380 AD, it seized control of Azerbaijan and Iraq for 66 years, starting from the year 782 AH./1380 AD to 848 AH/1381-1444 AD, and the first sultan of this sect was Abiyya Yusuf, who ruled Hilla in the year 841 AH.1437 CE, and their reign lasted 42 years, ending at the hands of Hassan Bey in 873 AH. Al-Amin, A'yan al-Shi'a, 3/301, Mustadrakat A'yan al-Shi'a, 2/65; Al-Ghaythani mentioned that the name Isfahan appeared with several meanings, including Isfahan, Asbahan, and Asband, and its name was derived from these. Tarikh al-Ghaythani, 260.

(66Al-Khwansari, Rawdat al-Jannat, 1/82; Al-Mamaqani, Tanqih al-Maqal, 8/49.

(67Al-Hakimi, The Intelligence of Jurists and Hadith Scholars, 8.

(68The Za'iyya School: One of the schools of Hilla al-Sayfiyya where Sheikh Ahmad ibn Fahd al-Hilli al-Asadi taught. (Al-Baghdadi, Hadiyyat al-'Arifin, 1)/125.

(69Kirkush, History of Hilla, 2/138.

(70ThousandsNadi, Riyad al-Ulama, 1/66; Bahr al-Ulum, al-Fawa'id al-Rijaliyya, 2/111.

(71)1/195

(72)For the sake of the wise: 1/162Qasim Rahim. Intellectual cross-fertilization between the scholars of Hilla and the centers of linguistic and grammatical studies, No. 11, 2011 AD, Babylon Center Journal.

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(73)For the sake of the wise: 1/162Qasim Rahim. Intellectual cross-fertilization between the scholars of Hilla and the centers of linguistic and grammatical studies, No. 11, 2011 AD, Babylon Center Journal.

(74)Dictionary of Writers: 4/104, Al-Wafi bi'l-Wafayat: 13/52.

(75) The pretext: 4/234 .

(76) The pretext: 4/234 .

(77)See: Qasim Rahim, Grammar Lesson, 279.

(78) See: Bughyat al-Wu'ah: 1/155.

(79)See: Bughyat al-Wu'ah: 1/155, and Fuqaha' al-Fayha': 1/162

(80) Dictionary of Writers: 11/190

(81)See: Bughyat al-Wu'ah: 1/155, and Fuqaha' al-Fayha': 1/162

(82) Narrators' Notes: 3/9.

(83) Criticism of Men: 2/43, and see: Amal al-Amal: 71, Riyad al-Ulama: 1/254, Al-Fawa'id al-Rijaliyyah: 2/223, 225 .

(84) Najaf and Hilla: Scientific and Cultural Connections Throughout History: 30.

(85) Riyad al-Ulama: 3/103, A'lam al-Arab: 2/209.

(86) Al-Amini, Al-Ghadir, 440.

(87)See: Grammatical Studies in Mosul: 180; Qasim Rahim. Intellectual Exchange between the Scholars of Hilla and the Centers for Linguistic and Grammatical Studies, No. 11, 2011 AD, Babylon Center Journal.

(88) See: Bughyat al-Wu'ah: 2/132.

(89) See: Bughyat al-Wu'ah: 2/132.

(90) See: Bughyat al-Wu'ah: 1/185-186.

(91) Al-Zarkali, Al-A'lam, 6: 283.

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(92)The Shi'a establishment of Islamic sciences: 127, and the influence of the scholars of Hilla on intellectual activity in the Levant: 47Qasim Rahim. Intellectual cross-fertilization between the scholars of Hilla and the centers of linguistic and grammatical studies, No. 11, 2011 AD, Babylon Center Journal.

(93) Abd al-Azim al-Nadhri, Supplement to the Deaths of the Transmitters, 3/268; Yusuf Karkoush, Tarikh al-Hillah, 2: 66

(94) His debts, 25.

(95) Continuation of Amal al-Amal, Part 1, Sayyid Hassan al-Sadr, p. 66

(96) **Secrets 2/442-443**

(97) **Hope of the Hopeful 2/106**

(98) **New landmarks: 74**

(99) **New landmarks: 74**

(100)Al-Thiqat Al-Uyun 2/87; Abd Al-Ridha Awad, History of the Scientific Seminary, 16.

(101) See: Bughyat al-Wu'ah: 2/132.

(102) Babylon 1: 93; History of Hilla, 1: 77.

(103)**Hope of Hope 2 - 317 No. 970**, A'yan al-Shi'a, Vol. 10, p. 113.

(104)The trustee,A'yan al-Shi'a, Vol. 10, p. 113.

(105) History of Hilla 2/76.

(106)**See: Bughyat al-Wu'ah: 2/166.**

(107)See: Dictionary of Writers: 15/75

(108)Faqih al-Fayha: 1/132

(109)See: Riyad Al-Ulama: 1/64, and Rawdat Al-Jannat: 1/80.

(110) Poets of Hilla and Babylon: 1/287;Cultural ties between Hilla and the cities of the Islamic East: 156Qasim Rahim, Intellectual Cross-Fertilization, p. 286.

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(111)The pretext 4/163.

(112)See: Grammar Lesson in Mosul: 180.

(113) Al-Bidaya wa Al-Nihaya: 13/191, and Tabaqat A'lam Al-Shi'a: 17/118.

(114)Kashf al-Zunun: 1/771, see al-Babliyat: 1/55, Hadiyat al-Arifin: 2/113

(115)Riyadh Al-Ulama: 1/364; Cultural Connections between Hilla and the Cities of the East: 91.

(116) Deaths passed away: 1/569.

(117)Al-Aalam by Al-Zarkali: 4/141.

(118) Famous Shiite Poets: 3/21, and Cultural Ties between Hilla and Eastern Cities: 98.

(119)See: The Shiites' Establishment of Islamic Sciences: 127; Haider and Tut: Our Heritage Magazine, Issues 1 and 2, 93-94, Year 4, 1429 AH: 235; Qasim Rahim, Intellectual Cross-Flocking, 286.

(120) Al-Tehrani. The classes of Shiite scholars.Part 3, p60;Ali Dawood Jaber,The missing link in the history of Jabal Amel1:461 .

(121) Hope of the Hopeful: Vol. 1, p. 102, RiyadhScholars: Vol. 3, p. 17; Nafahat al-Rawdat: p. 214; A'yan al-Shi'a: Vol. 7, p. 377; Tabaqat A'lam al-Shi'a: Vol. 3, p. 96David,The missing link in the history of Jabal Amel1: 461.

(122) See: Al-Wafi bi'l-Wafayat: 12/170.

(123) See: Al-Fayha' Jurists: 1/269

(124)Al-Tehrani, Tabaqat A'lam al-Shi'a, 35

(125)The Hidden Pearls in the Notables of the Eighth Century, Vol. 2, p. 73.

(126)**The hidden pearls in the notables of the eighth century, vol. 2p. 73.**

(127) Amal al-Amal 2: 48/127; al-Ha'iri, Muntaha al-Maqal fi Ahwal al-Rijal,2:238.

(128) Mohsen Al-Amin:A'yan al-Shi'a, 4/89.

(129)See: Al-Amin, A'yan al-Shi'a,5: 415; Encyclopedia of the Classes of Jurists, 8: 9.

(130)See: Explanation of the Right of Truth, 1: 87-98.

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(131Al-Afandi, Riyad Al-Ulama, 2/218-219-225; Al-Khwansari, Rawdat al-Jannat, 2/377; Al-Qummi, Fawa'id al-Radawiyya, 165-166; Al-Amin, A'yan al-Shi'a, 6/273; Al-Tabrizi, Rayhanat al-Adab, 2/498.

(132Al-Amili, Text of Texts, Introduction; Jami' al-Asrar, Introduction; Asrar al-Shari'a, Introduction. However, Kahala alone mentions Haydar ibn Haydar, and I have not identified his source. Dictionary of Authors, 226.

(133Al-Afandi, Riyad Al-Ulama, 2/218; Al-Khwansari, Rawdat al-Jannat, 2/377. Al-Tehrani mentioned that he is not the same as Sayyid Haydar ibn Ali ibn Haydar al-Alawi al-Husseini al-Amili al-Ubaydali, known as al-Sufi, nor the same as the author of al-Kashkul fi ma Jara li Aal al-Rasul, authored in the year (735 AH/1335 AD)Al-Dhari'ah, 1/238.

(134(Al-Amili, Al-Muhit Al-A'zam, manuscript in the Mar'ashi Najafi Library, Qom, Iran, No. 301, pages 64-65.

(135(The Mahna'i Issues, a manuscript written in Amili script, preserved within a collection in the Tehran University Library, No. 1022.

(136Al-Afandi, Riyad Al-Ulama, 22;

(137Al-Tustari, Majalis al-Mu'minin (Assemblies of the Believers)2;Ahmed Ali Majeed Al-Hilli,History of the shrine of Imam Mahdi (may God hasten his reappearance) in Hilla 118

(138Al-Tehrani, Al-Dhari'ah, 3

(139Al-Afandi, Riyad Al-Ulama, 2/281-220-221; Al-Tustari, Majalis Al-Mu'minin, 2/51.

(140)Youssef Al-Shammari, The Pride of Investigators' Licenses, Heritage of Hilla Magazine, 235.

(141Al-Tehrani, Al-Dhari'ah/307.3

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(142)Corbin, En Islam Iranian, Vol. 3, Ch. 1, p. 165. Al-Muhit al-A'zam, Folio 64.

(143He said in Al-Dhari'ah: The Haydari Questions by the pride of the researchers, Sheikh Abu Talib Muhammad bin Al-Hassan bin Yusuf bin Mutahhar Al-Hilli, who died in the year 771, were asked about by his student, Sayyid Haydar bin Ali bin Haydar Al-Husseini Al-Amili. It is found in the library of Al-Hassan Sadr Al-Din. 20/345.

(144The text of what al-Afandi mentioned: In the margin of the last of the answers, he wrote the following: (This is correct. May God prolong his life and grant us his blessing and intercession with his pure ancestors. I have authorized him to narrate the answers on my behalf. Written by Muhammad ibn al-Hasan ibn al-Mutahhar.) The author of al-Riyad saw that copy with the authorization and described it as we have mentioned. (al-Tahrani, al-Dhari'ah, 1)/253.

(145Al-Amin, Mustadrakat A'yan al-Shi'a, 4/232; Al-Nuri, Khatimat Al-Mustadrak, 1/34.

(146(Haydar Amoli, Jami' al-Asrar wa Manba' al-Anwar, 52; al-Tehrani, al-Dhari'ah, 10/61.

Al-Nuri, Khatimat al-Mustadrak: 3: 343.147.

Scientific Committee, Encyclopedia of the Classes of Scholars, 8: 243-244148.

(149Al-Hurr Al-Amili, Amal Al-Amal, 1/320; Al-Nuri, Khatima Mustadrak Al-Wasa'il, 1/447.

(150Al-Hurr Al-Amili, A'yan Al-Shi'a, 10/170.

(151Al-Tahrani, Al-Dhari'ah, 1/178.

(152(Kahala, Dictionary of Authors, 12/118; Al-Zarkali, Al-A'lam, 7/146.)

(153Al-Tehrani, Current Realities in the Eighth Century, 185.

(154)Establishing the truth and refuting falsehood, 1/51.

[155](155Al-Amin, A'yan Al-Shi'a, 2/355.

(156Al-Tehrani, Current Realities in the Eighth Century, 67.

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(157Dictionary of the Classes of Speakers, Vol. 3, Scientific Committee at the Imam Al-Sadiq Foundation (PBUH), p. 131.

(158)Saad Al-Ansari, 475.

(159) See: Bughyat al-Wu'ah: 1/163