

Distribution geographic for the scholars of Hillah and their libraries Field study

التوزيع الجغرافي لعلماء الحلة ومكتباتها، دراسة ميدانية

Ali obayes Hussein^{1*}, Wafaa Jassim Shehadi², Shaab Ahmed Jawad³

^{1,2,3} University of Babylon, College of Education for Human Sciences

Received on 09/30/2025 Accepted on: 10/17/2025 Published on: 10/30/2025

ملخص:

في عام 495 / 1101 م ، أسس المزيديون مدينة الحلة على يد سيف الدولة صدقة بن بهاء الدولة المزيدي، الذي "كان يُعتبر أعظم حكام هذه الإمارة، وقد سيطر على جنوب العراق، وامتد نفوذه إلى عاصمة الخلافة، بغداد نفسها، فرضت إمارة بني مزيد الشيعية نفسها على الواقع السياسي والاجتماعي في ذلك الوقت، وكان أول من اعترف بوجودها في المنطقة البويهية، الذين حكموا في العصر العباسي. بلغت إمارة مزيد ذروة استقلالها التام في العصر السلجوقي، فاتخذت الحلة عاصمةً لإمارتها.

أذ هاجر بعض فقهاء النجف وبغداد إلى الحلة، مما جعل الحلة تكتسب ثقلاً علمياً جديداً. ثم، ازدهرت العوائل العلمية في الحلة، ووصلت إلى مراتب علمية رفيعة، فأنجبت من بين هذه العائلات العلمية المتميزة: أسرة آل نما، التي شهدت بعض أعضائها ظهور الإمارة المزيديّة وتعاقب الأزمنة. يُذكر صاحب الروضات أن الجد الأعلى لهذه الأسرة، نما بن علي الربيعي، كان مع اصراً لأبي علي الحسن بن الشيخ الطوسي، ويروي الحديث عنه مباشرة، ومن بين كبار علماء هذه الأسرة، الشيخ أبو البقاء هبة الله بن نما روى هناك أيضاً أسماء بالإضافة إلى عائلات علمية أخرى مثل آل بطريق وأسره ال طاووس وأسرة علمية أخرى، الذين ساهموا جميعاً في هذا العصر الثقافي والعلمي المهم، مما يجعل الحلة مركزاً علمياً وثقافياً حيوياً في المنطقة.

هذه دراسة تبين حالة مدينة الحلة من تأسيسها عام 495 / 1101 م من الجوانب الحضارية والتاريخية والتوزيع المكاني لعلماء الحلة وأشهر مكتباتهم وكيف تكونت محلاتها القديمة عبر الزمن.

الكلمات المفتاحية: الحلة، مكتبات الحلة في القرن السابع الهجري إلى القرن الثامن الهجري، العلماء. التوزيع الجغرافي للعلماء.

*اسم مرسل المقال

Abstract:

Enter the abstract In 495/1101 AD, the Mazidis founded the city of Hillah at the hands of Sayf al-Dawla Sadaqah ibn Baha al-Dawla al-Mazidi, who “was considered the greatest ruler of this emirate, and he controlled southern Iraq, and his influence extended to the capital of the Caliphate, Baghdad itself. The Shiite Banu Mazidi emirate imposed itself on the political reality and social At that time, the first to acknowledge its existence in the region were the Buyids, who ruled during the Abbasid era. The Mazid Emirate reached the height of its complete independence during the Seljuk era, and made Hillah its capital.

When some of the jurists of Najaf emigrated And Baghdad To Hilla, which made the solution gain a new scientific weight. Then, the world flourished.Wael Scientific in Al-Hillah, and reached high scientific levels, so it produced Among these distinguished scientific families: The Al Nama family, some of whose members witnessed the emergence of the Mazidi emirate and the succession of times. The author of Al Rawd at mentions that the great-grandfather of this family, Nama bin Ali Al Rubai, was with the tribe of Abu Ali Al-Hassan bin Al-Sheikh Al-Tusi, and he narrates the hadith directly from him, Among the great scholars of this family is Sheikh Abu al-Baqa’ Hibat Allah ibn Numa, who narrated:There are also names in addition to other scientific families such as Al-Bitrik and Asr This is the peacock and its family Other scientists, who all contributed to this cultural era And scientific Importantly, Hillah is a vital scientific and cultural center in the region.

This is a study that shows the condition of the city of Hillah since its founding in 495/1101 AD from the civilizational and historical aspects. Spatial distribution of Hillah scholars and their most famous libraries How were its old shops formed over time.

Keywords: Al-Hilla, the libraries of Al-Hilla from the 7th to the 8th century AH, the scholars. The geographical distribution of the scholars.

The first topic : The emergence of the city of HillahThe role of the eight princes(Ali obayes,2023 170-182.)

Hillah enjoyed a unique status unlike any other city, making it one of the mother cities. It was an important center for religious studies and a beacon of stability and security. God Almighty intended Hillah to be home to many of the graves of scholars. And the righteous and the place of the imams, prophets, and messengers, may God’s prayers be upon them all Hilla is considered the legitimate heir to the city of Babylon. Old Its land and what is beneath it are full of antiquities, shrines, historical landmarks and stories that may amaze many. Under every inch of the hill you will find engraved bricks from Babylon. One of the

city's distinctive features is the presence of scholars' graves. The righteous and the sons of the Imams, peace be upon them Inside homes, whether in rooms or gardens, or near their places of study, reflecting Hillah's status as the resting place of many prominent figures throughout the ages.

The Mazidis were a Shiite tribe that ruled the region between 387 AH and 558 AH. The Buyids recognized their emirs for the first time in 403 AH, due to their strong belief that the Mazidis were the only force capable of achieving security and stability in the region. They made the city of Hillah the capital of their emirate(Jawdat al-Qazwini2005: 73).

The prince had Sadaqah ibn Mansur (d. 501 AH)-book case it includes thousands of books that helped scholars and researchers from inside and outside Hillah to study religious sciences, literature, and other sciences: and Ibn Khaldun said about Prince Sadaqah: He had a library of thousands of volumes inscribed with manuscripts(**Ibn Khaldun's 1971,, 4/366**)

Praise be to Jawad Alloush Al Mazid saying) “As Hillah was the capital of a young state, and the capital of a rich emirate, with princes who encouraged literature and science and sponsored scholars and poets, it was their destination and the place of their hopes, where they worked for half a century with this blessed renaissance, and then hopes excelled and strong foundations were laid for them.”Students of religious sciences and writers must benefit from the library of Al-Mazed. Sadaqah bin Mansour said: There are many books attributed to Al-Khatt, thousands of volumes, and it was he was good at reading and writing, but he did not write. He was generous, patient, truthful, very kind and charitable... He did not confiscate any of his deputies, nor did he hold them accountable for an old offense. His friends would deposit their money in his treasury... He was humble, tolerant, memorized poetry, and would take the initiative to write rare poems.(**Ibn al-Athir,1994,: 10: 449.**)

Ibn al-Futi said: The people of Hilla Kufa and Al-Musayyab used to bring food to Baghdad, and the people benefited from that and used to buy valuable books with the money."*(**Ibn al-Futi, 1973, 361.**)

And the students benefited religious sciences and literary figures from the Al-Mazed Library, which contributed significantly to supporting the scientific renaissance and intellectual Materialism in the city of Hillah.

Hillah rose to the rank of major scholarly center for the Imami Shiites, thanks to the support it received from the fourth king of the Mazidi dynasty, Sayf al-Dawla, who assumed power in 478 AH/1085 AD. Three years after building the city of Hillah, he dug a trench around it and enclosed it with a wall to secure it, which contributed to strengthening its scholarly and political standing.

The poet **Safi al-Din al-Hilli described it by saying(Safi al-Din al-Hilli: 2005, p. 1801401).**

Ibn Dubays neighborhood The most impregnable fortress

In 495 AH/1102 AD, Sayf al-Dawla Sadaqah ibn Mazid al-Asadi, the founder of the city of Hillah, planned and built the city on the two mosques that were the home of his ancestors. This came in parallel with the scientific and intellectual activity that the city witnessed at that time.(**Ibn al-Athir: 1994, 10/.**) During the reign of Sayf al-Dawla al-Asadi, the city of Hillah witnessed a scientific and cultural renaissance that made it a prominent center of science and knowledge. The beginnings of this renaissance began in the fifth century AH and reached its peak during the eighth century AH, coinciding with the flourishing of the Najaf School of Islamic Sciences. The Hillah School maintained its scholarly standing even after the assassination of Sayf al-Dawla in 501 AH, thanks to the intellectual efforts and prolific scholarly output of its scholars and men of letters. It had a distinct Shiite identity.

Geographers and historians agree that the city of Hillah was founded by its famous prince, Saif al-Dawla, Sadaqah bin Mansur bin Dubays bin Ali bin Muzayd al-Asadi in the year (495 AH).-

The oldest text is that of the historian of Hillah, Yusuf Karkoush, on the authority of Radi al-Din Ali ibn al-Mutahhar, the brother of the scholar al-Hilli, may God have mercy on them, in his book, Al-Adad al-Qawiya, on the Egyptianization of Hillah.((In the year 493 AH, Sayf al-Dawla renovated the land of Hilla, which was a marsh, and laid the foundations of the houses and gates.

He settled there in the year 495 AH and dug the trench around it. He settled there in the year 498 AH.. and the wall of Hilla in.. 500 AH)) **Ibn al-Athir says, among the events of the year (495 AH):**“In it, Sayf al-Dawla Sadaqa ibn Mazid built al-Hillah with the two mosques, and lived there. He and his fathers used to live in Arab houses.”)) (*Al-Kamil fi al-Tarikh*1988, 6/425)

And he says also:((In this year, in Rajab, Prince Saif al-Dawla Sadaqah was killed.,,The Emir of the Arabs, who built the Sayfiyah Hilla in Iraq. His status had grown, his standing had increased, his prestige had expanded, and the small and great people sought his protection, so he granted them protection.)(*Kamil fi al-Tarikh*1988 8. 549)

Sheikh Muhammad ibn Idris (d 598 AH) The scientific movement in Hillah during this period one of the important reasons that led to the flourishing of the intellectual and cultural movement in Hillah is the stagnation of the scientific movement in the city of Najaf al-Ashraf due to the intellectual stagnation of scholars' adherence to the fatwas of Sheikh al-Tusi (d. 460 AH) out of respect for his position and scientific status. From what was mentioned in the handwriting of the first martyr, it is deduced that Sheikh Ibn Idris, when he reached the age of puberty in the year 585 AH, This was the beginning of a new and important stage in the development of Imami jurisprudence. After the death of Sayf al-Dawla, the city of Hillah continued to bear the name of its founder for a long time. In addition to some members of the Al-Mazidi family being scientific pioneers, their interest in science and scholars contributed to the migration of scholars and intellectuals to Hillah, which in turn contributed to the city's social development and the growth of its scientific movement.

The religious seminary played a prominent role in the stages of Egyptianizing of the city of Hillah, which gave it an authentic character and scientific leadership that cannot be ignored over time. During that era, the city produced more than five hundred scholars and jurists, reflecting the depth of its scientific and cultural influence. It is worth noting that the spotlight shifted significantly to Hillah following the catastrophic Mongol occupation of Baghdad in 656 AH/1258 AD. This event prompted many of Baghdad's scholars to migrate to Hillah, resulting in a distinct jurisprudential activity. Hillah thus became an

important center for enlightening thought associated with the school of the Prophet's family. The founding of the Hillah School dates back to the beginning of the year 495 AH/1101 AD, while the year 562 AH/1267 AD witnessed the transfer of Ali bin Muhammad bin Shahrayar from the city of Najaf to Hillah to establish a scientific movement in the city. The end of this venerable school is linked to the death of Sheikh Ibrahim bin Suleiman al-Qatifi, The last prominent scientific reference in it, in the year 951 AH / 1544 AD).)

Following the rise of Ibn Idris al-Hilli as a reformer in Islamic jurisprudence, his study hall transformed into a prestigious scholarly forum that attracted students from various countries. The learned scholar, Abu Ja'far Muhammad ibn Mansur ibn Ahmad ibn Idris al-Hilli (may God have mercy on him), as mentioned by his son Salih, passed away on Friday, Shawwal 18, 598 AH. With his passing, the Hillah Seminary lost a prominent scholar and distinguished jurist who left behind a valuable scholarly legacy represented by a rich encyclopedia of Islamic jurisprudence, in addition to valuable scholarly summaries and commentaries. Despite the death of Ibn Idris al-Hilli, the flame of knowledge in the Hillah Seminary did not fade; the movement of ijtiḥad and scientific progress continued with renewed vigor. Following his passing, prominent scholars and distinguished mujtahids emerged who were able to raise the level of ijtiḥad jurisprudence and deduction to unprecedented heights, contributing to overcoming the threat of stagnation and reopening the door to ijtiḥad. The period following the era of Ibn Idris in the Hillah seminary can be described as “the era of independence for Imami jurisprudence” or “the period of growth and maturity” for ijtiḥad thought. In the Hillah seminary, after the era of Sheikh Ibn Idris, distinguished scholarly families emerged whose scholars made pioneering contributions to Islamic sciences, which strengthened the status of the Hillah center as a beacon of knowledge and learning. The most famous families in this period extending from the sixth century to the ninth century AD, i.e. more than three centuries, include:

The Al-Tawus family, the Al-Nama family, the Al-Hudhaliyyun, and the Asadiyyun. Among the most important figures of the Hillah school of science after Ibn Idris is Al-Muhaqqiq Al-Hilli (d. 676 AD), whose appearance in the Hillah seminary marked the beginning of the second phase of the development of

the Hillah school, which continued, thanks to the continuous jurisprudential activity of its scholars, until the end of the eighth century AD.

With the emergence of a distinguished group of scholars, poets, and men of letters, the city of Hillah gained prominence and prestige, making it a destination for scholars from Baghdad who moved there. This contributed to strengthening its scientific role and the spread of educational and cultural activities there. Thus, Hillah succeeded in leading the Islamic world during this era, a fact clearly evident in the works of Al-Muhaqqiq Al-Hilli and Ibn Tawus. This period witnessed a remarkable development in the methods of rational deduction of legal and jurisprudential rulings. Several factors contributed to this, most notably its moderate climate and strategic location between Baghdad and Basra. During the reign of Sayf Al-Dawla Sadaqah ibn Mansur, Hillah became a major attraction for writers, poets, and scholars, as a result of the prince's continuous support and encouragement of intellectuals and creatives.

Before its establishment, Hilla consisted of only two prominent neighborhoods, namely Al-Jami'in and Al-Akrad, while the other neighborhoods appeared later. And whoever belonged to, studied, lived, and was buried in one of the newly named neighborhoods, all the scholars were transferred to only two neighborhoods: the University and the Kurds, and the Mahdia neighborhood was added to them because the other neighborhoods were newly named. We find the traveler Ibn Battuta, who highlighted in his journey his focus on the beliefs and doctrines of the inhabitants of the cities he visited. **He says about the solution And its people "The people of this city are all Twelver Shia, and they are two sects, one of which is known as the Kurds, and the other is known as the people of the two mosques (Ibn Battuta's, 1968: 232)**

I described the university students The city on which Hilla was built was called (Rustaq), a prosperous and fertile district. This production was a means of support for the neighboring regions, such as Baghdad and others, and supplying them with food supplies. Al-Istarkhi mentioned in writing: (Paths of the Kingdoms He said: The two mosques have a small pulpit surrounded by a very fertile and prosperous village. (Ibn Battuta's Journey: 1968, 840)

Al-Hamawi elaborates on his description of Hillah and the area of the two mosques that it contained, saying:((Al-Hillah is a name for several places, the most famous of which is: Hillat Bani Mazid, a large city between Kufa and Baghdad, which was called Al-Jami'een....Due to the frequent wars between them, he moved to the two universities, a place west of the Euphrates, to be far from the students.))Then he describes the area of the two mosques before it was Egyptianized by (Sayf al-Dawla), saying:((It was a thicket where wild beasts took refuge, so he settled there with his family and his soldiers and built magnificent dwellings and luxurious houses there. His companions were elegant in such a way, so it became a refuge. Traders sought it out, so it became the most luxurious and best of the lands of Iraq.))» And the choice of Prince Sadaqah bin Mansour (Ibn Khallikan ,1978)

Al-Muzaydi, the location of the university to Egyptianize its new city (Al-Hillah) is due to several factors, including the fertility of the region, as the university was described as a small pulpit surrounded by a very fertile and prosperous village(**Ibn Hawqal,1938, 245.**)

Hillah is blessed with abundant and fresh water, as the Euphrates is the main river that supplies the city with water. (**Al-Masoudi,1409,1: 111**) After its founding, the well-known traveler Ibn Jubayr visited Hillah.(d. 614 AH)He described it accurately, focusing on its urban aspect. saying :The city of Hillah, may God Almighty protect it, is a large, ancient, rectangular city. Nothing remains of its walls except a ring of a circular earthen wall. It is on the banks of the Euphrates, connected to it on its eastern side and extending along its length....They crossed in boats and found that this bridge had been built by the Caliph during their absence, and it was not on their way to Mecca, may God honor it. We crossed the bridge at noon on the aforementioned Sunday and descended to the banks of the Euphrates, a distance of a farsakh.))(**Ibn Jubayr: Ibn Jubayr's 1964, 189)**

Abdul Redha Awad said: After the events and seditions that befell Baghdad and the Seljuks seized power. Students and scholars dispersed to neighboring countries in search of security and freedom of education, and Hillah was the

destination for some of them....Who are those scholars who have migrated to this new scientific city and capital?"(The religious seminary⁴⁴).

As for Youssef Karkoush, the historian of Hillah he says the Halal community was composed of different elements: Arabs, Kurds,)).

Abdul-Ridha Awad pointed to the affiliation of scholars and students in Hillah during the days of its prosperity, saying: "Some of them went to the profession of their father or grandfather, such as blacksmith, dyer, carpenter, painter, tailor...and some of them stuck to the city in which they were born...the surname Al-Asadi is at the forefront."(Abdul-Ridha Awad, 2007, 15.)

Hillah has witnessed four distinct centuries throughout its history, which are:

The city of Hillah is one of the historical cities founded on the land of the two mosques. This area had a historical presence before the founding of the city in 495 AH. Over time, the name of the two mosques merged with the name of the

To become part of the city's identity. The word "al-Jami'een" is the dual of the word "jami'", as there was one mosque at first, then another was built, making them two.: Imam Jaafar al-Sadiq Mosque and Commander Abdul Aziz Mosque. It is said that the area acquired this name because it was a meeting place for various types of sciences and literature, which made it a destination for people from different regions and one of the most important reasons for the founding and launch of Hillah. The city of Hillah includes seven old shops distributed on small greenhouse sideshe:The collectors, the arch, the Gebran of Mahdia, the Jabawis, the unhappy, and the Kurds, the history of Hillah went through periods of prosperity and hardship from the seventh century AH to the ninth century AH:

1-Q: 6h: The beginning of the emergence of the Hillah Seminary and its rise to the level of schools in the Islamic world and the emergence of many scholars, most notably Ibn Idris al-Hilli (598 AH).

2-Q (7th and 8th AH): In this century, the role of the local scientific families was active, the Al-Tawus family and its leader Radhi al-Din Ibn Tawus (664 AH),andAbu al-Fada'il al-Tawus (673 AH)The Al-Mutahhar Al-Asadi family and

its leader, Sadid Al-Din, the father of Allama Al-Hilli and The Al-Mutahar family is one of the prominent scholarly families that has contributed significantly to spreading knowledge and culture inside and outside the city of Hillah. This family was distinguished by the emergence of prominent figures who had a lasting influence on the contemporary intellectual movement, as their ideas and opinions continue to be the subject of research and discussion in graduate studies.

The Al-Nama Al-Hilli family and the Ibn Al-Batrik family Many scholars from all over the world came to visit it. As for the 8th century AH: it was the golden age of the city of Hillah in terms of writing, copying, teaching and studying in Hillah and outside it. The most prominent scholar of his era is...Allamah Al-Hilli (726 AH) And his son Fakhr al-Din Muhammad (771 AH) and Al-Hasan bin Dawud Al-Rijali (740 AH) and others.

3- Q9H: The city of Hillah continued to excel and flourish in the sciences and knowledge it provided, becoming an important center for scholars and students. Its mosques, houses, and shops embraced the study of religious sciences, contributing to the production of numerous scholars and poets who left their mark in various fields. The city warmly welcomed students and their teachers from all over the world, allowing them to participate in the teaching and learning process, which enhanced interaction between scholars and students. Schools and student housing were also built, creating a suitable environment for learning. Among the most prominent scholars of this era were Ibn Fahd al-Hilli (841 AH), Sheikh Saleh ibn al-Arandas (840 AH), and Sheikh Ala al-Din Ali ibn al-Hasan al-Shafhini (850 AH), in addition to many others.

University and Kurdish neighborhood:

Jami'in neighborhood:

It is the town of Bani Mazid in the land of Babylon on the Euphrates between Baghdad and Kufa. It is a large city, and has produced a large number of scholars and men of letters who are related to Al-Hilli.

It is the first neighborhood, then the other neighborhoods followed it. Yaqut al-Hamawi described it as (a thicket where wild beasts took refuge). After the

arrival of Sadaqah Al-Mazidi and his family and soldiers there, the city was established. In this area there are many shrines and places of worship, and the positions. She received lessons in jurisprudence and philosophy. Poetry and other sciences. It is a home to many geniuses, it also hosted many scientific centers affiliated with the religious seminary, including Yahya bin Saeed Al-Hudhali School and Al-Zainabiya School, and the school of Allamah Al-Hilli Sheikh Abdul Sami Al-Asadi School and the Prophetic School, Among the scholars that the university is famous for are:

1-By Ibn Hamida: Abu Abdullah Muhammad ibn Ali ibn Ahmad al-Hilli the grammarian: (d. 550 AH / 1155 AD).

Yaqut al-Hamawi mentioned it: "Abu Ubaid Allah al-Hilli, known as Ibn Hamida al-Nahwi, had a good knowledge of grammar and language. He studied with Abu Muhammad Ibn al-Khashab al-Baghdadi and stayed with him until he excelled in the science of Arabic. He composed books, including an explanation of the verses of al-Jamal by Abu Bakr Ibn al-Sarraj, an explanation of al-Luma' by Ibn Jinni, and an explanation of al-Maqamat al-Haririyyah... Abu al-Hasan Ali Ibn Nasr Ibn Harun al-Hilli recited to me, saying: Muhammad Ibn Ali Ibn Hamida al-Hilli recited to me from himself: Peace be upon those covenants and usury * And welcome to the owners of the domes And welcome and drink to the mistresses of the bridal chambers and their people * And awareness for the owners of the chambers in Yathrib I yearn for your bridal chambers, even if their stepdaughters show me their avoidance And I yearn for the quarters of al-Amiriyah whenever * I remember one of its shepherds as a playground for me(**Al-Hamawi, 1995, Vol. 18, p. 252**). .Abu Mansour Muhammad bin Ahmed Al-Azhari mentioned his book: Tools

He died in Hillah and was buried in a site located within the building of Al-Sharif Al-Radi School in the Al-Jami'in neighborhood in Hillah.

When we visited the holy shrine and recited Al-Fatihah for his pure soul, we found the shrine inside an iron cage and buried in front of the school.

2-Al-Hussein ibn Aqil ibn Sinan al-Khafaji: 557 AH, He is one of the Shiite scholars Fundamentalist. He has a book (The savior from error in what is

forbidden and what is permissible) It reached twenty volumes, in which he mentioned the disagreements of the jurists, indicating his deep knowledge (Al-Dhahabi1993, Vol. 35, p. 158.)

3- Zakariya bin Yahya Al-Bazzaz (6th century): He wrote the book “The Tribulations” and Sayyid Ibn Tawus wrote a book on the epics and tribulations.

4- Ali bin Sha’ra Al-Jama’ani: He lived in 581 AH: Ali bin Ja’far bin Sha’ra Al-Hilli Al-Jama’ani narrated on the authority of Rashid bin Shahr Ashub(**Alsheraze1970: 6: 184.**)

5-(Abu Ali) Fursan bin Labid bin Hawal Al-Ayshi (d.6h)He was born and buried in Hillah

From the people of Hilla Al-Sayfiya, he had a complete knowledge of literature, and wrote beautiful poetry. He visited Baghdad more than once.(**Al-Najjar, 1989, 20: 139.**)

6-aBy Sheikh Al-Saeed Najm al-Din Abu al-Qasim Abdullah bin Alawi bin Hamdan al-Hilli (468-561 AH / 1075-1166 AD).

Fadil Jalil, the martyr narrates on the authority of Ibn Ma’iAnd, (Al-Hurr al-Amili,1414 Vol. 2)

7-Abu Shuja:Muhammad ibn Ali ibn Shu`ayb ibn Barakah (d. 590 AH / 1194 AD)heMuhammad ibn Ali ibn Shu`ayb ibn Baraka Fakhr al-Din Abu Shuja` ibn al-Dahan, the man of letters and accountant

He was a scholar of grammar and wrote a book (Gharib al-Hadith), which consists of six volumes. He died in Hillah al-Mazidiyyah in the month of Safar in the year 590 AH., and Al-Maqrizi said.: ((Brother of Mahmud ibn Ali. He had a thorough knowledge of literature, grammar, arithmetic, inheritance laws, and mathematics, and he had good works on these subjects. He was an expert in astrology and interpreting the astronomical tables. He wrote beautiful poetry. He compiled a collection of strange hadiths in sixteen volumes, and compiled a good history. He went to Damascus and lived there for a period, spreading his knowledge and praising its kings. He performed the Hajj and settled there in the

year 589 AH and went to Baghdad. When he arrived in Hillah, his death came to him there.)).

8-Mr. Fakhar bin Ma'ad al-Mousawi (d. 630 AH)-/1232 AD)He classified the book and called it: (The Argument Against Those Who Go to Takfir Abu Talib) and sent it to Ibn Abi al-Hadid al-Mu'tazili, who wrote poetic verses on the inside of the volume t turns out thatMr. Ban has a scientific library in the city of Hillah.

9- Sheikh and jurist Abu Muhammad Arabi bin Musafir al-Abbadi(d. 580 AH).

A distinguished scholar, a learned jurist, who narrates from the students of Sheikh Abu Ali al-Tusi, such as Al-Yas bin Hashim and others. He narrates the complete newspaper from Baha' al-Sharaf with the chain of transmission mentioned in its beginnings. And in the shrine of Muhammad bin Al-Mashhadi: The venerable Sheikh, the learned jurist, Abu Muhammad Arabi bin Musafir, told us, reading to him in his house in Hilla Al-Sayfiyah, in the month of Rabi' Al-Awwal in the year five hundred and seventy-three.

10-Jamal al-Din Ali ibn Ja'far ibn Sha'ra al-Hilli al-Jami'ani (was alive in 581 AH/1186 AD).

The nickname is attributed to the collectors mentioned above. The author of the book "Al-Riyadh" refers to it, describing it as belonging to one of the most prominent jurists of our late companions. He also transmitted the story from Ibn Shahr Ashub, who granted him the license in 581 AH/1186 AD. His teacher, Ibn Shahr Ashub, described him clearly and distinctly in the text of the license, by saying (To the venerable Sheikh, the jurist Jamal al-Din, the sun of the jurists)(Al-Afandy Al-Isfahani, 1403, 3/383, Al-¹)

11-Ibn Shahr Ashub MazandaraniAbu Abdullah Muhammad ibn Ali ibn Shahr Ashub (d. after 567 AH): Rashid al-Din Muhammad ibn Ali. The jurist Abu Abdullah Muhammad bin Ali bin Shahr Ashub read in (Hillat al-Jami'in) in the year 567 AH, on the authority of his grandfather Sheikh Shahr Ashub on the authority of Sheikh Abu Ja'far al-Tusi.

12-Mr. Jalal al-Din Abdul Hamid bin al-Taqi Abdullah al-Alawi (d. after 580 AH):

The genealogist Abdul Hamid bin Abdullah bin Osama Al-Alawi Al-Hussaini read to Sheikh Muhammad bin Al-Mashhadani, the author of the book (Al-Mazar), in the city of Hillah in the Jami'in district in the month of Dhu Al-Qi'dah in the year 580 AH. He used to narrate on the authority of Abu Al-Faraj Ahmad bin Ali bin Mashish Al-Qurashi, reading to him on Wednesday, the 27th of Ramadan (566 AH). Mr. Jalal al-Din al-Alawi was one of the notables of the city of Najaf al-Ashraf, and Fakhar bin Ma'ad narrated from him, 'One of the glories of the Shiite scholars in the sixth century AH, Al-Muhaddith Al-Nuri mentioned him and praised him with unparalleled praise, and Al-Hurr Al-Amili described him as: "The virtuous, trustworthy scholar, the hadith scholar, the investigator, the gnostic." for Men and news.. the collector of virtues and qualities' (Khatimat al-Mustadrak 3/484, Amal al-Amal 2/285). He was one of the sheikhs of Ibn Idris al-Hilli (Musfa al-Maqal: 415). He died, may God have mercy on him, in Sha'ban of the year (588 AH).. (al-throne, 1414, 10/17)

13 -Ali ibn Abdullah ibn Salman Abu al-Hasan al-Hilli (d. 615 AH/1218 AD): Al-Safadi said: (From Hilla Al-Sayfiyah, he held the position of judge for a period when Al-Qasim bin Yahya Al-Shahzuri was dismissed from the position of chief judge in Baghdad. He came and took over the position on the fourth of the twenty-first of Safar in the year five hundred and ninety-eight. He was a Hanafi, and was dismissed on Thursday the fourteenth of Jumada Al-Ula in the year six hundred. He was arrested and taken to Hilla and detained there for a period. He was then released and died in the year six hundred and twenty-one, perhaps having passed eighty.)(**Al-Safadi 1990: 21/133**)

14- Abu al-Qasim Radi al-Din Ali ibn Musa Al Tawus (T: 664 AH-)The Sayyid was born on Thursday 589 AH in the city of Hillah The author and compiler, he is famous for writing Al-Iqbal. He was buried in the Jami'in district and his shrine was renovated more than once. It is currently being demolished to be renovated. He had a library and a treasury that contained many books and manuscripts, numbering one thousand five hundred books. (**Al-Tehrani, dt, 1/58.**) Note that the library was indexed by a book called by Mr. Ali bin Tawus:

(Al-Ibanah in Knowing the Names of the Books of the Treasury) The library contained rare books rich in treasures and valuables He died and was buried in the Jami'in neighborhood.

Mr. Ibn Tawus was able to(T664 AH) deeply engaged with the world of books from an early age, having been introduced to many of them by the time he was only thirteen years old. His grandfather, Warram, gave him "The Iraqi Commentary" by Al-Himsi, a book that Sheikh Warram held in high regard, and he recommended that he memorize it. It is worth noting that there are more than twenty-five handwritten copies of this book distributed in libraries around the world. Ibn Tawus was able to amass a large collection of the books he needed to complete his numerous and extensive works, contributing to the formation of a unique library, distinguished by its size and value among its peers. He inherited a portion of it from his grandfather and stated that he had read or studied all of these books. Thus, the Islamic library was fortunate to have a bookcase rich with precious and distinctive manuscripts, making it difficult to find similar ones in other libraries.

15-Abu al-Fada'il (673 AH): Jamal al-Din Ahmad ibn Musa al-TawusHe divided the hadiths into four categories (authentic, good, trustworthy, and weak). He was a jurist of the family of the Prophet, a compiler, and an expert in hadiths. He was the most distinguished scholar of his time He was buried in the Jabran neighborhood with his brother Muhammad.

16- The first son of Radhi al-Din Ali: Radhi al-Din Ali bin Sayyid Radhi al-Din Ali Al Tawus. Sayyid Ali was born on the eighth of Muharram in the city of Najaf al-Ashraf. He took over the leadership of the Alawites after his brother Sayyid Muhammad in the year 680 AH in Hillah. His most famous book is: (Zawa'id al-Fawa'id) on supplications (**Al-Tehrani,dt, 12: 59: 60; Al-Hakim: 20130l: 56.**)

17- The second son: Safi al-Din Muhammad bin Sayyid Radi al-Din Ali Al Tawus (d. 680 AH). He took over the leadership of the Students' Union after his brother Radhi al-Din Ali. He is the eldest son of Sayyid Ali bin Tawus

15-Abdul Karim ibn Ahmad ibn Musa ibn Ja'far ibn Tawus(d. 693 AH/1293 AD) nicknamed Ghiyath al-Din He studied under his uncle, Radi al-Din Ali, and the jurist Najm al-Din Yahya ibn Sa'id ibn Tawu 'He is the author of the book "Farhat al-Ghari fi Tayy Qabr al-Imam Ali (peace be upon him)", which is a famous book by a famous author, because the Al-Tawus family is one of the scholarly families and has its social standing, and they are among the noble gentlemen who assumed the leadership of the Alawites and inherited it, "and if we follow the notables of the Al-Tawus family in Najaf and Hillah, we find among them a jurist, a leader, and a Hajj emir, and they have scientific and intellectual contributions to the schools in Najaf and Hillah and their extensions to Karbala and Baghdad.", he was buried in the Jami'in district. The library of Mr. Ghiyath al-Din wrote for his library the book "The Great Man in the Mention of Those Called Abd al-Karim and Among Those Who Were Regular in the Library Was Al-Husayn Ibn Ammar al-Basri." It turns out he has a big library. It includes many books.

16- Mrs. Fatima bint Sayyid Radi al-Din Ali Al Tawus: Her father gave her permission, as he mentioned in his book (Kashf al-Mahjah).

17- Sharaf Al-Ashraf, daughter of Sayyid Radi Al-Din Ali Al-Tawus: She studied under her father, Radi Al-Din.

17-Mr. Najm al-Din Abu Bakr bin Mr. Qawam al-Din bin Mr. Ali bin Tawus Nicknamed by the locals (Abu)MercyIbn Anbah mentioned it and said: And the leader Qawam al-Din Najm al-Din Abu Bakr gave birth to Abdullah al-Naqib al-Tahir and his brother Omar. The first died, so if the second had descendants, then the family of Tawus has become extinct This neighborhood was an orchard and in this place there were several graves, but when we visited this place we found only one grave, which is (Najm al-Din) in the Jami'in neighborhood in an alley with many twists and turns, and from the many twists you reach his grave and a large open space and a beautiful spiritual atmosphere, and above the shrine there is a large dome and in it a garden and a mosque and next to the shrine there is a ruined place and there is no care in the shrineWe visited it more than once, but it was always closed. I spoke to the locals and they said: There are several graves in this place.

18-Sadid al-Din Yusuf ibn al-Mutahhar al-Asadi al-Hilli Father of Allamah Al-Hilli: He was alive around 665 AH:

19-mHamad bin Muhammad bin Harun bin Muhammad bin Kawkab bin Abi Saeed Al-Hilli (d. 5-+97 AH/1201 AD) The reciter the skilled Abu Abdullah is known as Ibn al-KalThe groce: He had a small shop in the city of Hillah, where he conducted business. This place served as a council where scholars met and exchanged knowledge. He died in the city of Hillah and was buried. In it

20- Ibn Hamida Khuzaymah ibn Muhammad ibn Khuzaymah al-Asadi al-Hilli (d.) Al-Dubaithi mentioned in his book, "The End of the History of Baghdad," saying: From the people of Hillah Al-Mazidiyya. A virtuous man of letters, with a good knowledge of grammar and Arabic. He studied in his country with a sheikh there known as Khuzaymah. He went to Baghdad and studied under Abu Muhammad Abdullah bin Ahmad bin Al-Khashab. He stayed with him for a period and learned grammar from him. He had good poetry. People in his country learned from him and a group of people graduated from him in grammar and narrated some of his poetry. I heard a group of people describe him as virtuous, knowledgeable and well-mannered.

21-Ibn Fahd al-Hilli (841 AH):

22- Ali ibn al-Hasan al-Sarabishnawi al-Hilli (851 AH).

23- Ali ibn Yusuf ibn Ali ibn al-Mutahhar al-Hilli (may God be pleased with him) Brother of Allamah Al-Hilli : He was a virtuous scholar, and he was the brother of Allamah Al-Hilli. He narrated from his father and from Al-Muhaqqiq Jewelry.

24-Mahfouz ibn Washah al-Asadi al-Hilli:

25-Muhammad ibn Yahya ibn Ahmad ibn Yahya ibn al-Hasan ibn Sa'id al-Hudhali al-Hilli :

26-Yahya ibn Saeed: Abu Zakariya Yahya ibn Ahmad ibn Sa'id al-Hudhali (cousin of al-Muhaqqiq al-Hilli) (d. 689 or 690 AH)). Men of Ibn Dawud: 202).

27-Mr. Jamal Al-Millah Wal-Din Ahmad bin Ali bin Hussein bin Ali bin Mahna bin Anba Al-Asghar It is attributed to Ibn al-Hasan al-Muthanna Ibn al-Hasan Ibn Ali Ibn Abi Talib (Ibn Anbah, author of the book: Umdat al-Talib, a prominent scholar of the Imamiyyah, a pious genealogist, jurist, hadith scholar, and man of letters. He was the son-in-law of Taj al-Din Ibn Mu'ayya and studied under him for twelve years, learning genealogy from him. He was born and died in Hillah. He was born in the year 784 AH and died in the year 828 AH at an age of nearly eighty. There is a cemetery in the Al-Jami' in area known as Al-Anabiya, and his grave must be excavated in this area around his noble grave.

28-Fursan bin Labid, 6th century AH, grammarian from Hillah, who writes poetry.

29-Muhammad ibn al-Dahan (d. 590 AH/1194 AD) Muhammad ibn Shuja' Burhan al-Din ibn Ali ibn Shu'ayb al-Faradhi al-Baghdadi al-Hilli, a poet and jurist, buried in Hillah

30-Muhammad Ibn Al-Kal (515-597 AH) has books on jurisprudence, principles, and grammar.

31-Zakaria Imad al-Din al-Qazwini (d. 682 AH), took over the judiciary and taught there in the year 650 AH and died in the year 682 AH(.Al-Afandy1446, 2/222)

32-Saad Abu al-Rida (d. 683 AH) was a scholar of logical and arithmetic rules.

33-Arabi bin Musafir died in 580 AH. (Makkawi, 2021, 11).

34-The family of Al-Mutahhar, Allamah Al-Hilli (d. 726 AH) and Fakhr Al-Muhaqqiqin (Muhammad bin Al-Hasan Al-Hilli (d. 771 AH) are an example.

It is not hidden from researchers that the tomb of the scholar was buried next to Imam Ali. We will discuss the various narratives related to the grave of Fakhr al-Muhaqqiqin, whether the narratives that indicated his burial in the city of Hillah, or those that specified his grave outside the city of Hillah, as well as the narratives that stated that he had no known grave. Al-Hasan ibn Yusuf ibn

Mutahhar al-Hilli (648-726 AH), known as Al-Allamah al-Hilli, was a Shiite jurist and theologian in the eighth century AH. Among his most famous works are: Kashf al-Murad, Nahj al-Haqq, Kashf al-Sidq, Chapter Eleven, Khulasat al-Aqwal, and Al-Jawhar al-Nadeed. And his son Fakhr al-Din: Muhammad ibn al-Hasan al-Hilli 771 AH.

1. Libraries of scholars of Hilla and personal libraries were destroyed and pointed out in the comprehensive events in the year 656: "The people of Hillah were..." Kufa and Al-Musayyab used to bring food to Baghdad, and the people benefited from that and used to buy valuable books with the money.

2. Library of Allamah Al-Hilli d. (726 AH): There was a large number of students in the class of Allamah Al-Hilli and Al-Muhaqqiq Al-Hilli in the 7th-8th Hijri centuries 13th-14th AD, estimated at (400) students He was diligent and the books of Allama Al-Hilli amounted to (146) handwritten books in various rational and transmitted sciences, and the writings, explanations and letters of Fakhr al-Muhaqqiqin Ibn al-Allamah al-Hilli: (d. 771 AH) His writings amounted to more than (52) books between letters and explanations of his father's books It turns out that a Al-Hilli had a huge library containing many works and copied books. However, historical sources did not provide precise details about this library.

In the city of Hillah in the 5th-6th century AH, interest in books and libraries increased, and the Al-Mazyad family played a major role in preserving books and libraries. They lavished gifts on poets and scholars, and they had a large library that included many manuscripts. Due to the improvement of the economic situation of the city of Hillah after the Mongols entered Baghdad, the interest of its people in science, literature, and the acquisition of books in homes increased, and private libraries increased in homes, in addition to the public libraries of the Al-Mazyad family, and the libraries of mosques, scholars, and poets. The need to copy manuscripts arose, and it is necessary to point out the need of students of knowledge coming to the city of Hillah for manuscripts. They must be taken care of, bound, and presented in a wonderful way. Binding shows the state of economic and living development in the city of Hillah and to meet the new needs of copies

of manuscripts for schools, scholars, and visitors in the houses of scholars in Hillah, either for authorization or for study.

The homes of the people of Hillah were, as described by Jawad Alloush, saying: "Their homes were more like universities or schools, from which many writers and scholars graduated, and their gatherings were more like scientific and literary lectures, or philosophical discussions or intellectual debates that stimulated the attendees and pushed them to acquire culture and be adorned with science and literature, and drew them to compete to appear, calling for creativity and mastery in every literature, science and art. These homes were more like public libraries, as they were filled with useful, valuable and varied books that were purchased at the highest prices." There were a large number of scholars who copied manuscripts in the city of Hillah, in several places, including the shrine of the occultation of Imam al-Hujjah, peace be upon him, the shrine of the sun, the houses of scholars, and others. However, we did not find any indications of binding the Hillah manuscripts. However, when we wandered and browsed in the public libraries (the library of the Commander of the Faithful, peace be upon him, the public library of Imam al-Hakim, and others), we found many manuscripts copied during the period of prosperity of the religious seminary in Hillah, and they had good binding and beautiful inscriptions.

The Pride of Investigators Muhammad ibn al-Hasan al-Hilli 771 AH/1369 AD(Ibn Al-Allamah Al-Hilli died in 726 AH)The first martyr mentioned his license by saying: "...that he read with Fakhr al-Muhaqqiqin in his house in Hillah and received several licenses at different times. The first of them was in the month of Sha'ban of the year 751 AH, when he took from him a number of prophetic hadiths." When reading the licenses in the book Bihar al-Anwar by Allama al-Majlisi, we notice many copies of manuscripts and licenses of scholars for students in the city of Hillah, exceeding hundreds. It is necessary to copy the manuscript from which the student of knowledge wants to obtain the license from his teacher, and the book must be organized and indexed. This means that the study hall of Allamah al-Hilli and his son Fakhr al-Din contained a large library for students of knowledge.

Muhammad ibn Hammad al-Hilli: died (1030 AH / 1620 AD)) :Sheikh Ali Kashf al-Ghitaa said: “He was a virtuous and literary man, contemporary with al-Khula’i, competing with him, and declining from him. Most of his poetry is about the Ahl al-Bayt, peace be upon them, and he has approximately two hundred poems in praise and lamentation of al-Husayn, peace be upon him. He died in Hillah around 900 AH and was buried there, and his grave is visited.” I visited the grave in the university district.

Abu al-Hasan, Jamal al-Din Ali ibn Abd al-Aziz ibn Abi Muhammad al-Khula'i or al-Khula'i al-Mawsili al-Hilli(d. 750 AH) (Al-Ghadir,2000: 6/9 No. 66; A'yan al-Shi'a 8/263)His grave is visited in the Jami'in district. He is a man of miracles.

35- Al-Hassan bin Rashid, nicknamed Taj Al-Din, died around 840 AH:

Effendi praised him saying: ((He is the scholar and poet, one of the greatest jurists, and a contemporary of Ibn Fahd al-Hilli. He has a good and well-researched book, Al-Muhtadeen, on the principles of religion.

36Al-Faradi Al-Hilli (d. 590 AH)

37--Mr. Jaafar bin Malhous Al-Hilli Al-Hussaini Mr. Hassan Al-Sadr said: “Perhaps he is buried with his father.”(ahher 1440,, 2/262.) It means in the shrine of the four scholars in Hillah.

- Ahmad ibn Haddad al-Hilli
- Sheikh Hassan bin Matar Al-Jazaery was alive in the year (849 AH)⁹
- Sheikh Izz al-Din Abu Muhammad al-Hasan bin Ahmad al-Hilli, the poet who died in the year (669 AH), came to Baghdad and settled there, then went to Hillah and died there.
- Sheikh Hassan bin Dawad al-Hilli, author of the book “Al-Rijal,” died in Hillah in the year 740 AH.)¹⁰

Sheikh Hami bin Badr bin Baraka bin Shaddad Al-Asadi Al-Hilli, who copied the book: (Tadhkirat Al-Fuqaha) by Al-Allamah Al-Hilli in the mosque of Sheikh Abdul-Samee bin Fayyad Al-Asadi (d. 876 AH), on Monday in the year 905 AH in Hillah (Karim Matar, Youssef Al-Shammari2007, pp. 144)

4- Sheikh Zain Al-Din Ali ibn Ahmad ibn Tarrad Airport Abady T: 762 AH: One of the most prominent scholars of the Imamiyyah, he was a jurist and researcher. He studied under the scholar al-Hasan ibn al-Mutahhar al-Hilli, and learned jurisprudence from him. He narrated his works and narrated from: Taqi al-Din al-Hasan ibn Ali ibn Dawud al-Hilli, and Safi al-Din Muhammad ibn Najib al-Din Yahya ibn Ahmad ibn Sa'id al-Hilli. He narrated in Hilla, and the first martyr Muhammad ibn Makki al-'Amili narrated from him and described him as the verified jurist and meticulous scholar. He died in Hilla⁶ (Dictionary of Hadith Men, Vol. 12,)

What are the shops located between the two mosques and the Kurdish areas:

Al-Taq neighborhood:

This neighborhood is located on the banks of the Hilla River. Its houses overlap with the Jami'in area, making it difficult to distinguish between them. The name of this neighborhood dates back to the Ottoman era, as it is separated from the Jami'in by an alleyway known as Beit al-Shala Alley. This alleyway housed an arched brick iwan that connected two houses owned by two families related by blood ties. In the al-Taq area, there are a group of shrines and mosques that lend a historical and religious character to the place. For our current study, we merged the Jami'in and al-Taq areas together, as the term "al-Taq" is a modern one compared to its historical name. The four scholars, a number of scholars, and the sons of the pure Imams (peace be upon them) are buried in the neighborhood. Among them:

1- Muhammad ibn Ali ibn al-Husayn, the one with the flowing tears) Abu Damia⁶ Ibn Zayd the martyr, Ibn Ali Ibn Al-Hussein Ibn Ali Ibn Abi Talib, Commander of the Faithful, peace be upon him. He is located in Hilla in the Al-Taq neighborhood opposite the shrine of Dubays Ibn Ali Al-Mazidi. He was born in Hilla in the Al-Taq neighborhood at the beginning of the seventh century AH and was buried in his house. The great historian, Harz al-Din, said: "His grave is located in the al-Taq neighborhood on the main street, in the market. Footprints are built on it. It is located in a small room in the middle of which is a wooden window, which is the drawing of the grave. There was a green curtain

over it. Above the grave is a plaque on which is written: This is the resting place of (Sayyid Muhammad bin Sayyid Ali bin al-Husayn.) Nicknamed Dhi al-Dam'ah Ibn Zayd al-Shaheed⁽ Previously, this place was a small market near his holy shrine, known as the Muntajab Market, but when Imam Ali Street, peace be upon him, was developed and expanded, his remains were moved to the new place ⁾This gentleman, may God have mercy on him, was known for his purity. The people of the area confirmed to me, on the authority of their fathers, that the grave was in a crypt and that they had only removed a small amount of his remains from the shrine.

2- School and tomb of Sheikh Abdul Sami bin Fayyad Al-Hilli: Sheikh Abdul-Samee' bin Fayyad Al-Asadi, a distinguished scholar, jurist, and theologian, one of the most prominent students of Ibn Fahd Al-Hilli. There are references to the school of Abdul Samee Al-Asadi. One of the students of knowledge wished to see Sheikh Abdul Samee, saying: "We wished to meet Sheikh Abdul Samee bin Fayyad, and when we arrived in Hillah, we met the Sheikh, as he was one of the great scholars, and we spent the night in his mosque."

3- Cemetery of the Four Scholars (Yahya bin Saeed Al-Hudhali School) 689 AH/1290 AD One of the most important scientific schools in Hillah during its intellectual heyday. The school is located in the center of Hillah, in the triangle where the three neighborhoods (Al-Jami'in, Jibran, and Al-Taq) meet. It is mentioned in many sources. Its founder is Yahya bin Saeed Al-Hudhali, the grandson of Muhammad bin Idris and the cousin of Al-Muhaqqiq Al-Hilli. This cemetery is located in the Al-Taq neighborhood and is called the Mosque of the Four Scholars. (**See: Muhammad Harz al-Din,1987, 1/65**)

Gebran neighborhood:

It starts from the Indians' Bridge. Even the wood market contains many graves of scholars and jurists, including (**Sheikh Saleh bin Al-Arandas (840 AH).**In the Mufti's opinion The house of Mr. Haidar al-Hilli, the daughters of al-Hassan, peace be upon them, the grave of Sheikh al-Qatifi in the woodcutting market, and the grave of Ahmed al-Ahsa'i And many of the tombs and the destroyed mosques that we mentioned in my book "Uncovering the Hidden About

the Scholars Whose Graves Are Hidden” and we combined the tombs of the scholars with the Jami’een district. .

The Jabawis:

An ancient neighborhood that takes its name from the area of "Juba," an island located in the Euphrates River near the city of Ramadi. The area was famous for its inhabitants bringing lime to Hillah by ship, which led some of them to settle there permanently. Over time, their numbers increased, and the name of the neighborhood became associated with them. This neighborhood is located between the neighborhoods of Al-Mahdiya and Al-Ta'i. Yes.

1-Sheikh2Saeed Al-Hilli

He is the grandfather of the investigator Jaafar bin Al-Hasan bin Saeed. He was a virtuous jurist. His son narrated from him and he narrated from Arabi bin Musafir, as Ibn Dawud mentioned in his chains of transmission.

2-Al-Muhaqqiq al-Hilli (d. 676 AH):-

He is a student of Ibn Idris's students and author of the great book of jurisprudence (The Laws) He is: Najm al-Din Abu al-Qasim Ja`far ibn al-Hasan ibn Yahya ibn al-Hasan ibn Sa`id al-Hudhali al-Hilli, known as (al-Muhaqqiq) Ja`far ibn al-Hasan ibn Yahya ibn Sa`id al-Hilli, known by the title al-Muhaqqiq al-Hilli or al-Muhaqqiq al-Awal. He was born in the year 602 and died in the year 676 AH.) He is considered one of the most prominent jurists and legal theorists in the seventh century AH among the Shiites, and when jurists mention his name without clarification, this title is meant for him. It was mentioned that he was buried in Najaf Al-Ashraf But his grave is currently in the city of Hillah in the Jabran neighborhood. It was rebuilt by the city's elite, the most famous writers of the book Sharia' al-Islam. He was buried in the Jabawiy in neighborhood, on the street called (Abu Al-Qasim Street).

He has several books, twelve in number, which were copied and became a curriculum for students coming to Hillah, including the laws of Islam and the approach to attaining knowledge of the science of principles and other matters. Also, a reference for the Shiite sect. Historians did not mention the library, but we

can see this from the students' copies of their teacher's book in his library in his study hall.

Ja'far al-Zahdari al-Hilli is the eminent Sheikh and jurist Najm al-Din Ja'far al-Zahdari al-Hilli. I did not find a comprehensive biography of the Sheikh in the historical sources, and his status became like that of unknown scholars. We did not find his noble grave. Among his teachers were Allama al-Hilli and al-Muhaqqiq al-Hilli.

2- Al-Hassan bin Yahya Al-Akbar bin Al-Hassan bin Saeed Al-Hilli, who is the father of Al-Muhaqqiq Al-Hilli and his teacher, and he narrates from him..

4-Ibn Idris al-Hilli al-Ajli(d. 598 AH)

Abu Abdullah Muhammad ibn Ahmad ibn Idris al-Hilli al-Ajli (Al-Khawansari, 1998, vol. 6, p. 254 .). He is one of the prominent scholars of the sixth century AH. He is referred to in the writings of Al-Khawansari as "the complete and accomplished scholar, the pride of the religion and faith," reflecting his high scientific and religious standing. Ibn Idris was born around the year 543 AH, and lived a life that extended for about fifty-five years. He died on Friday at noon, on the eighteenth of Shawwal in the year 598 AH, according to what was found in the handwriting of his son, Al-Salih ibn Muhammad ibn Idris. He was buried near the university district, near the mountain roundabout, on the road leading to Al-Jamia Street. His shrine is now inhabited.

Ibn al-Faqih: Jalal al-Din Ahmad Ibn al-Faqih, may God have mercy on him: The learned, ascetic jurist, the leader of the Alawites, Jalal al-Din Abu al-Qasim al-Tahir Ahmad ibn al-Faqih Yahya ibn Abi Tahir. His shrine is located within the shrine of Sheikh Ibn Idris.:

Mr. Ali bin Mr. Idris

Written on the front tablet of the shrine is attributed to Imam al-Kadhim, peace be upon him. His shrine is located near the mountain roundabout opposite the fire department, approximately 500 meters from Sayyid Ibn Idris al-Hal. YWe did not find in historical sources anything that supports the attribution to Imam al-Kadhim (We do not know the true owner of the grave, nor even its era, and it

was included among the graves unknown to the scholars of Hillah, except for slight and unconfirmed indications.

Sheikh Safaa Al-Khafaji, the investigator, said: “One of the elderly told me that there was an old rock bearing his full name and the year of his death, which was thrown into the well behind the shrine during the royal era. Note that the well is now covered in dirt and abandoned. This happened because of a dispute over ownership and the ignorance of the action at the time.”.

Mr. Haider Watout noted, saying: “I have not been able to identify him, and he is still under investigation.” (The shrines of Al-Hillah Al-Faihaa, 2000, 100)

We did not find in the history books except simple indications:

1Ibn Anbah said: “And from the descendants of Idris... to their grandfather Al-Qasim bin Idris... and they are many clans... and his descendants are in Hillah.”

2- Ali bin Idris, the owner of satisfaction, mentioned by Al-Saduq in Al-Mashyakhah

3- Al-Hussaini (Ali bin Idris) mentioned that he was one of the scholars of the tenth or eleventh century AH, and he compared a copy of the book “Muntaha al-Matlab” by Al-Allamah Al-Hilli, written in the year 972 AH. Al-Tehrani referred to him by saying: “Sheikh Zain al-Din Ali bin Idris bin al-Hussein, known as Ibn Faruj. I saw the various works of Allamah al-Hilli in his handwriting. He finished it in the year 954 and wrote his lineage as we mentioned at the end of it. I also saw Tahdhib al-Hadith in his handwriting, comparing it to a copy written by Yahya bin Saeed al-Hilli.”.He was buried near Ibn Idris, on the street opposite Ibn Idris Mosque, opposite the Civil Defense Directorate.

Mahdia neighborhood:

It is one of the old neighborhoods of Hilla. Its borders start from the Qatana Mosque in the Grand Market to Akd Al-Tawil and pass through Al-Tabiya to Akd Al-Tabbaneh, which separates the Mahdia and Al-Jabaween neighborhoods.

The neighborhood was formerly called (Al-Jiyeh). In this neighborhood there are a number of alleys, including Akd Al-Tabiyah, Al-Karwiyah, Al-Ajam, Hammadi Al-Hassan, Laila, Al-Kharatiyah and Al-Shabib:

Sheikh Ala al-Din Ali bin al-Hasan al-Shafhini (850 AH) In Mahdia district.

2-Abu al-Hasan Ali ibn Muhammad ibn Ali ibn Muhammad ibn Zahir al-Sakuni al-Hilli (d. 606 AH / 1209 AD).

A scholar, jurist, and poet, contemporary with the dean of presidents, Hibat Allah bin Hamid He is one of the Shiite scholars whose graves are extinct, or rather hidden and destroyed for unknown reasons. He is a poet, grammarian, linguist, devout and pious jurist who prayed a lot. He studied jurisprudence according to the Shiite school of thought until he excelled in it and began to teach. He was an eloquent writer, a distinguished poet, with a good understanding, a good translator, and keen to correct books. He was a contemporary of the Dean of Leaders and Al-Sakuni in Al-Fath. His lineage goes back to Sakun, one of the Yemeni tribes. He traveled to Medina) and the Levant

Among his works: Controlling the differences in the Sahifa al-Sajjadiyya, and the differences in the copies of al-Misbah al-Saghir. He authorized his students to use the copy of Al-Sahifa Al-Sajjadiyya because his copy had differences from the other copies. Al-Tabarsi said: "He is the trustworthy sheikh among our scholars."

He wrote the Sahifa al-Sajjadiyya in his own handwriting. Ibn al-Najjar says: (He was from the people of Hilla al-Sayfiyya. He came to Baghdad and stayed there as a student of knowledge. He studied grammar with Muhammad Ibn al-Khashab, and language with Abu al-Hasan Ibn al-Saffar, and he studied jurisprudence according to the Shiite school of thought until he excelled in it.)

3- The Dean of Presidents, Hibat Allah bin Hamid bin Ayoub bin Numa Al-Hilli (d. 610 AH):

He is considered a great authority in the sciences of language and licenses, and a group of jurists and scholars attended his lessons in Hillah to benefit from his abundant knowledge and scientific status.) Yaqut al-Hamawi praised him,

saying: ((A distinguished writer, grammarian, linguist, poet, elder of his time and leader of his country. The people of that country learned literature from him.))) Ibn Al-Futi put him at the top by saying: “And the leader of his country.” (**Majma’ al-Adab, 1989, 2: 261.**)

As for the dignity of the Al-Nama Al-Hilli family, it was mentioned by the scholar Al-Hilli, who died in 726 AH: ((One day, the Commander of the Faithful was in Hillah and went out to the desert. He found a bird on the dome of the Sun Shrine, so he sent a falcon to hunt it. The bird fled from it, and it followed it until it fell into the house of the jurist Ibn Numa. The falcon followed it until it fell on him, and his legs and wings were wounded and he was disabled. One of the Commander’s followers came and found the falcon in that condition, so he took it and told his master about that. The falcon was amazed by this condition and recognized the high status of the shrine, and he began to build it.))

4- Hibat Allah bin Numa Al-Asadi, the chief sheikh (d. after 565 AH/1170 AD):

He is Al-Afeef Abu Al-Baqa Al-Hilli, one of the sheikhs of Sheikh Muhammad Ibn Al-Mashhadi, the owner of the shrine, and he narrated from him in the year (569 AH) and the year (573 AH), so it appears that Abu Al-Baqa was alive until this date. His son Sheikh Jaafar Ibn Abi Al-Baqa Hibat Allah Ibn Numa, the father of Sheikh Najib Al-Din Abu Ibrahim Muhammad Ibn Jaafar, who is one of the sheikhs of Al-Muhaqqiq Al-Hilli, also narrated from him. And it came at the beginning of some copies of the book of Salim Ibn Qais thus: “The leader Abu Al-Baqa Hibat Allah Ibn Numa Ibn Ali Ibn Hamdun informed me, in his house in Hillat Al-Jami’in in Jumada Al-Ula (565 AH), on the authority of Al-Hussein Ibn Ahmad Ibn Tahal Al-Muqaddadi, a neighbor of Najaf in (520 AH), on the authority of Sheikh Abu Ali Ibn Al-Tusi in Rajab (490 AH). Among his works: (The Merits of Al-Mazidiyyah in the News of the Asadi Kings).

5- Muhammad ibn Numa al-Hilli Abu Ibrahim d. 645 AH:((Harz al-Din: 2000, 2: 275.)

Sect leader Najib al-Din Muhammad ibn Ja`far ibn Muhammad ibn Abi al-Baqa`, Hibat Allah ibn Numa al-Rab`i (d. 645 AD) was a distinguished scholar

and jurist, one of the sheikhs of al-Muhaqqiq. Ibn Numa is considered the sheikh of the Imamiyyah in his era, and he was described as “the sheikh of the school and its sole leader.” An elite group of jurists and scholars studied under him. In the year 636 AD, he established and Omar a study hall in Hillah, where the elite lived. From scholars and students buried in Mpot Mahdia, where his son, Sheikh Najmuddin Jaafar, lies near him. It is noteworthy that this area was previously known as the University District.

And Harz al-Din said in his book *Maraqid al-Ma'arif* when he visited it for the second time and found it full of study, learning and congregational prayer: “It has become a university and its shrine today is like a scientific and literary school for preaching, guidance and the refinement of souls. Teaching circles in religious and theological sciences have been formed in it.”

The age of the study houses in the city of Hillah, especially near the shrine of the Master of the Age (may God hasten his reappearance), in the year 636 AH, and he inhabited a group of jurists. .

6- Radhi al-Din Abu Saeed al-Hasan bin Diya' al-Din al-A'raj al-Husayni:

He narrates on the authority of Fakhr al-Muhaqqiqin, on the authority of his father, the scholar al-Hilli, and his father was Sayyid Diya' al-Din Abdullah, the sister of the scholar al-Hilli. He described him in the book (al-Ghawali) as the greatest, approved Sayyid and the most esteemed Imam, the lineage of the Al-Taha and Yasin families.

7-Abdullah bin Muhammad Al-A'raji: The eighth century: Abdullah bin Al-Faqih Muhammad bin Ali bin Muhammad bin Al-Araj Al-Hussaini Al-Sayyid Diya Al-Din Al-Hilli, the nephew of the scholar Al-Hilli, was born in the year 681 AH in a distinguished scholarly family. He was an Imami jurist, a theologian, and a theologian. He wrote the book: *Al-Tuhafah Al-Shamsiyah* in theological discussions and an explanation of *Tahdhib Al-Wusul ila Ilm Al-Usul* by the scholar in the principles of jurisprudence in a book he called *Munyat Al-Labib* in explanation of *Al-Tahdhib*. He studied in Najaf Al-Ashraf (Tanqih Al-Maqal, 2000, 2/214).

8- Abdul Muttalib Al-A'raj: 754 AH: Abdul Muttalib bin Muhammad bin Ali bin Muhammad bin Al-Araj Al-Hussaini, the divine scholar, Imami, Sayyid Amid Al-Din Abu Abdullah Al-Hilli Al-Baghdadi, the nephew of the scholar Al-Hilli and his student. He was born in the year 681 AH. He is one of the most prominent scholars in jurisprudence, principles, and theology. He wrote the book *Al-Mabahith Al-Aliyah fi Al-Qawa'id Al-Maliki* and the *Treatise on the Useful Question*.

Among his sons is Sayyid Abu Talib Muhammad. Sayyid Ibn Anbah said about him in *Umdat al-Talib*: "The master, the great scholar, the lofty-minded, the high-status. God decreed that he should be martyred, but he was taken to the Gharawi scene and strangled unjustly. God took his right for him.

9-Ahmad ibn Abdul Karim (alive 681 AH): He wrote the book "Al-Jami' li-Shari'a" in the year 681 AH. He was one of the students of Al-Muhaqqiq Al-Hilli. He was buried in the city of Hillah, in the Mahdia district.

10- Muhammad ibn Sadaqah 8th century: Muhammad ibn Sadaqah ibn Husayn ibn Fayez Shams al-Din al-Hilli, the Shiite jurist was one of the students of Fakhr al-Muhaqqiqin and studied in Najaf al-Ashraf (Al-Majlisi, *Bihar al-Anwar*, 105: 97; Al-Amin, *A'yan al-Shi'a* 9374, *Tabaqat A'lam al-Shi'a* 3189, *Al-Dhari'a* 1236, No. 239)

11: Abdul Karim bin Al-Araj Al-Hasani: From the scholars of the eighth century, Ghiyath Al-Din Abdul Karim bin Muhammad bin Ali bin Muhammad Al-Araj Al-Hasani, a student of Fakhr Al-Muhaqqiqin, and he studied in Najaf Al-Ashraf (**Al-Tehrani: 19909, p. 120.**)

12- Hamza bin Hamza Al-Alawi: From the scholars of the eighth century, Sayyid Nasir al-Din Hamza bin Hamza bin Muhammad al-Alawi al-Husayni, the Imami scholar, the mufti, a resident of Sharif Abad, studied with the jurist Fakhr al-Din Muhammad bin the scholar al-Hasan bin Yusuf bin al-Mutahhar al-Hilli.

Al-Jabaween neighborhood:

It is an old neighborhood named after the area of (Juba), an island in the Euphrates River near Ramadi. Its inhabitants used to bring lime to Hillah by ships.

Some of them preferred to live in Hillah and their numbers increased, so the area was named after them. The neighborhood is located between the neighborhoods of Al-Mahdiya and Al-Tais.

Kurdish neighborhood:

The areas under the rule of Prince Sadaka and some of his Javanese allies were divided into different Kurdish groups, and it seems that Sultan Muhammad aimed to create a state of competition or conflict among the Kurds, themselves. Accordingly, the Sultan granted some of the lands that had been under the rule of Sayf al-Dawla to these Kurdish groups, including the Nile region, which he gave to the Siyakil clan. Prince Abu Shuja' Asim ibn Abi al-Najm al-Jawani, one of the Javan Kurds, took up.

Al-Ta'is neighborhood

It is one of the old shops and is separated from the Jabawiyin neighbourhood (Aqd Al-Yahud). As for the name, some believe that it comes from "Ta'as", which is a high place, and in the colloquial language (Al-Ta'as). There are a number of alleys in the neighbourhood..

1-And Ram ibn Abi Firas al-Maliki al-Nakha'i al-Hilli:

An Imami jurist and hadith scholar who lived in the sixth century AH and the beginning of the seventh century. He is the author of the book Majmu'at Waram. He was born in the Iraqi city of Hillah, when it was a center for Shiites and their sciences. There is no specific date for his birth, but he was of Arab origin and a descendant of Malik al-Ashtar. But Mustafa Jawad goes on to say that he is from the Mawali, of Kurdish origin, loyal to the Bani Ashtar tribe, and he is from a well-known family from which many princes came. He died in the year 605 AH and was buried in his house, which is currently located at the beginning of Al-Ray Street in the Al-Ta'is neighborhood.

Conclusion:

The aim of this research is to define proper nouns. And the jurists in the city Hilla And their geographical distribution Because the superiority of scholars over people is like the superiority of the moon on the night of the full moon over all the other planets.

There is no doubt that this high status that the city of Hillah enjoyed made it attract the attention of ancient and modern historians. Books were written about its virtues and many books were written about its scholars, its plans, its landmarks and its sciences.

The homes of the scholars of Hillah were the center of study and the most important place for imparting knowledge and learning, and were frequented by many scholars.

It is necessary to introduce the youth and generations to the scholars, mention them, and encourage them to visit their graves and study their knowledge, as this is the most prominent means of their attachment to them and following their approach.

The city of Hillah played a prominent role in the political events that Iraq witnessed during the reign of the Mazidi Emirate. The Mazidi princes had a significant influence in directing these events, particularly in confronting the ambitions of the Seljuk sultans and their deputies, whether in Hillah or other Iraqi cities. Given Hillah's importance and strategic location, it was a focus of interest for the Seljuks, who repeatedly intervened in its affairs by sending military campaigns to control it and tighten their grip on its administration. However, after the Abbasid Caliphate regained its independence from Seljuk domination, Hillah returned to the central authority in Baghdad, leading to notable changes in its political and administrative development, as well as strengthening its intellectual and cultural standing.

The shrines of Hillah scholars were geographically distributed in two main areas: the University and the Kurds.

Research has shown that during this period, Hillah became one of Iraq's most prominent cities, described as one of the most luxurious and best regions of Iraq during the reign of Prince Sadaqah and beyond. The city witnessed a continuous urban and social renaissance throughout the Abbasid era, surrounded by a moat and wall, in addition to containing numerous markets and other facilities that contributed to its prosperity.

Bibliography:

- Al-Safadi, (Salah al-Din Khalil ibn Aybak ibn Abdullah al-Safadi, died: 764 AH)
 1. Al-Wafi bil-Wafiyat, edited by Ahmad al-Arna'ut and Turki Mustafa, Dar Ihya al-Turath - Beirut, 1990.
- Al-Afandy, Abdullah al-Isfahani (alive in 1131 AH/1718 AD)

Riyadh al-Ulama' wa Hiyād al-Fudala', trans. Sayyid Ahmad al-Husayni, Arab History Foundation, Beirut - 1982 AD. and Cairo, Dar al-Kutub, Cairo, n.d.
- Al-Qummi, Sheikh Abbas (d. 1359/1940 AD).
 2. The Benefits of Al-Ridhawiyya in the Conditions of the Scholars of the Ja'fari School, edited by Nasser Baqir Bidhandi, Qom, Bostan Kitab Foundation (Jab Center for Publishing and Publishing the Islamic Propagation Book of the Seminary).
 3. The Radiant Lights in the Histories of Divine Proofs, presented by Muhammad Kazim Al-Khorasan, Dar Al-Adwaa, Lebanon, n.d.
 4. Nicknames and Titles, Islamic Publishing Foundation (2nd ed., Qom - 2004 AD).
- Al-Qummi Abu al-Hasan Ali ibn al-Husayn died in 329 AH.
 5. Imamate and insight, Imam Mahdi School, Holy Qom.
- Al-Qummi: my dad Hassan on son Ibrahim Al-Qummi.
 6. Tafsir al-Qummi, Imam Mahdi Foundation. Haqeeq: Correction, Commentary and Introduction: Sayyid Tayeb al-Musawi al-Jaza'iri, Edition: Year of Publication: 1387 AH.
- Al-Qummi, Hasan ibn Muhammad.

7. History of Qom, verified by: Ansari Qomi, Mohammad Reza Book: The Book of Khaneh Bozorg by Hazrat Grand Ayatollah Marashi Najafi (may God rest his soul in peace). Ganjina Jahani Islamic Manuscripts - Qom - Iran Published: 1385 Solar Hijri|1427 Lunar Hijri|2006 AD.

- Al-Qandouzi: Sulayman ibn Ibrahim, died: 1294 AH:

8. Springs of Affection, edited by: Sayyid Ali Jamal Ashraf Al-Hussaini, Al-Aalami Foundation Publications, Beirut, 1st ed., year of publication: 1997 AD.

- Ibn al-Jawzi, Abd al-Rahman ibn Ali ibn Muhammad, died 597 AH.

9. Al-Muntazam fi Tarikh al-Muluk wa al-Umam, Dar Sadir, 1st ed., Beirut 1358 AH.

- Ibn al-Athir Izz al-Din, Abu al-Hasan, Ali ibn Muhammad al-Jazari (d. 630 AH).

10. Lion of the Jungle in Knowing the Companions, Researcher: Ali Muhammad Muawad - Adel Ahmad Abd al-Mawjud, Publisher: Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, Edition: First, 1415 AH - 1994 AD.

11. Al-Kamil fi al-Tarikh, edited by: Omar Abdul Salam Tadmuri, publisher: Dar al-Kitab al-Arabi, Beirut - Lebanon, edition: first, 1417 AH / 1997 AD.

- Ibn al-Nadim [d. 380 AH)

12. Index, commented on by: Sheikh Ibrahim Ramadan (Dar Al-Fatwa), Publisher: Dar Al-Ma'rifa, Beirut - Lebanon, Edition: Second, 1417 AH - 1997 AD.

- Ibn Taghri Birdi, Jamal al-Din Abu al-Mahasin Yusuf al-Atabakī (d. 874 AH/1470 AD).

13. The Shining Stars of the Kings of Egypt and Cairo, Dar Al-Kutub, Cairo, n.d.

- Ibn Hajar al-Asqalani, Abu al-Fadl Ahmad ibn Ali ibn Muhammad, (d. 852 AH/1448 AD).

14. Lisan al-Mizan, edited and printed by: Salman Abdul Fattah Abu Ghuddah, Islamic Publications Office - Aleppo, Dar al-Bashir al-Islamiyyah - Beirut, First Edition, 1423 AH - 2002 AD.

- Ibn Hanbal, Abu Abdullah Ahmad ibn Muhammad ibn Hanbal al-Dahli al-Shaybani (164 AH-241 AH / 780-855 AD)

15. The Virtues of the People of the House from the book The Virtues of the Companions, edited by Muhammad Kazim Al-Mahmoudi, The Virtues of Ali bin Abi Talib.

16. Musnad Ahmad. Edited by: Ahmad Muhammad Shakir, Dar Al-Hadith, Cairo, 1995.

- Ibn Khallikan, Ahmad ibn Muhammad ibn Ibrahim ibn Abi Bakr ibn Khallikan al-Barmaki al-Irbili, (d. 681 AH)

17. Deaths of Notables and News of the Sons of the Time, edited by Ihsan Abbas, Volume One, Dar Sader, Beirut, 1978 AD.

- Ibn Dawud, Taqi al-Din al-Hasan ibn Ali al-Hilli, (d. 707 AH/1307 AD).

18. Men of Ibn Dawud, edited by: Muhammad Sadiq Bahr al-Ulum, Al-Haidariya, Najaf, 1392 AH/1973 AD.

- Ibn Saad, Muhammad ibn Saad ibn Mani' al-Hashemi al-Basri.

19. Classes, study and investigation: Muhammad Abd al-Qadir Atta, publisher: Dar al-Kutub al-Ilmiyyah - Beirut, edition: first, 1410 AH - 1990 AD.

- Ibn Sam'un the preacher Abu al-Husayn Muhammad ibn Ahmad ibn Ismail ibn Anbas al-Baghdadi (d. 387 AH),

- Amali Ibn Sam'oun the Preacher, Critical Study: Dr. Amer Hassan Sabri, Dar Al-Bashaer Al-Islamiyya, Beirut – Lebanon, First Edition, 1423 AH - 2002 AD.

- Ibn Shahr Ashub, Died: 588 AH.2. Virtues of the Family of Abu Talib, Edited: Correction, Explanation, and Comparison by a Committee of Professors from

Najaf Al-Ashraf, Year of Publication: 1376 AH - 1956 AD.3. Features of the Scholars, Qom, d.t.

- Ibn Tawus, Abdul Karim Al-Hasani, Died: 693 AH.4. Joy of Al-Ghurry in Identifying the Grave of the Commander of the Faithful in Najaf, Edited and Prefaced by Muhammad Mahdi Najaf.

- Ibn Abd Al-Barr Abu Umar, Yusuf bin Abdullah bin Muhammad [Died 463 AH].5. Al-Isti'ab, Editor: Ali Muhammad Al-Bajawi [Died 1399 AH], Publisher: Nahdat Misr Library, Cairo, 1380 AH - 1960 AD; Dar

- Al-Jil, Beirut – Lebanon.● Ibn Abi Shaybah, Abdullah bin Muhammad (Died 235 AH).6. Al-Musnad, Edited by: Adel bin Yusuf, Dar Al-Watan, Riyadh – 1997 AD.