

Opinions of scholars and thinkers about Fakhr al-Din 717 AH

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Abstract:

The Hillah School, particularly from the early 7th century AH to the late 8th century AH, with its diverse intellectual currents, significantly reshaped Islamic thought overall, and the Imami school specifically. This school boasted many figures, including: Habit Allah ibn Numa al-Hilli (d. 575 AH/1180m), Muhammad bin Idris Al-Hilli (d. 598 AH/1193 AD), Yahiya bin Al-Batrik Al-Hilli (d. 600 AH/1203 AD), Mr. Raddi Al-Din Ali bin Tawus (d. 664 AH/1265 AD), Al-Muhaqqiq Al-Hilli (d. 676 AH/1277 AD), and Alaa al-Din al-Shafi'i.

The Hillah School was also notable for attracting many students of religious studies, as seen through the contributions of Allama Al-Hilli and his son. The school's connections with the Mongol sultans, fostered by the scholars, brought about security and political stability. This, in turn, made the school a desirable place for religious scholars. As a result, students flocked there from across Iraq and beyond, including Jabal Amel, Medina, and other locations. They came to study under its scholars, seeking to receive and transmit hadith with permission.

Fakhr al-Muhaqqiqin stood out as a leading figure in Hillah during the 8th century AH/14th century AD. He gained the trust of his scholar father, sought to learn from him, and studied his father's works both within and beyond Hilla.

The first topic:

First: His name, birth and lineage:

He is Muhammad bin Al-Hassan bin Youssef bin Ali bin Al-Mutahar⁽¹⁾The Ornament⁽²⁾ The lion⁽³⁾He was born in the city of Hillah in the year (682 AH)/ 1283 AD), and historians differed in determining the day of his birth as well as the month, asSpecify The Bahrani⁽⁴⁾The twenty-second night of the month of Jumada al-Ula of the aforementioned year is the date of his birth, while others disagree with him.noFendi⁽⁵⁾In the month, and he agreed with him in determining the night, so he said: "His birth is on the twenty-second of Jumada al-Akhira in the year 682 AH." As for the Khansari⁽⁶⁾He disagreed with their timeline, pinpointing, "He was born on a Monday evening, around midnight, during the twentieth night of Jumada al-Awwal" in the year 682 AH. Not the twenty-second of Jumada al-Akhira Other sources, however, didn't provide a birthdate, even when discussing the person and his life. These sources specified his date of death without mentioning his birthdate. For instance, Ibn Kathir (d. 732 AH/1331 AD), Waltin Street (d. 1019 AH/1611 AD), and Redbelly (d. 1101 AH/1690 AD)⁽⁷⁾But the final word is definitely his father's, The flagnnNation of jewelry(d. 726 AH/1325 AD) Which agreed with the previously mentioned statement of Al-Khawansari regarding the birth of Fakhr Al-Muhaqqiqin, as mentioned by Al-Allamah Al-Hilli in his book Al-Masa'il, Professionalism⁽⁸⁾

Second: His upbringing:

Fakhr al-Muhaqqiqin was born and raised in the city of Hillah, which became an important scientific center through which it led all Islamic cities in which the Twelver Shiite doctrine was widespread, especially after it was saved from the Mongol occupation.⁽⁹⁾While the city of Hillah was spared from the brutality of the Mongols, as a result of what a number of Hillah's did after its people left it for (Al-Bataeh).⁽¹⁰⁾And the southern regions, and the delegation that went to Hulagu was able to⁽¹¹⁾From obtaining security for the city of Hillah and the holy cities surrounding

it⁽¹²⁾ And institutes were established in Hillah after that. Flee Shiite from when the Seljuks entered it in 447H/ 1055 AD,⁽¹³⁾ These institutes continued their activities even after the Mongol occupation. To .⁽¹⁴⁾ After the emergence of the Imami Hillah School, the city was able to occupy the forefront in Twelver Imami thought, and a large number of prominent emerged in it who... They became It is the focus of attention of students of knowledge who follow the Imami school of thought and other schools of thought. Al-Khawansari described it as: "It is one of the most famous cities in Iraq, located between Najaf al-Ashraf and the holy shrine, peace be upon them... It was an ancient Shiite city: many of our great emerged from it, and their shrines there are famous."⁽¹⁵⁾

It was also said: "A great group of, jurists, doctors, philosophers, writers and poets emerged in Hillah, and they are too numerous to count, given their great number. Their widespread fame spread far and wide, and they served Islamic sciences, arts and Arabic literature with great services."⁽¹⁶⁾

Sheikh Sadeddin Youssef bin Ali bin Muhammad Al-Mutahhar Al-Hilli, father of the scholar And the Siouri Hilli Muqdad (d. 826 AH)/1422 AD), And Abd al-Rahman al-Ataqi al-Hilli (d. 790)H/ 1388 AD), and Sheikh Ahmed bin Fahd Al-Hilli (d. 841 AH/1437 AD), and others.⁽¹⁷⁾

In this city, where the light of this constellation of rose, Fakhr al-Muhaqqiq grew up, who came from a prominent scholarly family on the intellectual level.⁽¹⁸⁾ Perhaps the most important men of this family are: Al-Muhaqqiq Al-Hilli (d. 676 AH)/1277 AD) and Al-Allamah Al-Hilli and his son Fakhr Al-Muhaqqiqin, and what confirms what Al-Majlisi went to in saying: In the fame of these is the frequent occurrence of their names in the chains of licenses of Imami.⁽¹⁹⁾ In addition to that, there are many who have heard about them in terms of knowledge, and the books they have written in religious sciences, and their names have been recorded as present in the cities of the Islamic world, and this is evidence of the multiplicity of their scientific journeys. To the Islamic cities, east and west.

Fakhr al-Muhaqqiqin had his father lay the correct scientific foundation for him, as he was one of his most prominent teachers.⁽²⁰⁾ He was not influenced by anyone more than he was by his father, and we are not far from the truth if we say: He was his only sheikh, as he provided him with religious sciences. It seems that the reason that prompted Fakhr al-

Muhaqqiqin to stick with his father (Allamah al-Hilli) and describe him as his only sheikh is the diversity of knowledge in Allamah al-Hilli, and his scientific brilliance, as he excelled in more than one art and science.⁽²¹⁾ Especially religious sciences, in addition to the fact that Allamah al-Hilli was the head of the Imami of his time.⁽²²⁾ Fakhr al-Muhaqqiqin does not need to refer to others as long as his father has gathered all kinds of sciences.⁽²³⁾ This confirms the great interest of Allamah Al-Hilli in his son, in addition to the intelligence and brilliance of Fakhr Al-Muhaqqiqin, and his interest in seeking knowledge.⁽²⁴⁾ His proficiency in various sciences while he was still in the prime of life⁽²⁵⁾ Even some of the sources that translated his biography mentioned that he attained the (rank of ijthad).⁽²⁶⁾ before reaching adulthood^(27) This contributed to his intellectual development and prepared him to succeed his father in the leadership of the Imamate.⁽²⁸⁾

1 – His nickname:

nickname pride Investigators With titles Scientific Many, Indicate on His position between Scientists His era, And his fame that It became popular Her fame, And This is amazing Titles And nicknames:

(Pride of investigators)⁽²⁹⁾ This is because he was the first to undertake the explanation of the book “The Problems of the Rules” AFor him, it was as if he made the path clear to those who came after him, so his father, the scholar Al-Hilli, called him “Fakhr Al-Muhaqqiqin” sometimes and “Fakhr Al-Muhaqqiqin” sometimes.

Religion again⁽³⁰⁾. He said Al-Khawansari: “He was called by his father Fakhr al-Din and in all his observatories and resources Fakhr al-Muhaqqiq and the head of the scrutinizers according to the indication of the utmost brilliance in the true sciences and the utmost majesty and the intensity of his Muslim father’s concern with all the of the people of Islam.”⁽³¹⁾

The first martyr called him by saying:⁽³²⁾ “As for the works of Imam, I narrate them from others of our companions: among them is the Sheikh, the Imam, Sultan of, the ultimate of the virtuous and the noble, the last of the diligent, the pride of the nation and religion.” And the title of Fakhr al-Din⁽³³⁾ In several ways, once by Fakhr al-Din Muhammad ibn al-Allamah⁽³⁴⁾

And once again Fakhr al-Din Muhammad ⁽³⁵⁾ He called him the Sea of Knowledge, saying: He was nicknamed and referred to in the books of jurisprudence as Fakhr al-Din, Fakhr al-Islam, and sometimes Fakhr al-Muhaqqiqin. ⁽³⁶⁾ His nickname is Tabrizi (teacher) In writing the fragrance of literature He said: Fame is the pride of the investigators, Saeed Al-Saqab, and sometimes the pride of Islam, the pride of religion, and the head of the auditors. ⁽³⁷⁾ In the licenses of al-Bahr, which were transmitted by Allamah al-Majlisi, he was given the title: "This license was issued by the insightful Sheikh Fakhr al-Din bin Abi Mansur al-Hasan bin Abi Yusuf bin Ali bin al-Mutahhar." In another license, he was given the title: "Our Sheikh, the Imam, the Pride of the Imams, Abu Talib Muhammad bin al-Hasan bin al-Mutahhar al-Hilli." In a third license, he was given the title: "The verified Sheikh, the Pride of the Religion, Truth, and Religion." ⁽³⁸⁾

2/ His family:

The Al family is considered Al-Mutahar is one of the Arab families that belong to the Banu Asad tribe. ⁽³⁹⁾ It is a nation of knowledge, honor, and nobility. Its men were engaged in science and knowledge, and excelled in some types of knowledge. They served science with their valuable writings, and their fame for what they did in the field of science has been immortalized to this day. ⁽⁴⁰⁾ The Al-Mutahar family came to Hillah during the rule of the Muzaydi Emirate. ⁽⁴¹⁾

3/ His father: The scholar Al-Hilli Al-Hasan bin Yusuf (d. 726 AH/1325 AD):

The leader of the sect and the scholar of his time, the master of investigation and scrutiny, who wrote many books. The leadership of the Imamate in rational and transmitted matters ended with him. He was born on the night of Monday, the twenty-second of Jumada al-Ula in the year 648 AH./ 1250 AD ⁽⁴²⁾ He is one of the Shiite Imams and one of its great and jurists. He was attributed to Hillah, and was one of its residents. He was born and died there, and his lineage goes back to Banu Asad, who established the city of Hillah, which was founded by Sadaqah bin Muzayd al-Asadi. ⁽⁴³⁾ Year (495 AH /1101m) ⁽⁴⁴⁾.

Banu Muzayid are one of the Arab tribes of Banu Asad, and they are among the largest Arab tribes in Hillah in terms of numbers and equipment. They have sovereignty and the emirate is theirs. Men who have had a great influence on intellectual and literary life have excelled from this tribe, in addition to About their impact on the establishment of the great city of Hillah ⁴⁵). Al-Allamah Al-Hilli was given many titles, Including: Ayatollah, and the honorable, Jamal al-Din, the Sheikh of the sect, the scholar (⁴⁶)He is known as Al-Allama in the language of the elite and as) in the language of some of the common people.⁴⁷).

Firstly: The will of Allamah Al-Hilli to his son, the pride of the investigators:(⁴⁸)

The will shows the strength of the relationship between Allamah Al-Hilli and his son. He said: “Every book I wrote and ruled God Almighty ordered it before it was completed, so he completed it and fixed it. Whatever you find of defects, shortcomings, mistakes and forgetfulness. This is my will to you, and God is my successor over you.”⁴⁹),

We review the most famous books of Allamah Al-Hilli, and what he completed in his own noble handwriting:

- a. The book of editing the legal rulings according to the Imami school of thought: (⁵⁰).
- b. bookIClarifies the suspicion, the work is finished] Allamah Al-Hilli [From his book, the last day of Tuesday, the nineteenth of Dhul-Qi’dah, in the year seven hundred and seven⁽⁵¹⁾.
- c. Book: (Different Shia)⁵²).
- d. Book: Uncovering Certainty in the Virtues of the Commander of the Faithful (⁵³).
- e. Allamah Al-Hilli finished the book: Al-Alfayn, in Jurjan (⁵⁴)
- f. Book: Uncovering the Benefits in Explaining the Principles of Beliefs.

Second - Dedication of the scholar Al-HilliBooksTo his son, the pride of investigators:

Given the high status and special position that Fakhr al-Muhaqqiqin enjoyed with his father, Allamah al-Hilli, we found that most of Allamah al-Hilli’s writings were dedicated to his son (Fakhr al-Muhaqqiqin) at his

request. The scholar mentioned this polite request from his son, Fakhr al-Muhaqqiqin, in the introductions to some of his books, including::

- a. **Jurists' Ticket:**(⁵⁵).
- b. **The Book of the Two Thousand:**(⁵⁶)
- c. **The Book of the Rules of Rulings on the Issues of the Permissible and the Prohibited:**(⁵⁷).
- d. As for the book: Al-Irshad (⁵⁸).
- e. Al-Allamah Al-Hilli said: “The dear son Muhammad asked - may God make him happy in both worlds, and grant him the acquisition of the two leaderships and the completion of the two powers, and may I be his ransom, to gather what he fears, And he loved him With everything he hopes and wishes for⁵⁹).
- f. Book: Uncovering the Benefits in Explaining the Principles of Beliefs(⁶⁰).
- g. book :Refining the path to accessing the science of Usul:(⁶¹).
- h. **The approach of those seeking guidance in the fundamentals of religion**The scholar wrote this book in response to the desire of his son, Fakhr al-Muhaqqiqin..

Thirdly- Explanation of the books of his father, the scholar Al-Hilli:

Fourthly- Dedicating a poem to his son: (⁶²).

Fifthly- Allamah Al-Hilli's acceptance of Fakhr Al-Muhaqqiqeen's fatwa.

Sixth- Accompanying his father, Al-Allamah Al-Hilli, on a journey:(⁶³).

2- His grand father, Sadid al-Din Yusuf bin al-Mutahhar al-Hilli (d. 662 AH/1263 AD):

He is Sadid al-Din Yusuf bin Ali bin al-Mutahhar. He was one of the greatest who served Islam with his stances and effects. He was an accomplished jurist.⁶⁴A great teacher⁶⁵Al-Allamah Al-Hilli mentioned in his permission to Bani Zuhra (⁶⁶): “When the great Sheikh Khwaja Nasir al-Din al-Tusi came to Iraq, the jurists of Hillah, Najm al-Din Ja'far ibn Sa'id, attended to him and said: Who is the most knowledgeable of these people? He said to him: All of them are virtuous. If one of them is prominent in one field, the other is prominent in another field. He said: Who is the most

knowledgeable of them in the principles of. He pointed to my father, , and to the jurist Mufid al-Din Muhammad ibn Juhaym.⁶⁷⁾

4- His father's uncle, Najm al-Din Jaafar bin al-Hasan (al-Muhaqqiq al-Hilli): (d. 676 AH)(1277 AD):

He is Najm al-Din Ja`far ibn al-Hasan ibn Yahya ibn al-Hasan ibn Sa`id al-Hudhali. He was a scholar of jurisprudence and its principles, and a literary theologian.⁶⁸⁾ The meticulous investigator, the imam, the scholar, and one of the most prominent of his time. He was the most eloquent of the people of his time, the most upright in argument, and the quickest in recalling knowledge..

4- His uncle, Sheikh Radhi al-Din Ali bin Yusuf bin al-Mutahharat: 710 AH/1310 AD): He is a virtuous scholar, the brother of Allamah Al-Hilli. His nephew, Fakhr Al-Muhaqqiq, and his nephew, Sayyid Umaid Al-Din Abdul Muttalib, narrate from him. (D:754)H/1353 AD), and he narrates on the authority of his father and on the authority of Al-Muhaqqiq Al-Hilli Najm Al-Din Al-Hilli, and he wrote the book: The Strong Number (⁶⁹⁾.

5- His cousin: Qawam al-Din Muhammad ibn Ali - Hilli(T Q8 H/14m):

A distinguished jurist and great scholar. He studied under his cousin, Fakhr al-Muhaqqiqin. His date of birth is unknown. —ر

Known and not dead either⁽⁷⁰⁾ But he died in the eighth century AH./ The fourteenth AD, narrated by Taj al-Din Muhammad Ibn Mu'ayah was one of the most distinguished men of his time.⁷¹⁾

6-His children: The pride of investigators has two learned male sons. Jalil From the jurists of licenses are: -A- Sheikh Zahir al-Din Muhammad bin Muhammad bin al-Hasan bin Yusuf bin al-Mutahhar al-Hilli (d. 8th century AH)/ **14m**⁽⁷²⁾: He was a distinguished and virtuous jurist who narrated from his father and grandfather, and Sayyid Taj al-Din Muhammad ibn Mu'aya al-Hilli narrated from him.⁷³⁾ He died during his father's lifetime.⁷⁴⁾ It was mentioned in the book (Encyclopedia of Classes of Jurists) that he died before the year 777 AH.⁷⁵⁾; B- Sheikh Abu Al-Muzaffar Yahya **Yeah Bin Muhammad bin Al-Hassan bin Youssef bin Al-Mutahhar Al-Hilli (alive 757 AH)/1356 AD**⁽⁷⁶⁾.

The second topic

Factors that contributed to his intellectual brilliance

His scientific fame: **Firstly His sheikhs:** For D We mentioned before that Fakhr al-Muhaqqiqin grew up in a house of knowledge and virtue. His father, the scholar al-Hilli, was one of the greatest of Hillah. His house was a haven and students, as scientific sessions were held and various issues and matters were raised in jurisprudence, hadith, interpretation, grammar, rhetoric, and other sciences. In this scientific atmosphere, Fakhr al-Muhaqqiqin grew up under the shadow of his father, who led scientific sessions in study, research, writing, discussion, debate, and teaching. His father was his first sheikh, from whom he received knowledge, and he had the greatest credit in upbringing, care, and education, as he prepared for him all the reasons for success and reaching what he reached. The sources did not mention Historically, from his sheikhs, except for his father, the scholar Al-Hilli, and his uncle, Razi Al-Din Ali bin Yusuf bin Ali bin Al-Mutahhar Al-Hilli (d. 710 AH)/1310 AD), and Fakhr al-Muhaqqiqin did not need sheikhs, with the presence of his father, to whom most of his time resorted, seeking knowledge and permission from him and to be his disciples. So he narrated from his father and his uncle ⁽⁷⁷⁾, His father authorized him to write: Al-Istibsar and Al-Rijal by Sheikh Al-Tusi Muhammad bin Al-Hasan Al-Tusi. (T:460 AH/m) ⁽⁷⁸⁾⁽⁷⁹⁾. He read to his father the book: "He Who Is Not Attended by a Jurist" By Sheikh Al-Saduq From beginning to end, the book of prayer And the rest of the book until the end, he heard it from him, and he also read to him the book: Al-Najashi. My father, Abbas Ahmed bin Ali bin Ahmed bin Abbas Al-Asadi Al-Kufi (T:450 AH/1058 AD) ⁽⁸⁰⁾ He also heard from him the book: Al-Kashi. Father Amrou Mohammed son age Bin Abdul Aziz (d. 340)/951 AD) ⁽⁸¹⁾, and other books of hadith, jurisprudence and men ⁽⁸²⁾.

The second teacher of Fakhr al-Muhaqqiqin is his uncle, Sheikh Radi al-Din Ali bin Yusuf bin Ali bin al-Mutahhar al-Hilli (d. 710 AH)/1310 AD), and he is the scholar, the virtuous, the great, the brother of Allamah Al-Hilli, who was the pride of the investigators. He also narrates from him ⁽⁸³⁾ Ibrahim Hussein Surur was mistaken when he said: "He received his education from Nasir al-Din al-Tusi and al-Katibi al-Qazwini." ⁽⁸⁴⁾ Because they are the sheikhs of his father, Allamah Al-Hilli, and not Fakhr Al-Muhaqqiqin..

secondly-His students⁽⁸⁵⁾ And the effect His circles and study sessions In them:

There is no doubt that Fakhr al-Muhaqqiqin contributed to influencing the generation that was his contemporary in light of his study circles and scientific councils that he held, as indicated by their interest in his books and quoting from them, and he had a prominent impact on them in the political, social, scientific and religious life in Hillah and outside it, as Okay His students became well-known, including:

- 1- Sheikh Muhammad bin Makki Al-Amili, known as the First Martyr (d. 786 AH)/1374 AD): ⁽⁸⁶⁾
- 2- Sheikh Ahmed bin Abdullah Al-Mutawaj Al-Bahrani (d. 820 AH/1417 AD), the leader of the Imamiyyah in his time. ⁽⁸⁷⁾ He is virtuous, knowledgeable, eminent, and a jurist. ⁽⁸⁸⁾
- 3- Sheikh Muqdad Al-Siyuri (d. 826 AH)/1422 AD) ⁽⁸⁹⁾
- 4- Sheikh Ahmed bin Fahd Al-Hilli (d. 841 AH)/1437 AD) ⁽⁹⁰⁾

Third: His scientific trips:

1-His trip: Fakhr al-Muhaqqiqin traveled to * and held a study session there, where he taught jurisprudence.

2-His journey to Najaf and Karbala: ⁽⁹¹⁾

3-His trips to countries Islamic East To debate with his father and establish the mobile school: ⁽⁹²⁾

4- His journey to Mecca and Medina to perform Hajj: ⁽⁹³⁾

Fourth: General conditions in his era:

The era in which Fakhr al-Muhaqqiqin Ahwa lived witnessed Ato. And different intellectual and political situations from the previous centuries, the eighth century AH witnessed the emergence of Shiite thought as a distinct force with independent origins and principles, to which Mongol rule was subject, and coins were minted with the names of the Imams of the Household of the Prophet, peace be upon them, in all the regions under their rule in Iraq, Iran, and other regions. For the first time in the history of Shiites, Shiite thought was published. Through the (mobile school) reinforced by the sources of Shiite thought in Hilli after Hilla took

over In the seventh and eighth centuries AH, intellectual sovereignty in (Iraq and Iran) With its brilliant hadith and unique

, Shiite literature flourished in the fields of belief, law, and the arts. Fakhr al-Muhaqqiq is considered the leader of renewal in Shiite thought in the fields of belief and law. This coincided with the emergence of a current hostile to him. And the Twelver Shiite thought is led by Ibn Taymiyyah al-Harrani (728 AH)/1327 AD)⁹⁴⁾ The emergence of Shiite movements- Opposition From him-A Sarbadan movement⁹⁵⁾ The Fedayeen In Sabzevar⁹⁶⁾ And the Turkmen⁹⁷⁾ And the many events and revolutions that took death of his father; therefore, Fakhr al-Muhaqqiqin did not have any connection after his father's connection with the Ilkhanids like the one that existed during his father's life; due to the instability of the political situation and the dispersion of the ruling power centers in the country and the inability of Sultan Abu Saeed (98), On the management of the helm of government due to his young age⁹⁹⁾ And what is confirmed by Al-Qalqashandi's saying: "And with his death..."[Sultan Abu Saeed] The kingdom was divided into the hands of peoples and became similar to the kings of the Persian sects. He added to it and said: The covenant of this kingdom was for one man and a single, obeyed sultan, and in this way the days passed until the death of Abu Saeed, so every croaker cried out in its gardens and every puller tore its cloak, and every usurper took a side of it, so now it is plunder in their hands.¹⁰⁰⁾ No communication was mentioned for Fakhr al-Muhaqqiqin except for his trip to Azerbaijan. As for the historical sources, they did not specify the duration of Fakhr al-Muhaqqiqin's stay in Iran, but there are indications that Sultan Abu Saeed (736 AH/1335 AD), son of Muhammad Khudabandeh, after Fakhr al-Muhaqqiqin's arrival to Iranian lands, wanted to get rid of Prince (Juban).¹⁰¹⁾ Because Abu Saeed, after the death of his father, was young, at the age of twelve, the real power passed to Juban, and he was killed in the year 727 AH/1326 AD.¹⁰²⁾ Historians did not mention any connection between Fakhr al-Muhaqqiq and power after the death of Abu Saeed, except that he...Teaching is issued¹⁰³⁾.

First: Testimonies of scholars and historians about him:

He was the pride of the investigators, the sheikh of in Hillah and outside of it in his time, and a rarity among the rarities of the days. He combined many

sciences until he became a scholar in rational and transmitted knowledge, a leader in the branches and principles, and an unparalleled hadith scholar. What supports this statement is what we see in his biography of expressions of praise, appreciation, and commendation from of different schools of thought and countries, especially those who studied under him, and those who studied his biography. All of these bear witness to his leadership and leadership after his father, the scholar Al-Hilli, in religion, in knowledge and action in it. Because they knew his worth and preserved his virtue, and he had qualities and characteristics that were not found in anyone else in his time, and he occupied a prestigious scientific position from which people benefited, and the pride of the investigators is the high status, which brought him praise from and commendation from translators that there is no room to list, and we will stop at something and From its fragrance, may it fulfill the purpose, and we mention from it what follows::

1. **His contemporary Ibn al-Futi (d. 723) said about him: 1323 AD** “The pride of the investigators, Abu al-Fada’il Muhammad ibn noble character, eloquent in speech, and well-spoken.”¹⁰⁴.
2. It was described by his student, Taj al-Din Ibn Mu’aya al-Hilli (d. 776 AH)/1374 AD), in one of the authorizations of Al-Bahr, saying: “Our master, the Sheikh, the Imam, the scholar, the remainder of the virtuous, the model of the pride of the nation, truth, and religion, Muhammad bin Al-Mutahhar, may God protect his soul and grow his seedlings.”¹⁰⁵.
3. recipe Mr. Haider The hopeful (He was Alive before 787H/1385M) owner Issues Al-Haidariyah By saying: Sheikh The greatest Sultan Scientists in the world pride Arabs And the Persians an example Investigators Muqtada Creatures All together better Latecomers And applicants Special carefully lord The worlds Imam The scholar in The Nation And the truth, Parents son purgatory Extend God Shadows His favor And built Pillars of religion By staying”⁽¹⁰⁶⁾
4. Al-Nouri said, to praise H The First Martyr (d. 786 AH)/1384 AD), although he rarely praised anyone, he commended him and said: “The Sheikh, the Imam, the Sultan, the ultimate goal of the virtuous and the noble, the last of the diligent, the pride of the nation and religion.”¹⁰⁷.
5. Al-Tahrani said: **Sheikh Hussein bin Al-Hassan Al-Sab’i Al-Astarabadi described it by saying:** Sheikh Imam, scholar, king of

investigators, role model for contemporary virtuous people, the happy, forgiven, pride of the religion and faith, Muhammad ibn Sheikh Jamal al-Millah and al-Din al-Hasan ibn Yusuf, the author, may their souls be sanctified.¹⁰⁸⁾

6. **The virtuous Muqdad Al-Siyuri said:(t:826 AH/ 1422 AD)Honestly, my teacher:**And now, when I saw the care for me from my master, my sheikh, and my teacher in all that I benefited from knowledge, learning, and teaching, the scholar of the arts and the source of pearls from the seas and eyes, the meticulous, the pride of the nation and religion, the Imam of the worlds, the sun of the workers, Muhammad ibn al-Hasan, may God prolong his days, protect his glory and his blessings, and continue his outpouring upon all Muslims, and establish his illumination by completing the deficient, by the right of Muhammad and the family...¹⁰⁹⁾.
7. **Among the words of praise and commendation are the words of Abu Jamhur Al-Ahsa'i (d. 880 AH):/1475 AD) in his right:**"The teacher of all, the eminent sheikh, the clear ocean, the pride of investigators."¹¹⁰⁾
8. **The martyred judge Al-Tastari (d. 1019 AH) also said about him:/1611 AD)**"The pride of the Al-Mutahar family and the maternal uncle in the beauty of his father, the greatest scholar, was a master of rational and transmitted sciences and in their worlds, and the purity of his nature is unparalleled."¹¹¹⁾.
9. **Al-Ardabili (d. 1101 AH) said about him:/1689 AD)**"A face of the sect's elite, its trustworthy people and its jurists, of great stature, great position and high status. His status, in the loftiness of his stature, the exaltation of his rank and the abundance of his knowledge, is too famous to be mentioned."¹¹²⁾.
10. **Al-Hurr Al-Amili (d. 1104 AH) said about him:/1692 AD)**"He was a virtuous, knowledgeable, trustworthy, and eminent jurist who narrated from his father, the scholar."¹¹³⁾.
11. Al-Allamah Al-Majlisi (d. 1111 AH) narrated the description of... The scholar Al-Karaki for the pride of investigators, On one of his vacations to his students He said:The most venerable sheikh The One Imam The investigator Pride The religion parents¹¹⁴⁾.
12. **Al-Bahrani said:nn (d. 1168 AH)/1754 AD) and he said:** "Sheikh Fakhr al-Muhaqqiqin was translated by most dictionaries, and his merit

- is too famous to be mentioned. A group of sheikhs praised him with the most eloquent praise and commendation...¹¹⁵⁾.
13. Al-Tabataba'i (d. 1231 AH) said about it:/1815 AD): "Sheikh Fakhr al-Muhaqqiqin Muhammad ibn al-Hasan ibn Yusuf al-Hilli was a virtuous, distinguished scholar who narrated from his father, the scholar, and others. He has books."¹¹⁶⁾.
 14. Al-Boroujerdi (d. 1313 AH) described it as:/1895 AD), that: The Sheikh Mohammed son The good son Yusef son on purgatory , And he is Sultan of
 15. , And in front of The virtuous in His era , conclusion The hardworking ones , pride The religion Parents The empowered I sacrifice my father for Talib , trust Noble And a jurist prophetess"¹¹⁷⁾
 16. Hussein pointed to it **The light**(T1320H/1902 AD)That he is "the world" The investigator Critics The jurist Pride bored Religion Father student Mohammed son any God The scholar"¹¹⁸⁾.
 17. In praise of (d. 1339 AH)/**1920M**) Fakhr al-Muhaqqiqin said: (Muhammad bin Jamal al-Din, nicknamed Fakhr al-Din, the Shiite Imami...)¹¹⁹⁾.
 18. **Al-Qummi (d. 1351 AH) praised him./1932 AD**)He said: "It is enough that he achieved the degree of ijtiḥād in the tenth year of his life."¹²⁰⁾.
 19. **And Mr. Mohsen Al-Amin (d. 1371 AH) expressed it:/1951 AD**)Saying: "Fakhr al-Din Muhammad ibn al-Hasan r al-Hilli, known as Fakhr al-Muhaqqiqin, was born to the scholar. The first martyr narrated from him, and he has several books and letters."¹²¹⁾.
 20. **Mustafa Al-Tafrishi (d. 1376 AH) praised it./1956 AD**)He said: "Muhammad bin al-Hasan bin Yusuf bin Ali bin al-Mutahhar al-Hilli, the pride of
 21. Abu Talib (may God sanctify him), is one of the faces of the sect, one of its trustworthy
 22. and jurists, of great stature, of great position, and of high status. His status in the loftiness of his stature, the sublimity of his rank, and the abundance of his knowledge are too famous to be mentioned."¹²²⁾.
 23. Sheikh Agha Bozrak al-Tahrani (d. 1389 AH) said about him:/1969 AD): "His status and his father's social status made him highly respected, even among the public."¹²³⁾What supports Al-Tahrani's statement is the statement of his student Al-Fayruzabad. YAs for Sheikh

- Fakhr al-Muhaqqiqin, the author of (Al-Qamoos Al-Muhit) in language, he was proud of his discipleship, so he described him in a license he wrote in his own handwriting on the back of the book: Al-Takmilah, Ad-Dhayl, and Al-Silah li-Kitab Taj al-Lugha, for one of his students, saying: “From my Sheikh and my master, the scholar of the world, the ocean of knowledge and the mountain of the sublime, Fakhr al-Din Abu Talib Muhammad bin Sheikh, the greatest Imam, the proof of the
24. of the nations, Jamal al-Din Abu Mansur al-Hasan bin Yusuf bin al-Mahr al-Hilli, by right of his narration from his father, by right of his narration from its author, the Imam al-Hujjah.”¹²⁴⁾.
 25. It was reported on the authority of Muhammad Reza Al-Ansari Al-Qummi that he said: “Fakhr Al-Din Abu Talib, nicknamed Fakhr Al-Muhaqqiqin, the son of Allamah Al-Hilli, is considered the most famous scholar of Hillah after his father in the eighth century. He inherited knowledge, virtue, and honor from his father and the rest of the notables of his noble family.”¹²⁵⁾
 26. Among those who praised him was Jaafar Al-Muhajir, who said: “A theological jurist, the son of the jurist of his time, the scholar Al-Hilli.”¹²⁶⁾

Second: His death.

There is usually disagreement about the date of birth of those who have become famous, and there is rarely disagreement about their death because death is preceded by efforts, writings, and presence in the collective memory. However, the translators of Fakhr al-Muhaqqiq differed in determining a single date. For a day His death, as they mentioned many accounts of the day on which Al-Fakhr died, Al-Bahrani specified: Friday night, the fifteenth of Jumada, in the year seven hundred and seventy-one, as the date of that death, so his age according to this would be approximately eighty-nine years.¹²⁷⁾ As for the gentleman, He goes on to say that he “died on the 25th of Jumada al-Akhira 0.”¹²⁸⁾ They differed on the day of death, not the year. As for the scientific committee in the Imam al-Sadiq Foundation, Under the supervision of Jaafar Al-Subhani did not specify the date of death In her saying: He died in Jumada al-Akhira in the year seven hundred and seventy-one.¹²⁹⁾

We will discuss the different narrations related to the grave of Fakhr al-Muhaqqiqin, whether the narrations that indicated his burial place in the city

of Hillah, or those that specified his grave outside the city of Hillah, as well as the narrations that stated that he had no grave to mention.

1- The stories that mentioned his burial place.

- A- Al-Qummi's narration, quoted from Al-Majlisi in his explanation of the book (Man La Yahduruhi Al-Faqih) That Fakhr al-Muhaqqiqin died and was buried in Hillah, and his funeral was transferred to Najaf al-Ashraf, and it is not far-fetched that he was next to the grave of his father, the scholar al-Hilli. He also said: "It came at the end of the book of purification, an explanation of Man La Yahduruhi al-Faqih for the words of al-Majlisi: Our
- B- , the predecessors and successors, transfer their dead to honorable places, such as: Sayyid al-Murtada and Sayyid Radi al-Din, who were buried in - and then transferred to the holy Karbala, and also Sheikh al-Mufid was buried in his blessed house and then buried next to al-Jawad. Peace be upon him, Jaafar bin Quluwayh, the scholar and his son, who were buried in Najaf al-Ashraf after the transfer."⁽¹³⁰⁾.

Zanjani said: One day, I was visiting the city of Hamadan in the library of Agha Akhund Mulla Ali Hamadani. I found on the back of the book of rules by the scholar in the handwriting of Ja'far ibn Muhammad al-Iraqi, who finished writing the first part of it on Tuesday, the 25th of the holy month of Ramadan in the year 776 AH. I saw written: "The martyr visited the grave of Fakhr al-Din, may God Almighty have mercy on them both, and said: Al-It was narrated from the owner of this grave, on the authority of his father: "Whoever visits the grave of his believing brother and recites Surat Al-Qadr seven times, and says: 'O God, dry the earth from their sides and raise their souls to You and increase their pleasure from You and inhabit them from Your mercy what will heal their loneliness and comfort their solitude, for You are capable of all things,' God will protect the reader and the dead from the greatest terror."⁽¹³¹⁾ We notice AN Jaafar Al Iraqi, A He completed writing the first part in the year 776 AH, knowing that The one referred to in the novel is The martyr

C - Mr. Bahr Al-Ulum said in a which is as follows: "Perhaps he was buried close to his father in the well-known cemetery in the Iwan of the Holy Courtyard." In the grave of Imam Aliu [The golden one next to the northern

lighthouse" (¹³²) Zanjani cited the grave of Fakhr al-Muhaqqiqin by saying: "The martyr was a student of Fakhr al-Muhaqqiqin, and from this expression it is clear that Fakhr al-Muhaqqiqin had a known grave, as the martyr visited it." He also cited the words of al-Qummi, saying: "Fakhr al-Muhaqqiqin died in Hillah and was transferred to the shrine. It is a strong possibility that he meant by the shrine...", Scene of Imam Ali bin Abi Talib. Because his father is buried in the connected corridor in the sanctuary, and on this basis he was transferred to Najaf al-Ashraf and buried next to it, or what is meant by the word "mashhad" is in a shrine in Hillah. His lineage and history are known in books in an accurate manner. It is the grave of Al-Muhaqqiq Al-Hilli, the maternal uncle of Allamah Al-Hilli, and the pride of the investigators was also found there." (¹³³) But by following the stories, we find that Imam Hussein mentioned the wall of the Husseini shrine, peace be upon its supervisor, is mentioned under the name of the Husseini shrine (¹³⁴) The novels referred to the scene of Ruqayyah (¹³⁵) When mentioning one of the imams. The scene is mentioned, then the name of the Imam, for example, the Al-Gharawi scene (¹³⁶) It was mentioned that Fakhr al-Muhaqqiqin read the book (Tahdhib al-Ahkam) to his father, the scholar al-Hilli, in al-Mashhad al-Gharawi. (¹³⁷) The scene was not mentioned. But with the name of the Imam.

Al-Allamah Al-Majlisi also mentioned in Ijazat Al-Bahr when one of the gave a license to one of his students, saying: "In the year 757 AH." [1356 AD], In the strange scene (¹³⁸) He also mentioned that it was found in the handwriting of Sheikh Shams al-Din Muhammad bin Ali bin al-Hasan al-Juba'i, the grandfather of Sheikh al-Baha'i, written in the year 857 AH./1453 AD Upon his death, one of the sheikhs said: "He died in Al-Gharawi Mosque in 757 AH and was buried there." When another sheikh was mentioned, he said: "He was buried in Al-Ghara." (¹³⁹) The scene of Al-Haeri mentioned: (¹⁴⁰) And the Kadhimiya scene (¹⁴¹) The phrase "scene" was not mentioned alone.

2- Other sources that were translated by Fakhr al-Muhaqqiqin indicated that the tomb of the person being translated is located in Iran, and not in another place. Among these sources are a hundred of Hillah al-Faiha, and in it he says: Author Makkawi: "He was buried in Iran, and he has a well-known

shrine.”¹⁴²⁾noWe goWith this view; thatIt is while we are doingA visit to Iran revealed that the shrine referred to belongs to the pride of investigators, Muhammad Hadi Sheikh al-Islam.¹⁴³⁾Who died twenty-five years ago and is not the subject of the research to the pride of the investigators, and we found another grave in the name of Muhammad bin al-Hasan in one of the districts of Hillah in the Al-Majriya region.¹⁴⁴⁾But we did not find evidence to prove it.It goes back to the subject of our research, the pride of investigators..

3- The narrations that mentioned that Fakhr al-Muhaqqiqin does not have a grave:

After we have pointed out the different accounts of the burial place of Fakhr al-Muhaqqiqin between Hillah and Iran, there are those who try to confirm that Fakhr al-Muhaqqiqin does not have a specific grave that can be used as evidence. Among these sources that have adopted this view, we cite the following:

A_ It was reported from Fakhr al-Muhaqqiqin al-Hilli in his book *Al-Alfayn* that he said: “With what he (may God sanctify his secret) commented on the book (*Al-Alfayn*) regarding the one hundred and fifty-first proof of the infallibility of the Imam What is his wording (he says): Muhammad bin al-Hasan bin al-Mutahar, when I reached this proof in the arrangement of this book and its clarification on the eleventh of Jumada al-Akhirah in the year seven hundred and twenty-six in the borders of Azerbaijan, it occurred to me that this speech of mine is not suitable for demonstrative issues, so I stopped writing it. Then I saw my father, may God have mercy on him, in a dream that night, and he consoled me and reconciled me with sorrows, so I cried intensely and complained to him about the lack of help, the abundance of the obstinate, the abandonment of the brothers, the abundance of aggression, and the frequency of lies and slander until that required me to leave my homeland and flee to the lands of Azerbaijan. So he said to me: Stop your speech, for you have severed the ties of my heart, and I have surrendered you to God, for He is the support of he who has no support, and reward the wrongdoer with goodness, for you have the kingdom of a knowledgeable, just, and powerful person who does not neglect even the weight of an atom, and the compensation of the Hereafter is more beloved to you than the compensation of the world and the one who rewarded him to the Hereafter, for he is better and you are more profitable. Are you not satisfied with the arrival of compensations? Why did your limbs not tire and

your strength not grow weary? By God, if the oppressor and the oppressed knew the loss and profit of trade, then oppression would be expected by the oppressed and anticipated by the oppressor. Stop being so excessive in your grief for me, for I have attained the highest of desires, the highest of degrees, and the highest of chambers. Reduce your crying, for I will be so excessive in my supplications for you.”¹⁴⁵) And the statement of the investigator Imad Kazim in a commentary in the margin of the book (Summary of the Collection of Literature in the Dictionary of Titles), about the escape of Fakhr al-Muhaqqiqin to Azerbaijan, that he intended to go to Azerbaijan and contacted the lords of the Sultan to fix his situation.¹⁴⁶

B- There are those who said: “This great scholar heard a voice, then he put his cloak on his head and cried and left his hometown of Hilla, and no one knows where he went? And to what place? And he does not know exactly when he died or where his grave is.”¹⁴⁷

C- Abdullah Al-Mamaqani said: I did not find anyone who specified his burial place, and it was reported on the tongues of the sheikhs that he became the eater of wild beasts, for a matter that was transmitted, and I do not like to transmit it to disparage his contemporaries. So he had no body to bury.”¹⁴⁸

Although Fakhr al-Muhaqqiqin traveled and fled from of his time, and the false accusations they attached to him regarding his speech in Azerbaijan, and his seeing his father in a dream, as he traveled months after the death of his father, Allama al-Hilli, in the year (726 AH).(1325 AD), But he returned to the solution The evidence of his return to Hilla is the leave and his practice of teaching in Ha In the council of his father, Allama Al-Hilli¹⁴⁹.

In order to establish evidence that he was not buried in Hillah and that he has no grave there, and that his era witnessed the violation of and their killing in the most heinous ways, we point out the following points:

1- The era of Fakhr al-Muhaqqiq al-Hilli and what followed it was described by al-Hafiz al-Barsi.¹⁵⁰) In his saying: “Praise be to Allah, the Unique in eternity and everlastingness, and blessings upon the First of number and the Seal of time, Muhammad and his family, to whom none of creation can be compared. And after: The one who is confident in the Unique and Self-Sufficient, Rajab al-Hafiz al-Barsi, may Allah protect him from

envy and keep him safe on the day when the father flees from his son, says: Know that some of the envious, who have no share in religion, from the perspective of envy almost overpowering destiny, when I spread out to them the recitation of the Glorious Book, which was hidden from them, they took hold of its ends and pushed me aside. And when I spread out to them the scattered folds of news, and brought out to them the innermost secrets from the depths of thoughts, they envied me, belied me, blamed me, colored me, treated me with envy, and made me sick. And whenever I laid out for them the bed of humility, and extended to their friendship the right hand of submission, they decided that the factor of abandonment was my friendship and they lowered me, and denied me after they knew me, and they denied me after they knew me, and I have no fault except that I narrated The cream of the news, and the spear of the righteous, so its dew spread, and its thread was arranged, and its fragrance spread, so it was fragrant, and the sick accepted it, and the thirsty was quenched, and since most of it is from the hidden matter, and the concealed secret, which the sick heart is disturbed by its mention as the healthy one is disturbed, and the sound heart is delighted to hear it, since the one with a cold has no share in the one who is smelled, when observing the goodness of the drink and the one who is smelled, it is as it was said:

And he who has a bitter, sick mouth * will find clear water bitter to him. Some of what I mentioned was carried, out of ignorance of what I intended, by a group of monkeys, to others who were envious, and it was conveyed by those who do not know to those who do not understand, and a person is an enemy of what he does not know. Rather, they lied about what they did not encompass in knowledge, so they were as it was said:

Those of her kind know her, but the rest of the people do not recognize her. Or as it was said: “I conceal the most important aspects of my knowledge, so that an ignorant person does not see the truth and mislead us.”¹⁵¹⁾

The people most exposed to reprehensible envy are the superior and the brilliant, and it is natural that Fakhr al-Muhaqqiq would have envious people after we learned about the diversity of his knowledge, his references, his scientific, cognitive and intellectual activities, and the distinction of his projects and opinions.

Al-Zanjani said: “Fakhr al-Muhaqqiqin had envious people who did not dare to harm him during his father’s time. When the scholar passed away, they seized the opportunity and harmed him.”⁽¹⁵²⁾ .

Envy, ingratitude and contradiction among are evident,. Al-Barsi was accused of exaggeration.⁽¹⁵³⁾.

2- **Al-Hassan Al-Daylami said:**⁽¹⁵⁴⁾In his condemnation of the evil in the eighth century AH, “...and the example of that is like that of a man who was thirsty and saw a jar filled with water, so he wanted to drink from it, and a man said to him: Do not put your hand in it, a snake will sting you and it is filled with poison, so the man refused to do that, then the one who informed him about that began to put his hand in it, so the thirsty man said: If there was poison in it, he would not have put his hand in it.”,And this is the case with people with evil

3- . They renounced the world, but they desired it, and their actions were good to them, and they promised them safety. Rather, they said to them: We have seen dreams of you with great status and acceptance...⁽¹⁵⁵⁾.
opinion have clarified that dreams should not be relied upon, considering them to be wishful thinking, the dreams and visions of some righteous and knowledgeable people may have been considered an honor to them in many cases. As for what is related to the pride of investigators, Mr. Bahr al-Ulum saw a vision in a dream, the meaning of which is: “A person from the people of Sabzevar saw in a worldIn vision:He carried a coffin on his head while he was going around the streets of the town, and from that coffin emanated a very foul, putrid smell, such that whenever it reached someone’s pores he would faint and his soul would leave him. Then someone said to him: This coffin belongs to Sheikh Fakhr al-Din Khalaf al-Allamah al-Hilli, may God perfume his resting place. So he narrated his vision to someone who is perfect in interpretation, and he said to him: The interpretation of the foul smell of his coffin is from the side of what he used to go to and choose from the sect of deprivation of whoever is related through his mother to the Messenger of God (ﷺ) of the five⁽¹⁵⁶⁾If this story is true, it leads us to the existence of people who are spiteful towards Fakhr al-Muhaqqiqin because it conflicted with their interests and opinions..

In general, complex and intricate reasons prevented Fakhr al-Muhaqqiq's contemporaries from paying attention to the date of his death and the place of his burial. There are reasons related to the social and psychological reality that left behind him envious people, in addition to those reasons related to religious leadership, as evidenced by the fact that the noose began to tighten around Fakhr al-Muhaqqiq after the death of his father, who was a religious authority and support for him..

Which confirms his absence from reality and his travel to Iran and Azerbaijan due to the large number of people lying in wait for him, and the large number of those who like to cover up his death and the location of his grave. All of this does not prompt me to favor one of the opinions that have been said about the location of his grave, as his grave is unknown to me, which places the task of researching this subject on the relevant parties to reach certain results regarding it.

1(1)See his translation:Ibn al-Futi, *Majma' al-Adab fi Mu'jam al-Alqab*, 3/134-135; al-Tastari, *Majalis al-Mu'minin*, 2/362; al-Ardabili, *Jami' al-Ruwat*, 2/96; al-Hurr al-Amili, *Amal al-Amal*, 1/182, 2/16- 80- 107-108-192- 211--261; Al-Tafrishi, *Criticism of Men*, 302;Al-Majlisi, *Bihar al-Anwar*, 105/60, 104/383-400 – 401- 398- 414 -418 - 425 - 426 - 427, 107/304- 305 - 306; Al-Afandy, *Riyad al-Ulama*, 5/77-79; Al-Bahrani, *Lu'lu'at al-Bahrain*, 190-194; Al-Kanturi, *Kashf al-Hijab wa al-Istar*, 39; Al-Khawansari, *Rawdat al-Jannat*, 6/330-339; Al-Mazandarani, *Muntaha al-Maqal fi Ahwal al-Rijal*, 6/26; Al, *Hadiyyat al-Arifin*, 3/330;Al-Qummi, *Nicknames and Titles*, 3/16.

(2)Jewelry:Referring to the city of Hillah between Kufa and, it was called Al-Jami'iyyin, and the first to build it was Sayf al-Dawla Sadaqa bin Mansour bin Dubays bin Ali bin Muzayd al-Asadi in the Seljuk era in the year (594 AH)/1197 AD) as it was previously a shelter for wild animals, so he built it and elaborated its construction, and merchants visited it, so it became the most luxurious and best of the lands of Iraq during the life of Sayf al-Dawla. See: *Yaqut al-Hamawi, Mu'jam al-Buldan*, 3/203.

(3)Al-Asadi:Relating to the Banu Asad tribeIt is one of the large tribes known for its generosity and bravery, in Islam and before it, and its sons inhabited Kufa andWhich was inhabited by Banu Asad bin Khuzaymah bin Mudrikah bin EliasBasra was inhabited by Banu Sharik, and Hillah was inhabited by Banu Sharik and Banu Khuzaymah, who were the princes of Hillah and its founders. Many prominent political and intellectual figures emerged from this tribe. Al-Isfahani, *Al-Aghani*, 9/84;Ibn al-Athir, *Al-Lubab in the Refinement of Genealogies*, 1/53;Kahala, *Dictionary of Ancient*

- and Modern Arab Tribes, 1/21; Karkoush, History of Hillah, 2/19; Al-Khaqani, Poets of Hillah, 1/15.
- (4) Pearl of Bahrain, 191.
- (5) Riyadh Al-Ulama, 5/77.
- (6) Gardens of Paradise, 6/330.
- (7) Ibn al-Futi, Majma' al-Adab in the Dictionary of Titles, 3/134-135; Al-Tastari, Councils of the Believers, 2/362; Al-Ardabili, the collector of narrators, 2/96.
- (8) Professional issues: These are three issues that Mr. (Mahna bin Sinan bin Abdul Wahhab Al-Hussaini) asked him about. The first, second, and third issues were asked to Allamah Al-Hilli in his house in Hillah in the year (717 AH)/1317 and the end of the answers of Al-Allamah Al-Hilli to the third questions in the year (720 AH/1320 AD), and Fakhr Al-Muhaqqiqin also answered questions that were asked by Muhanna bin Sinan Al-Ubaidli Al-Hussaini and most of the questions are in jurisprudence and beliefs and their number is (27) questions, and the printing of these questions in Al-Khayyam Press in Qom, in the year 1401 AH/1981 AD. See: Al-Allamah Al-Hilli, Answers to the Mahna'i Questions, 18-111-138-162; Al-Hussaini, The Manuscript Arab Heritage, 1/312.
- (9) Ibn al-Futi, Al-Hawadeth Al-Jami'ah, 360; Al-Qummi, Al-Kunya and Al-Ulqab, 1/198; Al-Azzawi, History of Iraq, 1/39; Ne'mah, Shiite Philosophers, 272-273.
- (10) Al Bataeh: Plural of Bataihah, with a fat-ha, then a kasra, and its plural is Bataih, and it was said that it is the valley's batha', and it was called Bataih because the waters collect in them and because the waters spread out in them and flowed and expanded in the land, and it is a vast land in southern Iraq between Wasit and Basra. Al-Ya'qubi, Al-Buldan, 1/36; Al-Istakhri, Paths and Kingdoms, 58; Yaqut Al-Hamawi, Dictionary of Countries, 1/450; Ibn Manzur, Lisan Al-Arab, 2/412.
- (11) Hulagu: He is the son of Tulu Khan, the eldest son of Genghis Khan, the founder of the Ilkhanate state in Iran. He was shrewd and experienced in wars. He led the Mongols to the south of the Islamic countries and eliminated the Abbasid and Ismaili caliphates and seized control of the Levant. His rule lasted seven years. Rashid al-Din, 1/431; Al-Ghaithani History, 42.
- (12) Al-Hamadhani, Collection of Histories, 1/295; Ibn al-Futi, Comprehensive Incidents, 330; Mir Khawand, History of Rawdat Al-Safa, 5/243; Al-Majlisi, Bihar Al-Anwar, 107/64; Karkush, History of Hillah, 2/67; Scientific Committee Encyclopedia of the classes of jurists, 7/315; Al-Shakri, Recording the Hadith and the History of Jurisprudence, 84. We will come to the details of this important historical event in the history of the city of Hillah and Iraq in the axis of his family, especially in the biography of his grandfather, Sadid al-Din Yusuf al-Hilli, who had led the delegation that negotiated with the Mongols..
- (13) Donaldson, Shia Doctrine, 295.
- (14) Al-Allamah Al-Hilli, Methods of Certainty, 30, Introduction by the Investigator.
- (15) Gardens of Paradise, 2/270.
- (16) Al-Dajili, Arab Media, 2/98.

- (17) The First Martyr, The Forty Hadiths, 5; Ibn Anbah, The Student's Pillar, 12; Hussein al-Sadr, Supplement to the Hope of the Hopeful, 313.
- (18) Karkoush, History of Hillah, 2/67.
- (19) Looks: Seas of Lights, 104/360_383_402_406, 105/20_54.
- (20) Al-Hurr Al-Amili, Amal Al-Amal, 2/261.
- (21) Al-Safadi Al-Wafi with Deaths, 13/85.
- (22) Ibn Dawud, Men of Ibn Dawud, 78; Golden, Islamic countries, 2/178.
- (23) Secretary, Shiite dignitaries, 24/279; The honorable Al-Hindi, Explanation of Al-Ainiya Al-Himyariyya, 44, Introduction by the Investigator.
- (24) Al-Hurr Al-Amili, Hope of Hope, 2/261; Al-Khawansari, Rawdat Al-Jannat, 3/330; Al-Shabibi, Shiite Thought, 119.
- (25) Scientific Committee, Encyclopedia of Classes of Jurists, 8/191.
- (26) Ijtihad: In the language: It is taken from the word "juhdh" with the letter "damma" meaning energy, and it may be taken from the word "jhdh" with the letter "fatha" meaning hardship, and it is the exertion of one's ability and energy because of the hardship in exerting this energy, and technically: the exertion of effort in extracting the legal rulings, and with this **The basis** Extracting rulings from the evidence of Sharia is an effort, or a faculty by which one is able to deduce the subsidiary Sharia ruling from the original, in action or by imminent force. Al-Muhaqqiq al-Hilli, Ma'arij al-Usul, 179; Ibn Manzur, Lisan Al Arab, 3/133; Al-Fayruzabadi, Al-Qamoos Al-Muheet, 1/286; Al-Khorasani, Sufficiency of Principles, 528.
- (27) Al-Tastari, Councils of Believers, 2/363; Al-Qummi, Nicknames and Titles, 2/499; Scientific Committee, Encyclopedia of Classes of Jurists, 8/191; Kermanshah, Maqame' al-Fadl, 2/237.
- (28) The First Martyr, The Forty Hadiths, 22; Al-Ansari, The Jurists Are Rulers Over Kings, 474; A Group of Researchers, Opinions on the Shiite Authority, 509; Salman Muhammad, Encyclopedia of Jurisprudential Opinions, 40/351.
- (29) Al-Tafrishi, Naqd al-Rijal, 4/144; Al-Bahrani, Lu'lu'at al-Bahrain, 190; Al-Mamaqani, Tanqih al-Rijal, 3/106; Kahala, Mu'jam al-Mu'allifin, 9/228; and Kamal al-Din said (The title Fakhr al-Muhaqqiqin is a huge and magnificent title because it is deeply and closely linked to the personality of its owner and is closely connected to his knowledge and culture, which are the great intellectual flood that erupted and with which men of knowledge and leaders of thought were nourished. It is a great title, to a great personality). See: Fuqaha al-Fayha, 1/431.
- (30) Al-Qummi, Hadiyyat al-Ahbab, 283; Fakhr al-Muhaqqiqin, Idah al-Fawa'id, 1/9, Introduction by the investigator; Youssef Al-Shammari, The Pride of Investigators Muhammad bin Al-Hasan, 21.
- (31) Gardens of Paradise, 6/330; Al-Hakimi, The Intelligent Jurists and Hadith, 354.
- (32) Legal lessons in Imami jurisprudence, 1/17, Investigator's Introduction. See also: Al-Khawansari, Rawdat Al-Jannat, 6/330; Yazdi, Farhang, the flags of Islamic rational sciences, 3/658.

- (33) Ibn al-Futi, Summary of the Collection of Literature, 3/ 134; Al-Hurr Al-Amili, Amal Al-Amal, 2/31, 92, 141, 213; Al-Afandy, Riyad Al-Ulama, 5/77.
- (34) Al-Majlisi, Bihar al-Anwar, 104/359, 383, 107/240, 251, 253, 259, 277 Al-Kalbasi, Men's Letters, 2/585-594-604.
- (35) Al-Majlisi, Bihar Al-Anwar, 104/418.
- (36) Masterpiece of the World, 1/172.
- (37) Rejana of Literature, 1/306.
- (38) The same source, 104/426, 107/233, 107/ 238.
- (39) Al-Allamah Al-Hilli, Irshad Al-Adhan, 1/31; Al-Hussaini, The Hillah School and Biographies of Its from Its Rise to the Summit, Our Heritage Magazine, Issues Three and Four, 217.
- (40) Karkush, History of Hillah, 2/94.
- (41) The Muzaydi Emirate: The lineage of this emirate goes back to their leader Muzayd bin Murthad bin Al-Dayan, whose lineage goes back to Asad bin Khuzaymah. It became one of the famous families during the reign of Abu Muhammad Al-Mahlabi, the minister of Mu'izz Al-Dawla Abu Al-Hussein Al-Buwayhi, when he entrusted him with the protection of the city of Soura and its suburbs during the years 345-352 AH./956-963 AD, then he was succeeded by his son Ali, who is considered the true founder of the Muzaydi Emirate, who seized power in Mosul and Anbar. However, his control did not last long due to the different political situations in these cities. He was nicknamed "Sand al-Dawla" (The Supporter of the State), so he was the first person to receive this title from his tribe. Sadaqah bin Mansur was eventually able to establish Hillah in 495 AH. Ibn al-Jawzi, Al-Muntazam fi Tarikh al-Muluk wa al-Umam, 6/235-236; Abdul Jabbar, The More Emirate, 92-98.
- (42) Ibn Dawud, Men of Ibn Dawud, 78. And he was mentioned by the name: (Hussein) in each of: Al-Safadi, Al-Wafi bil-Wafiyat, 1./1801; Ibn Hajar al-Asqalani, Al-Durar al-Kamina, 2/471; Lisan al-Mizan, 317-318.
- (43) Sadaqah bin Muzayd Al-Asadi: He is Sadaqah bin Mansour bin Dubays bin Ali bin Mazid Abu al-Hasan al-Asadi, nicknamed Saif al-Dawla, was born in the year 447 AH./1055 AD, in the Nile, and he went down to Hillah and its age was in the year 495 AH, and he was brave, heroic and decisive, He was described as generous, honest and chaste. The Muzaydi emirate was named after him. He stood up to the Seljuks, and a war broke out between him and Muhammad bin Malik Shah, which ended with his death in the month of Rajab of the year (501 AH / 1107 AD). He was buried in Karbala in the shrine of Imam Hussein. Ibn al-Jawzi, Al-Muntazam fi Tarikh al-Muluk wa al-Umam, 9./159; Al-Dhahabi, The Countries of Islam, 2/5; Al-Qalqashandi, The End of the Desire in Knowing the Genealogies of the Arabs, 383; Ibn Al-Imad Al-Hanbali, Nuggets of Gold in the News of Those Who Passed Away, 2/2.
- (44) Ibn Taghri Bardī The shining stars, 9/ 267; Al-Yafei, Mirror of Time and Lesson for the Vigilant, 4/276; Al-Tehrani, Mustafa Al-Maqal, 31; Al-Bahrani, Pearl of Bahrain, 216; Al-Shahroudi, Mustadrak Safinat Al-Bihar, 5/249; Al-Shabestari, Famous Shiite Poets, 2/5.

- (45) Allamah Al-Hilli, *Guidance of the Minds*, 1/683; Al-B, *Explanation of the Hidden*, 1/346; Al-Bahrani, *Pearl of Bahrain*, 216; Karkush, *History of Hillah*, 2/94.
- (46) Al-Zarkali, *Al-A'lam*, 2/227; Al-Sadr, *The Shiites and the Arts of Islam*, 77.
- (47) Jaafar Bahr al-Ulum, *Masterpieces of the World*, 1/175.
- (48) See: Appendix No. (1).
- (49) The scholar Al-Hilli, *Rules of Judgments*, 1/154.
- (50) Allamah Al-Hilli, *Editing the Shari'a Rulings*, 5/646.
- (51) Al-Allamah Al-Hilli, *Clarification of Mistakes*, 385.
- (52) Allamah Al-Hilli, *The Different Shiites*, 12/459.
- (53) Al-Allamah Al-Hilli, *Kashf Al-Yaqin fi Fadhal Amir Al-Mu'minin*, 486.
- (54) Gorgan: A city located between Tabaristan and Khorasan. See: Yaqut al-Hamawi, *Dictionary of Countries*, 2/119.
- (55) *The Reminder of the Jurists*, 1.
- (56) *Gardens of Paradise*, 6/331.
- (57) Al-Tahrani, *Al-Dhari'ah*, 17/176.
- (58) Al-Tahrani, *Al-Dhari'ah*, 5/67, 139.
- (59) Al-Allamah Al-Hilli, *Introduction to the Book of the Two Thousand*, 15.
- (60) Subhani, *Letters and Articles*, 343.
- (61) Allamah Al-Hilli, *The Rules of Rulings*, 1/67; Al-Tabataba'i, *Al-Allamah Al-Hilli Library*, 239; Al-Bayt Foundation, *Our Heritage Magazine*, 49, 155.
- (62) *Guidance of the minds*, 1/168.
- (63) Al-Tastari, *Councils of Believers*, 2/362.
- (64) Al-Hurr Al-Amili, *Amal Al-Amal*, 2/350; Al-Boroujerdi, *Tara'if al-Maqal*, 1/106; Al-Khoei, *Dictionary of Hadith Men*, 21/184; Kamal al-Din, *Fuqaha al-Faiha*, 1/335; Hassan Al-Hakim, *The Historical Roots of the Establishment of the Scientific Seminary in the City of Hillah*, *Al-Huda Magazine*, First Year, Fifth Issue, 72.
- (65) Ibn Dawud, *Men of Ibn Dawud*, 78; Al-Afandy, *Riyad Al-Ulama*, 5/395.
- (66) Bani Zahra: One of the ancient scholarly families, they had a high position in various religious knowledge. They were people of leadership, noble morals, modesty, poetry, prose, and writing. Many jurists, hadith and judges appeared in that family over several centuries. The grandfather of this family, Ibrahim al-Harrani, was a man of distinguished brilliance, progress, and leadership. He had a great social status in Aleppo. They took over the leadership of the Alawites, and their lineage goes back to Imam al-Sadiq. Allamah Al-Hilli granted five of this blessed family permissions, which were known as the Great Permission. The scholar wrote it for Bani Zahra, and they are: Alaa Al-Din Abu Al-Hasan Ali bin Zahra, Ibn Ala al-Din Sharaf al-Din Abu Abdullah al-Hussein, Ibn Ala al-Din Badr al-Din Abu Abdullah Muhammad, Ibn Badr al-Din Amin al-Din Abu Talib Ahmadose from whom it narrates are Sunnis and Shiites, and its date is the year (723 AH).^{/1332 AD} And the most famous investigator, Abu Talib Amin al-Din Ahmad ibn Badr al-Din Abu Abdullah Muhammad ibn Abi Ibrahim, was authorized in the year 756 AH. Taqrib al-Ma'arif, Abu Salah al-Halabi, 36, Introduction by the investigator; *The Forty Hadiths on the Rights of Brothers*, al-Husayni, 13-15; al-Majlisi, *Bihar al-Anwar*, 107.^{/63}; Al-Amin, *Notables of the Shiites*, 1/201-2/477-3/9-74-92-128-5/259-260 6/92; Fayyad, *Academic Licenses Among Muslims*, 15; Al-Tahrani, *Al-Dhari'a*, 1/176, Scientific Committee, *Encyclopedia of Classes of Jurists*, 8/50. 6,92/249; Abdul Sattar Al-Amiri, and Youssef Al-Shammari, Abu Al-Makarem Hamza bin Ali bin

Zahra Al-Hussaini and his intellectual role during the sixth century AH (511 AH-585 AH), *Journal of the College of Education, University of Babylon, Issue Four, Volume One*, 2008, 181-194.

- ⁽⁶⁷⁾Mufid al-Din Muhammad ibn Juhaym al-Asadi, was a knowledgeable, truthful, jurist, poet, and literary figure. He narrated from the sheikhs of al-Muhaqqiq. Allamah al-Hilli said that he was knowledgeable in both. Al-Hurr al-Amili, *Amal al-Amal*, 2/253; Al-Khawansari, *Gardens of Paradise*, 6/177.
- (68) Al-Tankabani, *Stories*, 369; Al-Sadr, *Supplement to Amal Al-Amal*, 412; Al-Shahroudi, *Supplements to the Science of Men*, 5/ 297; Karkoush, *History of Hillah*, 2/22; A collection of researchers, *Encyclopedia of the most prominent Arab and Muslim and writers*, 167.
- (69) Al-Majlisi, *Bihar Al-Anwar*, 56/67; Al-Hurr Al-Amili, *Amal Al-Amal*, 2/211; Al-Khawansari, *Rawdat Al-Jannat*, 4/344; Al-Mamaqani, *Tanqih Al-Maqal*, 1/214; Al-Zarkali, *Al-A'lam*, 2/123; Awad, *Dictionary of Professors and Students of the Hillah Seminary*, 205.
- (70) Al-Hurr Al-Amili, *Amal Al-Amal*, 2/304; Al-Afandi, *Riyad Al-Ulama*, 5/145; Al-Qummi, *Fawa'id Al-Ridhawiya*, 2/904 Persian; Al-Tehrani, *Classes of Shiite, Current Facts in the Eighth Century*, 196; Al-Khoei, *Dictionary of Hadith s*, 18/203.
- (71) Al-Afandi, *Riyad al-Ulama*: 5/145; Al-Tanakbani, *Stories of* 233; Al-Tehrani, *Current Facts in the Eighth Century*, 196; Karkush, *History of Hillah*, 2/36; Al-Khafaji, *Famous Figures of Hillah*, 202.
- (72) Al-Hurr Al-Amili, *Amal Al-Amal*, 2/300; Al-Isfahani, *Amal Al-Amal's Commentary*, 299.
- (73) Al-Hurr Al-Amili, *Amal Al-Amal*, 2/260; Al-Afandy, *Riyad Al-Ulama*, 5/98; Al-Khawansari, *Rawdat Al-Jannat*, 6/328; Al-Nouri, *Al-Mustadrak*, 3/446.
- (74) Al-Hurr Al-Amili, *Amal Al-Amal*, 2/304; Al-Khoei, *Dictionary of Hadith Men*, 18/211.
- (75) Scientific Committee, *Encyclopedia of Classes of Jurists*, 8/268; Al-Shammari, *The Pride of Investigators Muhammad bin Al-Hasan*, 39.
- (76) Al-Afandy, *Riyadh Al-Ulama*, 5/132.
- (77) Subhani, *Lights on the Beliefs of the Imami Shiites*, 340; Al-Shammari, *Al-Zubaidi, from the History of Hillah, Part One*, 131.
- (78) See: Ibn Dawud, *Men of Ibn Dawud*, 169, No. 1355; Al-Safadi, *Al-Wafi bil-Wafiyat*, 2./258; The Scientific Committee, *Encyclopedia of the Classes of Jurists*, 1/396.
- (79) Al-Allamah Al-Hilli, *The Rules of Rulings*, 1/147.
- (80) See: Al-Khazzaz Al-Qummi, *Kifayat Al-Athar*, 314; *Amal Al-Amal*, 2/15; Al-Boroujerdi, "Tara'if al-Maqal," 1/124; Al-Khawansari, "Rawdat al-Jannat," 1/60-63; Al-Nouri, "Khatimat al-Mustadrak," 3/501-504; = Tabrizi, *Mirror of Books*, 1/290; Al-Amin, *Notables of the Shiites*, 2/369; Al-Tahrani, *Al-Dhari'ah*, 25/205; Al-Zarkali, *Al-A'lam*, 1/172.
- (81) See: Al-Amali, *Al-Tusi*, 222; Ibn Hajar, *Lisan Al-Mizan* 1/87; The investigator, *Damad, Heavenly Filters*, 126; Al-Mazandarani, *The End of the Article on the Conditions of Men*, 5/244; Al-Kalbasi, *Men's Letters*, 2/151; Al-Nouri, *The Conclusion*

- of Al-Mustadrak, 3/285; Al-di, Gift of the Knowledgeable, 2/22; Al-Mamaqani, Revision of the Article 3/165; Al-Tahrani, The pretext, 10/103.
- (82) (Al-Majlisi) Seas of Lights, 104/224; Al-Askari, Landmarks of Teachers, 3/251-252.
- (83) Al-Hurr Al-Amili, Amal Al-Amal, 2/211; Al-Afandy, Riyad Al-Ulama, 4/294.
- (84) The School of the Gnostics, 840.
- (85) Appendix No. (2) It includes a number of his students, to avoid prolonging the text of the message.
- (86) Jezzine: A broken jim at the beginning, a voiced zay followed by a ya and a noon. It is located in the south of the mountains of Lebanon, with plenty of water and fruits. Sheikh Al-Rabwa, The Elite of the Age in the Wonders of Land and Sea, 211; Dawud, Dictionary of Notable Figures of Jabal Amel, 3./192.
- (87) Al-Bahrani, Pearl of Bahrain, 185.
- (88) Al-Bahrani, Al-Kashkul, 1/299; Al-Boroujerdi, Methods of the Article, 1/97; Al-Qummi, Kunya and Al-Alqab, 1/402; Al-Amin, Notables of the Shiites, 3/13; Al-Tahrani, Classes of Notable Shiites, Current Facts in the Eighth Century, 7; Al-Khoei, Dictionary of Hadith Men, 2/149.
- (89) In reference to Suri, a place in Iraq in the land of Babylon, with a damma on the first letter and a fatha on the shortened alif, on the weight of Bushra, and it is the city of the Syriacs. Yaqut al-Hamawi, Mu'jam al-Buldan, 3/278; Karkush, Tarikh al-Hillah, 1/8; Ajaj, al-Nil and its Region, a Study of Geographical, Administrative and Intellectual Conditions until the End of the Seventh Century AH, Master's thesis submitted to the College of Education, University of Babylon, 2004 AD, 53.
- (90) Al-Afandy, Riyad Al-Ulama, 1/65; Bahr Al-Ulum, Al-Fawa'id Al-Rijaliyah, 2/111; Brockelmann, History of Arabic Literature, 12/37.
- (91) Allamah Al-Hilli, Al-Alfayn, 2/325..
- (92) Maragheh: It is a famous city in the Azerbaijan region. It was its capital after Tabriz. Its old name was (Afraz Haroud). Marwan bin Muhammad (d. 65 AH/689 AD) camped there after his conquest (of Muqan and Gilan) near it. There was a large army there, so his army's animals began to wallow in it. They began to say, "Leave the village of Maragheh, and this is the village of Maragheh." So the people omitted the village and said Maragheh. See: Al-Jawahiri, Al-Sahah, 4./1325; Sheikh Al-Rabwa, Nukhat Al-Dahr fi Ajaib Al-Barr wa Al-Bahr, 126-187; and Ibn Hawqal mentioned: "It is a city of pleasure, with many orchards, rivers, life, good fruits, good things, and crops from all sides, in addition to the abundance of gardens and crops..." Surat Al-Ard, 239.
- (93) Gardens of Paradise, 3/ 614.
- (94) Ibn Taymiyyah: Ahmad bin Abdul Halim bin Abdul Salam bin Abdullah bin Al-Khidr bin Taymiyyah Al-Harrani Al-Dimashqi Al-Hanbali (Taqi Al-Din Abu Al-Abbas), born in Harran in the year 661 AH./1263 AD, a Hanbali jurist who excelled in the sciences of the Qur'an and theology. He died in 728 AH/1328 AD. Al-Safadi, Al-Wafi bil-Wafiyat, 7/11; Ibn Imad al-Hanbali, Shudharat al-Dhahab fi Man Dhahab, 8/143.
- (95) Sarbadran Movement: They were called the Sarbadariyyun (i.e. the owners of the heads raised on the gallows); because when the Mongols entered Iran, they used to hang

them and hang them in groups on the gallows. It was founded in one of the villages of Sabzevar by Amin al-Din Abd al-Razzaq bin Shihab al-Din Fadlallah (the founder of the Sarbadari state), who claimed that his lineage goes back to Imam Ali bin Abi Talib. He gathered supporters around him and stirred up the people's feelings against the Mongols and occupied Sabzevar in the year 738 AH./1337 AD, but he was killed in the same year by his brother (Wajih al-Din Masoud), who took power and conquered Khorasan. The Shiites welcomed him warmly because of what they suffered under the rule of the Mongols. He advanced towards Astarabad and Mazandaran and made a contract =

= He formed a strategic alliance with Sheikh Hassan al-Jawari, who released him and eliminated the forces of the local feudal Turks and Mongols. Abu Mughli, Iran: A General Study, 223; Amini, Shahidan Rah Fadliyyat, 169; Amani, Shahid Awal Faqih Sarbadran, 69.

(96) Sabzevar: It is a city located in the province of Nishapur and it is the old (Baihaq) and it is called Sabzevar. Al-Sam'ani, Al-Ansab, 1/438.

(97) Al-Jalali, Index of Heritage, 1/690.

(98) Abu Saeed: Abu Saeed was born on the fifth of Dhul-Qi'dah in the year 704 AH/1304 AD. His father appointed him as governor of Kharab when he was seven years old in the year 713 AH/1313 AD. Abu Saeed was a generous man and a brave leader who loved literature and the arts. He grew up in the embrace of Islam, so he was the closest thing to the Persian Mongolian king. He was also a poet and had a poetic taste and a beautiful memory. Abu Saeed died near Shirvan on the thirteenth of Rabi' al-Akhir in the year 736 AH./ 1335 AD. He was on his way to fight Uzbek Khan, the leader of the Qipchaq Mongols. His body was transferred to Sultaniya and buried there. See: Ibn Kathir, Al-Bidayah wa al-Nihayah, 13./182-183; Hafez Abro, Tail of the Compendium of Histories, 143/145; Ibn al-Imad al-Hanbali, Nuggets of Gold, 6/113.

(99) Jawdat al-Qazwini, History of the Religious Institution, 155.

(100) Al-Qalqashandi Morning of the Evening, 420/421; feats Elegance in the features of the Caliphate, 2/176.

(101) Prince Jujan: One of the great princes of the Ilkhanate court, his name was Juban bin Talak bin Tadawn, and he was residing in Khorasan, with Prince Abu Saeed at that time, then he accompanied him to the royal capital to participate in the funeral of his father, and then his appointment as Ilkhanate, in the year 717 AH/1307 AD, and Abu Saeed returned this favor to him by appointing him as the Prince of Princes. = He gave him free rein in the affairs of government, issuing laws, and appointing rulers, so he became the one who decides and makes decisions. He married him to his sister Dulandi, and after her death he married her other sister Sati Beg, and gave him the title (Ata-Aqa), meaning: father and master, in appreciation of his good services to the Ilkhanate state. Chuban ruled for more than ten years, and worked to distribute the Ilkhanate properties among the Chuban families, which increased the princes' envy of him until the sultan turned against him and killed him. He was buried in Al-Baqi' in Medina. Al-

- Dhahabi, History of Islam, 337-339; Al-Qazwini, History of Gizida, 606-609-619; Ibn Hajar, Al-Durar Al-Kamina, 2/ 78-79.
- (102) Al-Azzawi, Abbas, History of Iraq between the Two Occupations, 1/498; Al-Amin, The Mongols between Paganism, Christianity and Islam, 281-282.
- (103) Al-Afandy, Riyad al-Ulama': 5/77; and Al-Ashtabani, Bahr al-Fawa'id fi Sharh al-Fara'id, 8/512.
- (104) Summary of the complex of the Father, 4/318, Q, 3.
- (105) Al-Majlisi, Bihar Al-Anwar, 106/10; Pride of the Investigators, The Message Al-Fakhriyya in knowing the intention, 15, introduction by the investigator.
- (106) Al-Nouri, The Conclusion of Al-Mustadrak, 2/400; See: Fakhr al-Muhaqqiqin, Al-Rasail al-Fakhriyyah fi Ma'rifat al-Niyah, Introduction by the Investigator 15; Al-Ardabili, Majma' al-Fa'idah, 1/22.
- (107) Conclusion of Al-Mustadrak, 2/373.
- (108) The pretext, 6/17.
- (109) Guidance for students, explanation of the approach of those seeking guidance, 213.
- (110) High pearls, 1/4.
- (111) Al-Tastari, Councils of Believers, 2/362.
- (112) Collection of Narrators, 2/96.
- (113) The Hope of the Hopeful, 1/268.
- (114) Bahr Al Anwar, 105/71; See: Fakhr al-Muhaqqiqin, The Honorary Epistle on Knowing Intention, 16, Introduction by the Investigator.
- (115) The Pearl of Bahrain, 190-191.
- (116) Riyadh Al-Ulama, 5/77.
- (117) Article jokes, 2/430.
- (118) Mustadrak Al-Wasail, 3/459
- (119) The Gift of the Gnostics, 2/165.
- (120) Nicknames and titles, 2/499.
- (121) Shiite Notables, 9/159.
- (122) Criticism of Men, 302.
- (123) Classes of Shiite, Current Facts in the Eighth Century, 185.
- (124) Al-Shidaq, The Spy on the Dictionary, 130; Al-Shammari, Youssef, The Pride of Investigators Muhammad bin Al-Hasan, Safi Al-Din College Magazine, 209, 272.
- (125) Shia doctrine, 1/652.
- (126) Shiite Flags, 3/1445.
- (127) Pearl of Bahrain, 149 And he was agreed upon by: Al-Khawansari, Rawdat Al-Jannat, 6/315; Al-Tabrizi, Bahjat Al-Amal, 6/388; Karkush, Tarikh Al-Hillah, 2/55.
- (128) Riyadh al-Ulama, 5/77. Al-Qummi, Al-Kuna wa al-Alqab, 2/500, agreed with him in the narration, as he said: He narrated from Nukhbat al-Maqal, the pride of the investigators, the son of al-Fadil, who became famous for his travels after his emaciation. 89
- (129) Encyclopedia of the Classes of Jurists, 8/193.

- (130) Al-Qummi, *Fawa'id al-Ridhawiyyah*, 2/177 Persian. And he mentioned... After that, Al-Majlisi had Sheikh Al-Tabarsi, Al-Muhaqqiq Al-Karaki, Mulla Abdullah, and Sheikh Al-Baha'i. He said: The son of the scholar is Fakhr Al-Din, and God knows best. Al-Majlisi, *Lawami' Sahibqarati* (Explanation of the Jurist), 2/531 The chapter of anecdotes.
- (131) YSee: *Jurat-e-Azdriya*, 2/305; Index of the marginal copy of the Book of Has Rasht and Hamadan, 1346; Fakhr-e-Muhaqqiqin, *Idah-e-Fawa'id fi Sharh Mushkil-e Qawa'id*, manuscript numbered 300, preserved in the library of Ayatollah Marashi from page 128-191; Qomi, *Manazil-e-Akhira wa-al-Matalib al-Fakhirah*, 190.
- (132) Al-Bahrani, *Pearl of Bahrain*, 191. Appendix No. (4) shows the shrine of Allamah al-Hilli and Fakhr al-Muhaqqiqin (next to the northern minaret).
- (133) (Zanjani, *dose i.e. disdain*, Persian, 2/ 305-306.
- (134) Al-Turahi, *Bahrain Complex*, 3/280.
- (135) Same source, 1/37.
- (136) Al-Majlisi, *Bihar Al-Anwar*, 102/137.
- (137) Al-Zanbouri, *Gardens of Paradise*, 3/ 614.
- (138) *Bahr Al-Anwar*, 104/417.
- (139) the Same source, 104/417.
- (140) (Al-Khawansari, *Rawdat Al-Jinan*, 3/372.
- (141) Al-Qummi, *The Benefits of Al-Ridhawiyya*, 2/476.
- (142) One hundred of Al-Hillah Al-Faiha, 180-181.
- (143) Muhammad Hadi Shirazi: An Imami scholar, preacher and famous writer (Fakhr al-Muhaqqiqin). His father is Mirza Ahmad, nicknamed Sheikh al-Muhaqqiqin. He was born in 1328 AH. His most famous works are *Al-Kashkul* and the book *Risalat Philosophy Shahadat* in Persian. Zadeh, *Daneshmandan and Sakhn Sarayan Fars*, 68-69.
- 144 (144) Hungarian: Formerly known as (Shah River). Al-Azzawi, *History of Iraq between two occupations*, 3/337.
- (145) Allamah Al-Hilli, *Al-Alfayn*, 1/198.
- (146) Ibn Al-Futi, 3/134-135.
- (147) Al-Najumi, *The Graveyard of the Pride of Investigators*, *Al-Ilm Magazine*, Issue 4, 77; Ali Kermanshahi, M. *She saw the conditions of Jahan Nima*, 201.
- (148) Revising the article, 3/106. Stone copy, Amir al-Mu'minin Library, Najaf al-Ashraf.
- (149) Al-Majlisi, *Bihar Al-Anwar*, 104/181.
- (150) Rajab Al-Barsi: One of the jurists of the eighth and ninth centuries AH, Radhi Al-Din Rajab bin Muhammad bin Rab'i Al-Barsi, born in 773 AH./1372 AD, in the village of Barsi in Hillah. He was one of the famous of Hillah, a memorizer of hadith and an expert in = Sciences of interpretation and preparation and his mastery of the science of letters and their secrets and extracting their benefits, and literature, he has several books including: *Mashariq Anwar al-Yaqin*, *Al-Alfain fi Wasf Sadat al-Kuwait*, *Al-Durr al-Thamin*, *Risalah fi Ziarat Amir al-Mu'minin*, *Risalat al-Lum'ah* and others. He died in the year 813 AH. Al-Majlisi, *Bihar al-Anwar*, 8/762; Al-Khawansari, *Rawdat al-Jannat*, 2/284; Kahala, *Mu'jam al-Mu'allifin*, 4/153; Al-Amini, *Al-Ghadir*, 7/33; Karkush,

Tarikh al-Hillah, 2/134-135; Hazem Al-Hilli, Al-Hillah and its Scientific and Literary Influence, 148; Al-Khaqani, Poets of Al-Hillah, 2/475; Al-Haddad, Encyclopedia of Notable Figures of Al-Hillah, 1/84.

(151) The Dawns of Lights of Certainty, 19-20-21.

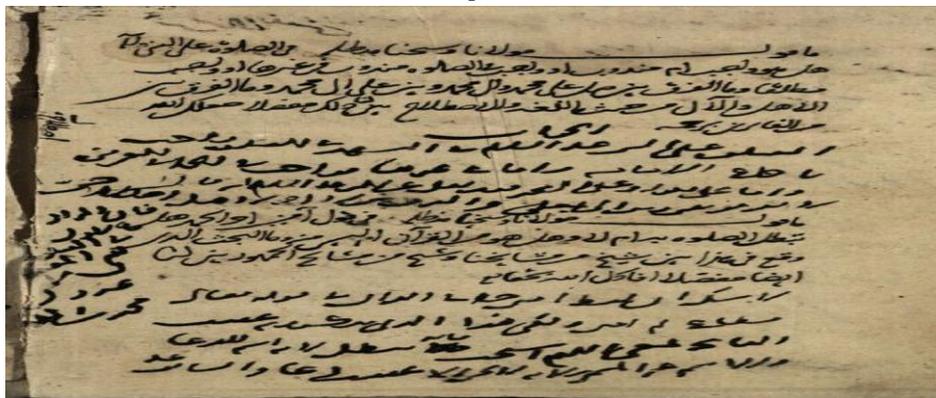
152) Zanjani, Dawsah i-Azdaria, Persian, 2/ 307.

153 Al-Majlisi, Bihar Al-Anwar, 1/10.

(154) Al-Hasan bin Abi Al-Hasan Muhammad Al-Daylami: He is one of of the eighth century AH, a contemporary of the pride of the investigators Al-Hilli. He is Sheikh Muhammad Al-Hasan bin Muhammad Al-Daylami (Q.This is the great scholar and hadith master known as Al-Daylami. Al-Afandi, Riyad Al-Ulama, 1/338. Muhsin Al-Amin said, “He is a knowledgeable, active scholar, a complete and respected hadith master from among our great and virtuous companions in jurisprudence, hadith, mysticism, battles and biographies.” Aayan Al-Shi’a, 5/250. Al-Qummi said, “The author of Al-Takmilah said: Al-Hasan bin Abi Al-Hasan Al-Daylami, the author of the book Irshād Al-Qulub, this sheikh was from the people of the seventh century and one of our great and virtuous companions in jurisprudence, hadith, mysticism, battles and biographies...” Fawa'id Al-Ridhwiya, 94, and his books: The Forty Hadiths of Irshad Al-Qulub, as said about him: “Irshad Al-Qulub to the truth that saves whoever acts upon it from painful punishment, by Sheikh Abu Muhammad Al-Hasan bin Abi Al-Hasan bin Muhammad, the Shiite preacher.” Idah Al-Maknun, 3/62; and Al-Tahrani mentioned it, Al-Dhari’ah, 1/414.

(155) Guidance of Hearts, 1/11, introduction by the researcher.

(156)forFree Science, Masterpiece of the World, 1/173.



Appendix No. (3)

The license of Fakhr al-Muhaqqiqin on the answers to the Nasiriyyat questions, his office is in the royal Tehran office, issue: 649. The questions are in the handwriting of the one who asked the questions, Sayyid Nasir al-Din Hamza, and the answers are in the handwriting of Sheikh Fakhr al-Muhaqqiqin. At the beginning of it, a brief license

was granted by Fakhr al-Muhaqqiqin to Sayyid Nasir al-Din to narrate these answers from al-Fakhr, on the 27th of Rajab 736 AH in Najaf al-Ashraf.

