

‘Allamah Hill[ؑ] in Iran

‘Allamah Hill[ؑ] was fated to establish a close relationship with Iran. We know that the concept of ‘Iran’ acquired currency in literary, historical, and political literature in the era of the Ilkhanids. The ‘Allamah’s relations were established with Iran due to the religious sentiments of Sultan Muhammad Khudabandah and his conversion to Sh[ؑ]‘ism.

The ‘Allamah lived for some time in Iran and stayed for a period at the king’s court and wrote books in his name and in the defense of Sh[ؑ]‘ism. In a brief treatise entitled *Bayan al-Haqayiq* that Rash[ؑ]d al-D[ؑ]n Fadl Allah wrote in the year 709/1309 concerning ziyarah in a reply to a question posed by ‘Allamah Hill[ؑ], he mentions ‘Allamah Hill[ؑ] with the words “mawlana al-mu‘azzam malik al-hukama’ wa al-Mashayikh, yaganeh wa dastur-e Iran.¹”

The term *dastur* here is in the sense of an important personality whose word is considered authoritative. The ‘Allamah’s presence in Iran was after the time when Sultan Muhammad Khudabandah developed a keen interest in a debate between Islamic creeds, and the ‘Allamah was invited as a Sh[ؑ]‘ scholar to participate in these debates. Following Sultan Muhammad Khudabandah’s interest in Sh[ؑ]‘ism, the station of the ‘Allamah and his son rose and the ‘Allamah remained for a period in the Sultan’s court.

Elsewhere we have given a description of ‘Allamah Hill[ؑ]’s presence in these debates and the ‘Allamah writings on the issues of *kalam* and their dedication to the Sultan². That which is significant for the present study is the presence of the ‘Allamah in Iran and his journeys to various Iranian towns. To be certain, the ‘Allamah was in Iran in the year 709/1309. Moreover, that which can be gathered from the treatise of Rash[ؑ]d al-D[ؑ]n is that the ‘Allamah gave an *ijazah* to Taj al-D[ؑ]n Muhammad ibn Mawla Zayn al-D[ؑ]n Muhammad ibn Qad[ؑ] ‘Abd al-Wahid Raz[ؑ] in the RAbu’ al-Than[ؑ] of this year³.

The ‘Allamah was also in Iran in the year 712/1312, for his book *al-Alfayn* was finished in the city of Jurjan in the Ramadan of 712/1312⁴. The ‘Allamah also issued an *ijazah* in Waram[ؑ]n for Qutb al-D[ؑ]n Raz[ؑ], an outstanding Sh[ؑ]‘ah philosopher and scholar, in the Sha‘ban of 713/1313⁵. From certain *isnad* it appears that the ‘Allamah was for a time in Qum, where he heard *had[ؑ]th*. The said *isnad* is mentioned in the book ‘Awal[ؑ] al-La‘al[ؑ] of Ibn Abu Jumhur.

There the isnad given, from the ‘Allamah upwards, is as follows: “Qala haddathan al-Shaykh al-‘Allamah al-fahhamah, ustadh al-‘ulama’, Jamal al-Din Hasan ibn Yusuf ibn al-MuTahhar, qala, ruwṭu ‘an Mawlana Sharaf al-Din Ishaq ibn Mahmud al-Yaman bi-Qum, ‘an khalih Mawlana ‘Imad al-Din Muhammad ibn Muhammad ibn Fathan al-Qumm, ‘an al-Shaykh Sadr al-Din al-Saw.6” Sultan Muhammad Khudabandah established a mobile madrasah, named Madrasah Sayyarah, consisting of the ‘Allamah and many scholars of that era, and they would move about from place to place in the company of the Sultan7.

During the lifetime of ‘Allamah Hill and his son, Fakhr al-Muhaqqiq⁸, (682–771/1283–1369), a number of Iranians came to him for learning, and besides studies under him they would engage in making copies of his books which were transferred to Iran. Here we will mention some of the pupils of ‘Allamah Hill and Fakhr al-Muhaqqiq⁸.

1. Abu al-Futuh Ahmad ibn Balku ibn ‘Ali Aw. He possessed an ijazah from the ‘Allamah and his son, dated 705/1305. He has written a manuscript of the Nahj al-Balaghah in 732/1331 at Isfahan9.
2. Jamal al-Din Iskandar Istarabad, pupil of Fakhr al-Muhaqqiq⁸10.
3. Taj al-Din Hasan ibn Husayn ibn Hasan Sarabeshnaw Kashan, one of the pupils of ‘Allamah Hill. In an ijazah that he wrote for his son in the year 763/1361 on the back of a manuscript of the ‘Allamah’s book al-Qawa’id, he mentions himself as being a pupil of the ‘Allamah11.
4. Hasan ibn Muhammad ibn Baha’ al-Din Sarabeshnaw, a pupil of ‘Allamah Hill, who possessed an ijazah from him dated Jamad al-Awwal 715/131512.
5. Husayn ibn Ibrahim ibn Yahya Istarabad. He possessed an ijazah from the ‘Allamah dated Safar 708/130813.
6. Sharaf Husayn ibn Muhammad ibn ‘Ali Tus, one of the pupils of ‘Allamah Hill, who possessed an ijazah from him dated Dhu al-Hijjah 704/1305 and written on a manuscript of the Irshad al-Adhhan14.
7. Hamzah ibn Hamzah ibn Muhammad ‘Alaw Husayn. Fakhr al-Muhaqqiq⁸ wrote his book Tahsil al-Najat on doctrine (uSul al-din) in the year 736/1335 for him. The following remark is mentioned in the book about the place of his residence: “Hamzah ibn Hamzah al-‘Alaw al-mutawattin bi qaryati Sharḥabad min nahiyati Jast min a‘mali Qum,” showing that he was a resident of Sharḥabad, in the vicinity of Qum15.
8. Sayyid Haydar Amul, the famous Sh‘ mystic and philosopher. According to what he has mentioned in his own exegesis, al-Muhṭ al-a‘zam, having studied at Amul he proceeded to Khurasan, and then to Istarabad and Isfahan, and thereafter, after spending twenty years in Amul he set out for hajj and ultimately settled down in Najaf. He possessed two ijazahs from Fakhr al-Muhaqqiq⁸ dated 759/1357 and 761/135916. At Najaf he also had Iranian disciples including NaS‘r al-Din ‘Ali ibn

Muhammad ibn ‘Ali, who had been born at Kashan and settled down at Hillah and was buried at Najaf¹⁷.

9. Fakhr al-Dīn Haydar ibn ‘Ali ibn Muhammad Bayhaqī. Fakhr al-Muhaqqiqīn wrote his al-Risalah al-Fakhriyyah in his name¹⁸.

10. Taj al-Dīn Abu Sa‘īd ibn Husayn ibn Muhammad Kashī. A pupil of Fakhr al-Muhaqqiqīn, he had studied the ‘Allamah’s Tafsirat al-Muta‘allimīn under him and was given by him an ijazah dated Rabu‘ al-Thani 759/1358¹⁹.

11. ‘Ali ibn Muhammad ibn Rashīd Awqā, a pupil of the ‘Allamah, he possessed an ijazah from him dated Rajab 705/Dec. 1305–Jan. 1306.

12. Sadr al-Dīn Abu Ibrāhīm Muhammad ibn Ishaq Dashtakī. He possessed an ijazah from the ‘Allamah dated 15 Jamadī al-Awwal 724/1324 written on a manuscript of the Qawa‘id²⁰.

13. Rukn al-Dīn Muhammad ibn ‘Ali ibn Muhammad Jurjanī Istarabadī, a resident of Hillah and translator of Khwajah Nasīr al-Dīn Tusī’s book al-Fusul al-Nasīriyyah from Persian into Arabic. He was a pupil of ‘Allamah Hillī and commentator of one his works²¹.

14. Muhammad ibn Muhammad Isfandiyarī Amulī, one of the pupils of Fakhr al-Muhaqqiqīn who possessed an ijazah from him dated 745/1344²².

15. Qutb al-Dīn Muhammad ibn Muhammad Razī. He possessed an ijazah from the ‘Allamah written in the year 713/1313 at Waramīn, near Ray²³.

16. Shams al-Dīn Muhammad ibn Hilal Awqā. He possessed an ijazah from Fakhr al-Muhaqqiqīn dated 705/1305²⁴.

17. Taj al-Dīn Muhammad ibn Muhammad ibn ‘Abd al-Wahid Razī. A pupil of the ‘Allamah, he possessed an ijazah from him dated 709/1309²⁵.

18. Badr al-Dīn Mahmud ibn Muhammad Tabarī, a pupil of ‘Allamah Hillī²⁶.

19. Nizam al-Dīn Mahmud Amulī, a pupil of Fakhr al-Muhaqqiqīn²⁷.

20. Diya’ al-Dīn Harun ibn Hasan ibn ‘Ali Tabarī, he possessed an ijazah from the ‘Allamah dated 17 Rajab 701/1302²⁸.

21. Zayn al-Dīn ibn ‘Ali ibn Husayn Istarabadī, a pupil of Radī al-Dīn ‘Ali ibn Yusuf, brother of ‘Allamah Hillī, who also possessed an ijazah from him and copied some of ‘Allamah Hillī’s works²⁹.

22. Husayn ibn Ardashīr ibn Muhammad Tabarī, a pupil of Najīb al-Dīn Yahya ibn Ahmad ibn Sa‘īd Hillī. He also possessed an ijazah from him dated 677/1278³⁰.

At present there exist a large number of manuscripts of the works of the ‘Allamah on fiqh and kalam pertaining to the eighth/fourteenth and ninth/fifteenth centuries which were either written in Iran or by Iranians residing in Iraq. Many of these persons were either pupils of ‘Allamah Hill³¹ or had become familiar with his thought through Fakhr al-Muhaqqiq³².

Hasan ibn Hamzah Najaf³¹ wrote a manuscript of ‘Allamah’s Irshad al-Adhhan in the year 837/1433. He has written an ijazah on the back of the same manuscript indicating that his teacher was Zayn al-D³² ‘Ali ibn Hasan Istarabad³², a pupil of Hasan ibn Diya’ al-D³² A’raj, who was a pupil of Fakhr al-Muhaqqiq³², who in turn was a pupil of his father, ‘Allamah Hill³¹.

Here we will mention some of these manuscripts.

1. Irshad al-Adhhan: There is a manuscript of it in the hand of Hasan ibn Husayn Sabzawar³² dated 718/131832. Another manuscript, in the hand of Burhan al-D³² Husayn ibn Muhammad al-Mahmud al-Faq³²ru Qumm³², is dated 730/1329, parts of which are in Persian³³. Other manuscripts of this work are as follows:

1. by Muhammad ibn Hasan ibn ‘Ali Tabar³², dated 73634.
 2. by Majd al-D³² ibn Sharaf al-D³² ibn Mugh³²th al-D³² Isfahan³², dated 77235.
 3. by Husayn ibn Hasan ibn Husayn Haj³² Asadabad³², dated 799, written at Istarabad³⁶.
 4. by Sa’³²id ibn Ja’far ibn Rustam Jurjan³², dated Jamad³² al-Thani³² 772; it exists at the Khawansar³² Library at Najaf³⁷.
2. Tahr³²r Al-Ahkam al-Shar’iyyah: Its manuscripts are as follows:
5. by Ahmad ibn Hasan ibn Yahya Farahan³², dated 23 RAbu’ al-Awwal 759.
 6. by Husayn (or Hasan) ibn ‘Ali ibn Muhammad Istarabad³², dated 28 Sha’ban 726.
 7. by Hasan ibn Husayn ibn Hasan Sarabeshnaw³², written at Bab al-Wardah, Kashan, and dated 22 Jamad³² al-Awwal 735.
 8. by Muhammad ibn ‘Ali, dated 24 Safar 737, and acquired in Rajab 762 by Muhammad ibn Ni’mat Allah ‘Aqda’³².
 9. Another manuscript of this book bears a note by Muhammad ibn Muhammad ibn ‘Ali Amul³² and is dated 752. Another manuscript in the hand of Sultan Hasan Husayn³² is dated 833 and it was read in the presence of Zayn al-D³² ‘Ali ibn Hasan Istarabad³². Another in the hand of ‘Imad ibn ‘Ali Jurjan³² is dated 12 Safar 86038.

3. IstiqSa’ al-Bahth wa al-Nazar f³² Masa’il al-Qada’ wa al-Qadar: A manuscript of it is in the hand of

the Shāfiʿī philosopher and mystic, Sayyid Haydar Amulī, a pupil of Fakhr al-Muhaqqiq³⁹.

4. Al-ʿAlfayn: A manuscript of it exists in the hand of Muhammad ibn Ahmad Makhluḥ Madani written in 853 in the city of Sarī in the province of Mazandaran⁴⁰.

5. Idāh al-Maqasid min Hikmat ʿAyn al-Qawāʿid: A manuscript of it in the hand of Jaʿfar Istarabādī is dated 70741.

6. Tabsirat al-Mutaʿallimīn: A manuscript of it bears a note, dated RAbuʿ al-Thanī 759, by Fakhr al-Muhaqqiq⁴¹, stating that the book had been read to him by Abu Saʿīd Kashānī (mawlana al-aʿzam afzal al-muhaqqiq⁴² Sultan al-hukamaʿ wa al-mutakallim⁴³ Abu Saʿīd ibn al-imam al-saʿīd ʿImad al-Dīn Yahya ibn al-imam al-saʿīd Fakhr al-Dīn Ahmad Kashānī). There he remarks that he had benefited more from Abu Saʿīd than the latter had benefited from him (wa kanat al-istifadatu minhu akthara min al-ifadat⁴⁴ lahu)⁴².

7. Al-Khulaṣah fī ʿIlm al-Kalam: A manuscript of it is in the hand of ʿAli ibn Hasan ibn Radī ʿAlawī Husaynī Sarabeshnawī and is dated Dhu al-Hijjah 716 (at the end of the manuscript there is a note by ʿAbd al-Malik ibn Ishaq ibn ʿAbd al-Malik ibn Fathan Waʿīz Qummī Kashānī, dated Jamadī al-Thanī 80443.)

8. Risalah al-Saʿdiyyah: A manuscript of it, dated Rabuʿ al-Thanī 764, was written at ArdAbul⁴⁴. Another manuscript in the hand of Jamal al-Dīn ʿAli ibn Majd al-Dīn Sadīd ManSurī Istarabādī is dated 865. Another was completed on 22 Ramadan 881 in Isfahan⁴⁵.

9. Ghayat al-Wusul wa Idāh al-Subul: A manuscript of it, in the hand of Muhammad ibn Mahmud ibn Muhammad Malik Tabarī and dated RAbuʿ al-Awwal 704 (this date coincides with the lifetime of ʿAllamah Hillī), was written at Sultaniyyah⁴⁶.

10. Qawāʿid al-Ahkam fī Maʿrifat al-Halal wa al-Haram: A manuscript of it by Muhammad ibn Ibrahim Husaynī Dashtakī, a pupil of ʿAllamah Hillī, was written in the year 703 at the Madrasah Sayyarah and at the end he writes that the copy, made from the original, was completed on Tuesday, 22 RAbuʿ al-Awwal in the year 713 at Sultaniyyah in the Ilkhanid Madrasah, known as Sayyarah. At the end it bears the note: “faragha al-mustansikh min al-asl yawm al-thulatha al-ghanī wa al-ʿishrīn min RAbuʿ al-Awwal sinah 713, bi al-Sultaniyyah, shayyada Allahu arkana dawlati banīha fī al-madrasat al-sharīfah al-Ilkhaniyyah al-musammāt bi al-Sayyarah)⁴⁷. Another manuscript, written by Muhammad ibn Muhammad ibn Mahdī ibn Mukhlis Qummī, is dated 7 Ramadan 71848. Another manuscript, dated 7 Safar 728, is in the hand of Husayn ibn Abu al-Hasan ibn Muhammad ibn Hasan Kashānī. Another manuscript bearing the date 732 is in the hand of ʿAli ibn al-Husayn ibn ʿAli ibn Abu al-Majd Khawarazmī. Another in the hand of ʿAli ibn Fakhr al-Dīn Abu Talib Tabarī is dated 746 (at the end of the manuscript there is an ijazah in the hand of Fakhr al-Muhaqqiq⁴⁸ for the scribe, dated 760 and written at Hillah. This is indicative of the presence of Iranian students in the lectures of Fakhr al-Muhaqqiq⁴⁹).

Another manuscript in the hand of Fadl Allah ibn Muhammad ibn ‘Ali al-Qumm⁵⁰ and dated 814 was written at Najaf. Another, in the hand of Muhammad ibn ‘Ali ibn Haydar ibn Hasan ibn ‘Ali ibn Tahir ibn Mansur Muqri’ Kashan⁵¹, is dated Shawwal 849 (an ijazah is written at its end in the hand of Ahmad ibn Mu‘⁵² ibn Humayun ibn ‘Ali al-Kash⁵³ written at Kashan50.)

Other manuscripts of this book written by scholars residing in Iran in the ninth/fifteenth century consist of: the manuscript written in 854 by Muhammad ibn Hasan ibn Muhammad ibn Sulayman Tabar⁵⁴; the manuscript written in 859 by ‘Ali ibn ‘Abd al-‘Az⁵⁵ Istarabad⁵⁶; the manuscript written in 880 by Muhammad ibn Hasan Isfahan⁵⁷; the manuscript written by Mu‘⁵⁸ ibn Muhammad ibn ‘Ali... ibn Daniyal al-Ruhq⁵⁹ in 898 at Kashan51. (There exist more than seventy manuscripts of the Qawa‘id al-Ahkam written until the ninth/fifteenth century, something which is indicative of the large number of Sh⁶⁰‘⁶¹s who used it in different towns.)

The Qawa‘id al-Ahkam of ‘Allamah Hill⁶² was translated once in 732/1331 in a period of ten months. The translator, Muhammad ibn Muhammad Abu ‘Abd Allah, known as Haj⁶³, was apparently a pupil of ‘Allamah Hill⁶⁴ himself. A sole manuscript of it, written in 780, exists at Madrasah Khayrat Khan, Mashhad52.

11. Kashf al-Murad f⁶⁵ Sharh Tajr⁶⁶id al-I‘tiqad: A manuscript of it by one of the pupils of the ‘Allamah was written in the Madrasah Sayyarah. Another manuscript by Shams al-D⁶⁷ Muhammad ibn Mahmud ibn Muhammad Amul⁶⁸ (d. 753/1352), a pupil of ‘Allamah Hill⁶⁹, was written for his teacher at the Madrasah Sayyarah and finished on Friday, 20 Muharram 713, in the city of Kirmanshah53. There are two other manuscripts of this book, one by Muhammad ibn Muhammad Isfandyar⁷⁰ Amul⁷¹ was written in 745 and was read to Fakhr al-Muhaqqiq⁷², and the other, by Abu Muhammad ibn Muhammad ibn Abu Turab Waram⁷³, was written in 71654.

12. Mabadi’ al-Wusul ila ‘Ilm al-Usul: A manuscript of it in the hand of Harun ibn Hasan ibn ‘Ali Tabar⁷⁴ is dated Sha‘ban 700 (with a note in the ‘Allamah’s hand on it). Another manuscript in the hand of Jamal al-D⁷⁵ Abu al-Futuh Ahmad ibn ‘Abd Allah Balku ibn Abu Talib, one of the pupils of the ‘Allamah, is dated Ramadan 703 and is accompanied with an ijazah of the author for the scribe, dated 70555.

13. Mukhtalaf al-Sh⁷⁶‘ah: A manuscript of it in the hand of Ibrah⁷⁷m ibn Yusuf Istarabad⁷⁸ is dated 702. Another manuscript in the hand of Muhammad ibn Abu Talib Aw⁷⁹ is dated 704. One manuscript in the hand of Ja‘far ibn Husayn Istarabad⁸⁰ is dated Ramadan 70556. Another one in the hand of Ahmad ibn Hasan ibn Yahya Farahan⁸¹ is dated 733. Another manuscript in the hand of Mahmud ibn Muhammad ibn Badr Raz⁸² is dated Shawwal 73757.

14. Marasid al-Tadq⁸³q wa Maqasid al-Tahq⁸⁴q: A manuscript of it in the hand of Shams al-D⁸⁵ Muhammad ibn Abu Talib ibn al-Hajj Aw⁸⁶, dated Jamad⁸⁷ al-Awwal 710, was written at Sultaniyyah. It is accompanied by an ijazah from Fakhr al-Muhaqqiq⁸⁸ (this manuscript was in the possession of Fath Allah ibn Khawajag⁸⁹ Sh⁹⁰raz⁹¹ Ansar⁹² and was gifted by him to his son Humam al-D⁹³ Muhammad in

15. Manahij al-Yaqin: A manuscript of it in the hand of ‘Ali ibn Hasan Tabarī is dated Sha‘ban 72459.
16. Minhaj al-Salah fī Ikhtisār al-Misbah: A manuscript of it in the hand of Muhammad ibn ‘Ali Tabarī is dated Shawwal 7360.
17. Minhaj al-Karamah fī Ithbat al-Imamah: A manuscript of it in the hand of Kamal al-Dīn ibn ‘Abd Allah ibn Sa‘īd Jurjanī is dated Rajab 878 and bears a gloss written in Arabic and Persian between the lines61. (There is a translation of this book related to 8th/14th or 9th/15th century existing at the Farhad Mu‘tamad Library and is mentioned in the periodical Nuskhehha-ye khattī, published by Tehran University62.)
18. Nihayat al-Ihkam fī Ma‘rifat al-Ahkam: A manuscript of it was written at the Madrasah Sultaniyyah63.
19. Nahj al-Mustarshidīn: A manuscript of it in the hand of Shams al-Dīn Muhammad ibn Abu Talib ibn al-Hajj Muhammad ibn Hasan Awqā is dated 705. Another, in the hand of Jamal al-Dīn Abu al-Futuh Ahmad ibn Abu ‘Abd Allah Balku Awqā, is dated 705. Another, in the hand of Ahmad ibn Buzbash Dezfulī, is dated 82464.

1. See ‘Abd al-Hujjat Balaghī, Tarīkh Na‘īn (Tehran: Chapkhaneh Mazahirī, 1368 H.), p. 21, see the facsimile of the first page of the treatise
2. Ja‘fariya, Rasul, Tarīkh-e Tashayyū‘ dar Iran (Qum: Intisharat-e Ansarian 1375), vol. 2, p. 662
3. Majlisī, Bihar, vol. 104, p. 142
4. Tabataba‘ī, ‘Abd al-‘Azīz, Maktabat al-‘Allamah al-Hillī (Qum: Mu‘assasat Al al-Bayt 1417),p.53
5. Majlisī, Bihar, vol. 104, p. 138
6. Ibid., vol. 104, p. 9
7. Majma‘ al-Tawarīkh, ms. in the Kitabkhaneh Mellī-ye Malik, vol. 3, folio 237, cited in Manuchehr Murtadawī, Masa‘il-e ‘Asr-e Ilkhanan (Tehran: Intisharat-e Agah, 1370 H. Sh.), p. 250
8. Al-Tehranī, Al-Haqayiq, p. 185
9. Ibid., p. 185
10. Ibid., p. 16
11. Ibid., p. 38
12. Ibid., p. 49
13. Ibid., pp. 54–55
14. Ibid., p. 58
15. Ibid., p. 65
16. Ibid., pp. 66–68
17. Ibid., p. 149
18. Ibid., p. 70
19. Ibid., pp. 86–87
20. Ibid., p. 178
21. Ibid., p. 194

22. Ibid., p. 199
23. Ibid., p. 200
24. Ibid., p. 208
25. Ibid., p. 210
26. Ibid., p. 211
27. Ibid., p. 214
28. Ibid., p. 235
29. Ibid., p. 139
30. Ibid., p. 55
31. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, pp. 37–38
32. Ibid., p. 35
33. Fihrist-e Nuskhehha-ye Khattī-ye Kitabkhaneh Majlis, vol. 10, pp. 218–220
34. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 35
35. Ibid., p. 36
36. Ibid., p. 36; Ashkewar, Fihrist-e Nuskhehha-ye Khattī-ye Kitabkhaneh 'Umumī Ayatullah Mar'ashī. (Qum: Kitabkhaneh 'Umumī-ye Ayatullah Mar'ashī 1368 H. SH.), vol. 17, p. 276
37. Al-Tehranī, Al-Haqayiq, p. 86
38. Ibid., pp. 78–87
39. Fihrist-e Nuskhehha-ye Khattī-ye Kitabkhaneh Majlis, vol. 14, pp. 224–225
40. Ibid., vol. 5, pp. 4–8; Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 154
41. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 63
42. Ibid., pp. 72–73
43. Ibid., p. 116
44. Fihrist-e Nuskhehha-ye Khattī-ye Kitabkhaneh Majlis, vol. 14, p. 225, no. 6342
45. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 130
46. Ibid., p. 134
47. Ibid., p. 137
48. Ashkewar, op. cit, vol. 11, p. 275, no. 4273; Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 139
49. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 141
50. Ibid., p. 147
51. Ibid., pp. 149–150
52. Ibid. p. 158
53. Al-Tehranī, Al-Haqayiq, p. 204; Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 163
54. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 164
55. Ibid., p. 169
56. Ibid., pp. 174–175
57. Ibid., p. 177
58. Ibid., p. 185
59. Ibid., p. 192
60. Ibid., p. 198
61. Ibid., p. 200
62. The periodical Nuskhehha-ye khattī published by Tehran University, vol. 3, p. 160; Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 203
63. Tabataba'ī, 'Abd al-'Azīz, Maktabat al-'Allamah al-Hillī, p. 207
64. Ibid., pp. 204, 206

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