



SCIENTIFIC PERMISSIONS OF THE FIRST MARTYR : MOHAMMAD BIN MAKKI AL-AMILI (DIED IN 786 AH / 1384 AD)

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Abstract

Muslim scholars and jurists are accustomed to give scientific permissions to their students who learn from them, so the scientific license is the granting of a permission by the author of narrations and audios to the metaphor to narrate it from him, the permission is based on three main bases : the permitting, the metaphor, and the metaphors while it is given in two ways: *editorial and oral*, and permission is according to Imami scholars in general and Shiites in particular is divided into three sections: *large or (excellent) authorization, intermediate permission, and brief permission*, and permission has several types that determine how permission is given by the author, and the academic certifications of the first martyr are divided into two parts: the certifications he obtained from his elders, and these, in turn, are divided into two parts: the certifications granted to him by his sheikhs among the Shiite scholars, and the certifications granted to him by his elders from among the public scholars, and the second part of the martyr's certifications includes the certifications he granted to his students. After the martyr traveled to several Islamic countries and studied with their most prominent sheikhs, he was granted a number of licenses by them, especially in Hilla, in which he studied with the most prominent sheikhs at the time, including: Sheikh Fakhur Almuhaqkeen and Sayyid Taj al-Din ibn Ma'iyah, however, he did not stop at taking from the Shiite scholars only, but he worked hard to apprentice to the scholars and sheikhs of the common people, desiring to be famous of sciences and arts of other sectarians, and he obtained licenses from his sheikhs from the common people after he attended their sessions and studied with them among the most prominent of them: Shams Al-Imaams Al-Karmani, Izz Al-Din Bin Jama'a and others, and when the martyr began his academic career in apprenticing to the private and public sheikhs, he began from the first moment to learn and teach at the same time, so while he was attending the lesson councils of his sheikhs he also held his own study councils he teaches in it what he learned from the sciences of religion, Sharia and jurisprudence, and a number of students joined his lessons, and after he sensed in them the competence and scientific ability, he granted them the license to narrate from him, and among the most prominent of those who studied with him: Sheikh Ibn Najdah and Sheikh Ali bin Al-Khazen Al-Haeri.

Keywords: the first martyr, Al-Hillah, Fakhur Almuhaqkeen, scientific permission, Shiites, Ibn Mu'aya.

Introduction

The Islamic world abounds with a large number of scholars and jurists, especially Shiite scholars, who have a great and effective influence in the study, development and revision of Sharia sciences, and the first martyr was one of the Shiite personalities that left a clear impact on Shiite jurisprudence. Not only Shiites, but he was always looking forward to studying and researching the sciences of other Islamic sects, and this, if it indicates something, indicates the breadth of his culture and his desire to be acquainted with all the legal sciences of jurisprudence, whether among the Shiites or among the public, and he succeeded in that and was proficient in authoring and writing and classified Many books of jurisprudence and he mastered them, and that was natural because he had been a student of Fatahil the scholars among the Shiites from whom he benefited from their sciences and studied their books and the books of those who preceded them, so he had the best chance of obtaining permission to narrate from them, and all of his children. What knowledge he had of the sciences and what came after him benefited him, so his star became shining in the sky of science and scholars, and from the foregoing came the importance of the research, and given the importance that the first martyr enjoyed, and the impact of this personality on Shiite jurisprudence, and his position among the scholars of the Imamiyyah, and his intermarriage with the school The public and private school (Imami school), and its abundant scientific outputs, are among the reasons that aroused our desire to delve into the scientific efforts undertaken by the martyr, especially the subject of his scientific certifications. The license is linguistically and idiomatically, the methods of granting the license, the categories of the license, and the types of the license. The second topic: titled (The Academic Licenses of the First Martyr) and it is divided into two parts: First: The certificates that the martyr obtained from his elders, and this in turn is divided into two parts: The first: The certificates of his elders from among the Shiite scholars, and the second: The certificates of his elders from the scholars, and secondly: The certificates that he received The martyr gave it to his students. In this research, we have referred to a number of sources and references, perhaps the most important of which is the book (Bihar al-Nawwar) by Allama al-Majlisi (d.: 1111 AH / 1699 AD), which is considered to include most of the licenses of the first martyr, especially the twenty-fifth volume (part of licenses), which provided us with a number of licenses. The martyr is one of his sheikhs and some of his licenses for his students, and from what we also benefited from is the book (Al-Dhari'a ila Tasannaf al-Shia) by Sheikh Agha Buzurk al-Tahrani (d.: 1389 AH / 1969 CE), which dealt with the definition of license and what is related to it, and provided us with important information that benefited the research in several places.

The First Topic / Academic Leave

In This Section, We Have Discussed What Is Related To Academic Leave Through The Following

Definition Of Leave In Language And Idiomatically

Bachelor's Degree In Language

Ijazah was defined in Arabic language dictionaries as: giving permission (1), i.e. permission in narrations and audio, which is called: (metaphors) (2), and Al-Jawhari (3) defined ijazah, by saying: "Ijazah: to complete the shutter of (4) others." And he also said: "I permitted the place, I permitted it by permission: I took it and walked in it. The second martyr (7) defined the license, saying: "It is originally a source of authorization and its origin is ((permissibility))(8) the waw moved, so they imagined the openness of what came before it, so it turned into an alif, and the extra alif remained after it, so it was deleted to meet the consonants, and it became an authorization." In the fact that it is a source of permissibility and its origin is permissibility, the waw was omitted from it, which was replaced by the ta', as in its analogues from defective sources, such as: (answer and dismissal), and in the explanation of that there are two sides, the most famous of which is the movement of the waw, so they imagined the openness of what came before it, so it turned into an alpha, and with the convergence of the consonants one of the two original and inverted alifs was omitted. About the waw, and thus it became an Ijazah (9). This definition is somewhat similar to what was defined by the second martyr.

Vacation Term

Ijazah was defined according to the term of the people of hadith and narration as: "the speech emanating from the authorized person, which includes his creation of the permission to narrate the hadeeth about him after informing him in general of his narrations. In sum or in detail - and based on the mention of the sheikhs from whom the authorization was granted permission to narrate from them, as well as the mention of the sheikhs of each of these sheikhs layer by layer until the chains of transmission end with the infallible ones, peace be upon them" (10), and thus the license is: "It is a permission and a license that includes the article The scholar issued for it, the sheikh grants it to the one who permits him to narrate the material mentioned in it from him, and the authorization in this sense is one of the methods of transmitting and carrying the hadith, from the sheikh to the one who permitted him to transmit the hadith" (11) We deduce from the foregoing that the license is based on three basic pillars, namely: the author: the sheikh who grants the authorization, the metaphor: the student who obtained the authorization from his sheikh, and the metaphors: which are the narrations that the author is permitted to narrate from the author. Ijazah is also: permitting and authorizing narration (12), as it was defined according to recent studies by saying: "[It is] that which the teacher (sheikh) grants to the student after he has finished studying and mastering one of the subjects, which entitles (the student) the right to teach that subject only." And do not allow him to be the owner of one of the circles, which is like a certificate of transfer from one class to another in government schools" (13). This means that the student obtains permission to narrate from a sheikha after successfully passing the stage of study and learning, and after his sheikh touches the scientific potential that qualifies him to narrate from him in the correct and considered ways in the narration.

Methods of granting leave

The sheikhs of the Ijaza adopted two methods in their Ijaza for their students

Oral method: It is the one in which the license is given orally without being written, and the sheikhs used to grant it to their students in the early Islamic eras during the days of the Companions and Followers (14), and an example of that is the license granted by Sheikh Afif al-Din al-Matari (d.: 765 AH / 1363 CE) to the martyr The first in Hijaz (15). This means that this type of leave is verbal rather than written, and it seems that it later became a small percentage compared to the second type of leave, which is the written leave.

The editorial method: The use and emergence of the editorial license dates back to the third century AH / ninth century AD, and these licenses are written licenses granted by the sheikhs to those who authorized them to narrate on their behalf after it was proven to them that they are fit to carry and narrate the hadith, and the sheikhs used to write these licenses on the book that he reads to them Their students (16), and an example of that is the certification granted by the martyr to a group of his students after they read to him the book Ill al-Sharaa'i by Sheikh al-Saduq (d. His elders, which he bestowed on his students. Despite the difference in the two methods of granting the license, they are similar in that they represent the authorization in the narration of the hadeeth of the sheikhs, and one of the ways to carry it (18).

Departments of leave

The scientific license was divided into three sections: the large or (extended) license, the medium license, and the short license. Thus, these licenses have varied in simplicity, mediation, and abbreviation (20). In terms of their size, licenses are divided into:

The Great Ijazah: It is also called the Ijazah al-Mubsutah, and this Ijazah is considered as an independent book, specifying for some of them a special title, such as: Al-Rawdah Al-Bahiya, Al-Tabaqat, Al-Lu'lu'ah, Ghayyat Al-Wa'at, and Al-Lum'ah Al-Mahdiyah (21), and in it Sheikh Al-Majiz mentions all his sheikhs in the Ijazah, In addition to their chains of transmission to the infallible imams (peace be upon them)(22), this type of certification contains a lot of information, in addition to the works that Sheikh Talib allows to narrate from him (23) Also, this type of authorization usually begins with the basmalah, and then is followed by an introduction in which the speech may be long or short, and it is noticed in that speech the accuracy in the phrases chosen in the expression, in addition to the linguistic accuracy in the wording, and after that introduction, the author introduces the metaphor through Praising him and praising him with sublime words and lofty scientific titles, especially after he touches in him the scholarly standing that deserves that, and then the licensee begins to present what he would like to authorize for his student in the authorization text and according to the method of narration used by him, and in that text he reviews what he heard from his sheikh about his sheikhs all the way To the people of know-how and the hadith transmitted from the Messenger (may God bless him and his family) or to the infallible imams (peace be upon them), and then authorizes him to narrate his works and the works of his sheikhs metaphorically on their behalf, and sometimes the author puts a condition on the metaphor obliging him to implement it, and then he brings the conclusion in which he mentions The licensee is the date of granting the license

Dated by day, month, year and Hijri date (24)

Intermediate Ijazah: It is the Ijazah that is limited to mentioning the sheikh to some of the methods of narration and some of his sheikhs, and thus it is considered a short or medium treatise presented under the name: (The Ijazah Message) (25), and Al-Fadli defined it (26), saying: “It is the one in which the author is mentioned. A complete chain of narrators based on its chains of narrators, as a blessing and an oath to connect the chain with the loops of the Ahl al-Bayt, peace be upon them. Abbreviated Ijazah: It is an Ijazah that is neither a book nor a treatise. When looking at it for the first time, it is seen that mentioning it deviates from the subject of the book, due to the lack of sincerity in its classification. However, one who looks deeply into it finds great and important benefits in its content (27), and this Ijazah It is limited to authorizing the narration only, such as the author writing when granting him the license, “I authorize so-and-so or so-and-so to narrate on my behalf what his narration is true to me” (28), and this type of authorization appeared clearly among the religious sheikhs of the authorization (29). From the foregoing, we deduce that naming this type of leave was taken through its content, which is characterized by brevity and not prolongation in the content. It must be pointed out that licenses of all kinds are considered men’s historical books that deserve to be preserved and preserved from loss, because they carry within them what can be benefited from through generations. Those who need it... weak successors” (30), and these licenses are usually written at the end of the book that the student is permitted to receive from his sheikh, even if they are of a large type, despite the small space available for writing that license, and in some cases it is permissible for the student to narrate a part of A specific book, and it is not necessary to finish it all at the same time, but it can be divided into several stages (31)

Types of leave

Scientific leave is divided into several types

A specific license for a specific person: In this type of certification, the licensee says to the applicant: “I authorize you for such and such a book, or what is included in my index.” This is the highest type of certification because it is disciplined by appointment. Permission is for a specific in a non-specific: In this type, the licensee says: “I authorize you, or you, all my audios, or all my narrations, and the like” (33), and the disagreement in this type of authorization is more due to the lack of discipline of the metaphor, so it departs from the general permission The justification for it, even if it is specified by a specific description, such as: “My audios are from so-and-so or in such-and-such a country, if they are distinct.” Here, the first is permissible (34)

Permissibility for an unspecified person: This permissibility is described in general terms, such as the author saying: “I permit for Muslims, or I permit for everyone, or I permit for those who realize my time” and the like, and the scholars differed in the permissibility of this type of permit, but many of them permitted it (35), and the first martyr was among those scholars who permitted this type of authorization, and this is evident in his request from Sheikha Taj al-Din ibn Ma’iyah to authorize all his narrations for him, his children, and all Muslims, who realized part of his life, and he has already obtained that license (36) Permissibility for the unknown or the unknown: It is

meant by permissiveness for the unknown, such as the sheikh endorsing a name at a time in which a group participates in it without clearly specifying the metaphor from them. As for permissibility by the unknown, it means that the author gives the permissibility by narrating a book such as: The Book of Sunnahs, and he narrates a group of Sunan books and does not specify any From them, such leave is useless and is considered corrupt (37) Permission for the undistinguished among the insane and children after their separation: This type of permit is valid without controversy, and some scholars have granted permission for their children when they are born, including the first martyr who was granted permission for his children who were born in the Levant from a number of his sheikhs in Iraq (38), especially his sheikh Taj al-Din ibn Ma'iyah, and the second martyr (39) mentioned that authorization, saying: "And I saw the handwriting of this honorable master with the authorization of our happy sheikh Shams al-Din Muhammad Ibn Makki and his two sons Muhammad and Ali and their sister Umm al-Hasan Fatima who is called Sitt al-Mashaykh and all Muslims who realized a part of his life with all that On the authority of his sheikhs...", and this was also reported by Sheikh Hassan on the authority of his martyred fatherThe second in the big vacation (40)

Handling leave: There are two types of this type of leave

The first: the communion associated with the license, which is the highest type of authorization, as some scholars rejected its individual members because of its reference to it, but the communion lacks the verballity of the author of the metaphor and his presence without the license, so some other scholars see it as less than the authorization because it is a license specific to a specific book unlike Ijazah, just as in this type of Ijazah the sheikh gives the authorization the origin of his hearing or a branch of it for the metaphor and says to him: This is my hearing, or my narration from so-and-so, so report it on my behalf, or he says to him: I permitted you to narrate it from me (41)

The second: Communion without authorization, and in this type the sheikh deals with his student and says to him: This is my hearing or my narration, and he does not say to him: Tell him on my authority or I authorized you to narrate on my behalf and so on, and this type of authorization was not permitted by most scholars of narration, except that some of them permitted it because The material dealt with by the metaphor student is the sheikh's narrations, and the permission is implicitly understood even if the sheikh did not disclose it (42).

The second topic / academic licenses of the first martyr

The scientific licenses of the first martyr are divided into two parts

First: The licenses that the martyr obtained from his elders

During the martyr's scholarly trips, in which he traveled to a number of Islamic cities, where he was taught by the most prominent scholars and jurists, both private and public, he obtained several licenses from those scholars, and we will highlight the most prominent of those licenses that were found by dividing them into:

The licenses of his sheikhs among the Shiite scholars

Ijazah of its sheikh, Amid al-Din Abd al-Muttalib (d.: 754 AH / 1353 CE)

The martyr obtained a license from his sheikh, Amid al-Din, in the year (751 AH / 1350 AD) in the sacred Hazrat al-Ha'iriyah in the city of Karbala, after he read to him the first part of the book Tadhkirat al-Fuqaha' by Allama al-Hilli (43), and he granted another license in Hilla in the year (752 AH / 1351 AD) after reading it. It has the rest of the parts of the book mentioned (44). However, we did not stand on the text of both holidays.

Ijazah of Sheikh Zain al-Din Ali ibn Trad al-Matar Abadi (d.: 762 AH / 1360 CE)

The martyr was authorized by his sheikh, Zain al-Din Ali, in Hilla in the year (754 AH / 1353 AD) (45), and the martyr mentioned that authorization in his authorization to his student Ibn al-Khazen al-Hairi, saying: "And I narrate it [Allama al-Hilli] also by way of authorization on behalf of a group of others, including the distinguished and scholarly Sheikh Investigator Zain al-Din Ali ibn Trad al-Matar Abadi, the aforementioned student" (46), and we did not find more details about that leave.

Ijazah of his sheikh, Shams al-Din Muhammad bin Ahmad bin Abi al-Maali (T.: 769 AH / 1367 AD)

Sheikh Muhammad bin Abi al-Ma'ali authorized the martyr in the year (751 AH / 1350 AD) in Hilla (47), and Sheikh Hassan mentioned in his great license that this license is in his handwriting and it is a happy license (48), and we could not obtain more information about that license.

Ijaziza of his sheikh Fakhr al-Muhaqqiq (d.: 771 AH / 1369 CE)

The martyr sought permission from his sheikh, Fakhr al-Muhaqqiqeen, twice, and his first permit was for him in the year (751 AH / 1350 CE) in his house in Hilla, as stated by the martyr (49), saying: "What the sheikh, the imam, the sheikh of the Shiites and their leader, Fakhr al-Din Abu Talib Muhammad ibn al-Hasan ibn al-Mutahhar told me at the end of the twentieth day of Sha'ban in his home in the year seven hundred and fifty-one in Hilla." He also permitted it for the second time in the year (756 AH / 1355 CE) in Hilla also (50), and that permit was found written on the back of the first part of the book (Explanation of Benefits in Explaining Problems of Rules It was compiled by Sheikh Fakhr al-Muhaqqiq, and this part of the book was in the handwriting of the martyr. His sheikh, Fakhr al-Muhaqqiq, authorized it after he read this book to him, saying: "Our master, the greatest scholar, the best scholar of the world, the master of the virtues of the sons of Adam, Maulana Shams al-Haq wa al-Din Muhammed bin Makki bin Muhammed read to me Bin Hamed, may God perpetuate his days from this book, its problems, and he investigated and benefited from many problematic issues with his correct thought and insightful mind. What our previous companions classified on my father's behalf on their behalf in the ways mentioned for it..." (51), then he concluded that leave, mentioning its date and place of granting it by saying: "Muhammad bin Al-Hassan bin Yusuf bin Al-Mutahhar wrote on the sixth of Shawwal in the year

seven hundred and fifty-six in Hillah, and praise be to God alone, and he prayed God be upon our master Muhammad and his family” (52), and this license seems to be one of the sections of the abbreviated license (53)

The certification of his sheikh Taj al-Din ibn Mu’iyah (d.: 776 AH / 1374 CE)

Sheikh Taj al-Din ibn Ma’iyah authorized his martyr student more than once, and the date of his first certification was in Hilla in the year (753 AH / 1352 AD), and the martyr (54) stated that this certification, saying: “What the noble scholar Fakhr al-Sada Taj al-Din Abu told me Abdullah Muhammad Ibn al-Sayyid, the scholar Jalal al-Din Abi Jaafar al-Qasim bin al-Hussein bin al-Qasim bin al-Hassan bin Ma’iyah al-Hasani al-Dibaji in the middle of Shawwal in the year seven hundred and fifty-three in Hilla.” On some of the hadiths that the martyr wrote in his handwriting and his sheikh Ibn Mu’iyyah authorized them for him, and he wrote what I copied: “He heard these hadiths from the utterances of our master, the sheikh, the eminent scholar, Shams of Religion, Truth and Religion, Muhammad bin Makki, may God perpetuate his virtues, on Saturday the eleventh of Shawwal of the year seven hundred and fifty-four, and it was approved He has narrated it from me with the foregoing chain of narrators and other paths of mine to the majestic sheikhs who narrated it, and I also authorized him to narrate everything that is valid in his narration of my hearings, my readings, my investigations, my dealings, my compilations, what I said, collected, organized, and prose, and it was authorized for me and written by it, and all that is proven by him to be included in my narration. History, praise be to God, and peace be upon his family.” (56) It was written by Muhammad bin Ma’iyah on the eleventh of Shawwal in the year seven hundred and fifty-four, and praise be to God alone, and may God’s blessings and peace be upon Muhammad and his family.” (57) The martyr obtained from him another joint leave with his son Abi Talib Muhammad (59), but we did not find out the date or place of that leave, except that it is likely to be in Hilla as well, as there is no indication in the sources that the martyr met his sheikh Ibn With her outside the city of Hilla. And the martyr took another joint leave from his sheikh, Mar al-Dhikr, with his two sons, Muhammad and Ali, and their sister, Fatima, who was called the Sixth of the Sheikhs (60). The date of this leave was in the year (776 AH / 1374 AD) (61). “This master [Taj al-Din ibn Ma’iyah] has repeatedly authorized me and authorized my two sons, Abu Talib Muhammad and Abu al-Qasim Ali, in the year seven hundred and seventy-six before his death, and he wrote it with me as a witness.” Through this text, we notice that the name of the martyr’s daughter is not mentioned in this permit. And we do not know whether that permission was shared with them, or whether it was approved by them other than that permit, especially since the martyr mentioned in the text that he was granted by his sheikh many times, but becauseN. There are previously mentioned sources that indicated that the daughter of the martyr was among the graduates in the joint licensing granted to the martyr by his sheikh, Ibn Mu’iyah in the year (776 AH / 1374 CE)

Ijazah of his Sheikh Qutbuddin Muhammad bin Muhammad Al-Razi (776 AH / 1374 AD)

Sheikh Qutb al-Din al-Razi authorized the martyr to narrate from him in the year (768 AH / 1366 CE) in Damascus, as the martyr stated in his authorization for his student Ibn al-Khazen al-Ha'iri, saying: "As for the works of the companions, I narrate them on the authority of my righteous and trustworthy sheikhs... Among them is the imam, the scholar, the sultan of scholars and the king of The virtuous scholar, the scholar, Qutb al-Din Muhammad ibn Muhammad al-Razi al-Buwayhi, I attended his service, may God sanctify his kindness, in Damascus in the year seven hundred and sixty-eight, and I benefited from his breath, and he permitted me all his works and writings in the reasonable and transmitted to narrate them from him and all his narratives..." (63), and it seems that That vacation was of the abbreviated kind. Then this meeting of the martyr with his sheikh was repeated for the second time in the year (776 AH / 1374 CE) and he obtained another permit from him, and this was mentioned on the authority of the martyr, who said: "My meeting with him in Damascus coincided with the last days of Sha'ban in the year seventy-six and seventy-six, so if [it is] a sea that does not bleed And he granted me all that it is permissible to narrate from him, then he died on the twelfth of Dhul-Qa'dah of the aforementioned year in Damascus." (64)

Sheikh Ahmed bin Muhammad bin Ibrahim bin Zahra Al-Husseini (T.: 8 AH / 14 AD)

The first martyr has a general license from his sheikh Abu Talib Ahmad bin Muhammad bin Zahra al-Husseini, and it is written in his handwriting that Sheikh Hassan mentioned in his great license, by saying: "And our martyr sheikh from Sayyid Abi Talib ... a general license, which I also have in the handwriting of the master and his narration in it on the authority of the scholar Jamal al-Din Ibn al-Mutahhar, and on the authority of his uncle, the eminent master, the imam, the immaculate, the great, Alaa al-Millah, and al-Din Abi al-Hasan Ali bin Muhammad bin Zuhra, and he mentioned that they permitted him a general licensing, so our martyr sheikh would have a path to Sheikh Najm al-Din Tuman on the authority of Sayyid Abi Talib on the authority of his uncle..." (65) The martyr had referred to his narration on the authority of Sheikh Ahmed bin Zahra Al-Husseini in his authorization for Ibn Al-Khazen Al-Haeri, saying: "As for the works of the companions, I narrate them on the authority of my righteous and reliable sheikhs... Among them is the eminent scholar, Amin Al-Din Abu Talib Ahmed bin Zahra Al-Halabi Al-Husseini" (66). This authorization text confirms the trustworthiness and justice of his sheikh, as he testified to this testimony of his aforementioned sheikh, and his other sheikhs.

Ijazah of his sheikh Jalal al-Din al-Hasan bin Nama al-Hali (T.: 8 AH / 14 CE)

The martyr narrated on the authority of his sheikh, Jalal al-Din bin Nama al-Hali, in Hilla, and he sought his permission therein in the year (752 AH / 1351 CE) (67), and the martyr (68) stated this, saying: "What the scholar, the righteous jurist, Jalal al-Din Abu Muhammad al-Hasan bin Ahmed bin al-Sheikh told me Al-Saeed Sheikh of the Shiites and their leader in his time, Najib al-Din Abi Abdullah Muhammad bin Muhammad [bin Jaafar] (69) bin al-Hilli al-Raba'i grew in the month of Rabi' al-Akher in the year seven hundred and fifty-two in Hilla, on the authority of his father Nizam al-Din Ahmad, on the authority of his grandfather...", and the Sheikh mentioned Hasan in the big license quoting from one of the sheikhs what he found regarding the martyr's license from

his sheikh, Jalal al-Din, when he said: “I found in the handwriting of Sheikh Jalal al-Din Abi Muhammad al-Hassan bin Sheikh Nizam al-Din Ahmad bin al-Sheikh Imam Najib al-Din Muhammad bin Nama al-Hali that he permitted our martyr sheikh all that His narration was permitted by Najib al-Din bin Yahya bin Saeed, as he narrates on his authority without an intermediary” (70) This is what we have come across regarding the licenses of the martyr among his Shiite sheikhs, in which there are texts indicating the time and place of granting him these licenses, except that there are some of the martyr’s elders who mentioned that he narrated from them and did not We stand for them on texts that indicate their approval of him explicitly, except with the knowledge that the student’s narration on the authority of his sheikh does not take place until after he is granted permission from his sheikh in which he authorizes him to narrate on his behalf, so they can be counted among his sheikhs who granted him permission to narrate on their behalf according to the martyr’s statement himself and some of the scholars with his narration from them, and among those sheikhs:

Sheikh Najm al-Din Muhanna bin Sinan bin Abd al-Wahhab al-Madani (754 AH / 1353 AD)

Sheikh Hassan mentioned the narration of the martyr on the authority of Sheikh Muhanna bin Sinan in Al-Ijazah Al-Kabir, saying: “...we narrate with the chain of narrators on the authority of our martyr sheikh on the authority of...and the virtuous great master Najm Al-Din Muhanna bin Sinan Al-Madani...” (71), and it is most likely that the martyr He met this Sheikh of his during his trip to the Hijaz, or he may have met him when he arrived in Hilla, especially since he had sent some issues to Sheikh Fakhr al-Muhaqqaqiq, the Sheikh of the Martyr, and obtained a license from him, but we could not determine the year in which he met him.

Sheikh Radhi al-Din Ali bin Ahmad al-Mazydi (d.: 757 AH / 1356 CE)

The martyr mentioned his sheikh al-Mazydi in forty hadiths (72), saying: “Sheikh al-Faqih Allama Radi al-Din Abu al-Hasan Ali Ahmad [bin] (73) al-Mazydi told me: The jurist told us...” He also referred to the narration on the authority of this sheikh in His authorization is for Ibn al-Khazin al-Hairi, as he said: “I narrate it [the works of Ibn Tawus] with the narrations of Ibn Sa’id on the authority of the imam sheikh, the king of writers and scholars, Radi al-Din Abi al-Hasan Ali Ibn al-Sheikh al-Sa’id Jamal al-Din Ahmad al-Mazidi...” (74), as he mentioned it in The same authorization, by saying: “I narrated the book Nahj al-Balaghah, which is the miracle of the obedient imam, the Commander of the Faithful, peace and blessings be upon him, on the authority of a large group, including Sheikh Radhi al-Din al-Mazidi...” (75)

Sheikh Abdullah bin Muhammad Al-Hussaini Al-Aridi Khorasani (T.: 8AH / 14AD)

He was one of the prominent sheikhs of the martyr from whom he took (76), and the latter praised him and praised him, and he mentioned in his authorization to his student Ibn Al-Khazen Al-Hairi that he read to his sheikh this explanation of the book: Al-Fawa’id Al-Ghayathiyah fi Al-Ma’ani wa Al-Bayan, when he said: “As for the meanings and the statement, I read the book Al-Fawa’id Al-Ghayathiyah and its explanation of Sayyid Al-Murtada, the scholar, the king of scholars and

writers, Jamal Al-Din Abdullah bin Muhammad Al-Husseini Al-Aridi Al-Khorasani, upon him in his entirety, and all his narratives and works were narrated from him...” (77)

Sheikh Muhammad bin Muhammad bin Ahmed Al-Kufi (T.: 8 AH / 14 AD)

Al-Hurr Al-Amili (78) mentioned the martyr’s narration on the authority of Sheikh Jalal al-Din Muhammad al-Kufi, saying: “A great scholar, the martyr narrates on his authority on the authority of an investigator...”, and the martyr mentioned this in his authorization for his student Ibn Najda, saying: “And I narrate it aliyah [meaning the works of the investigator Al-Hali Najm Al-Din Bin Saeed] on the authority of Sheikh Imam Al-Khatib Al-Musaqqa’ (79) the eloquent Jalal Al-Din Muhammad Bin Al-Sheikh Al-Saeed, the king of writers, poets and orators Shams al-Din Muhammad ibn al-Kufi al-Hashimi al-Hairi on the authority of Sheikh Najm al-Din without an intermediary (80)

As indicated by Sheikh Hassan in the Great License, when he said: “The martyr ... narrates on the authority of the eloquent sheikh, the imam, Jalal al-Din Muhammad bin al-Sheikh, the imam, the king of writers, Shams al-Din Muhammad bin al-Kufi al-Hashemi al-Hairi, on the authority of the investigator, without an intermediary” (81).

The licenses of his sheikhs among the public scholars

After the martyr was apprenticed to a number of public scholars, he obtained permission to narrate from them. Intolerance is his doctrine, and therefore it was permitted by his sheikhs among the common people, the most prominent of whom are:

Ijazah of its sheikh Siraj al-Din al-Damanhuri (d.: 752 AH / 1351 CE)

The martyr obtained permission to narrate on the authority of his sheikh Siraj al-Din al-Damanhuri in the Hijaz, according to what he stated in his authorization for his student Ibn Najdah, and he said: “And I heard it being recited [Al-Bukhari Trilogy] to the sheikh, the imam, the hadith Siraj al-Din al-Damanhuri, in the direction of the honorable Kaaba, and he permitted me to narrate it and all the books on the authority of his sheikhs to Al-Bukhari” (82), and the martyr did not indicate the date of that vacation, except that it was most likely before or in the year (752 AH / 1351 AD), which is the year of the death of Sheikh Siraj Al-Din.

The license of his sheikh Abd al-Samad bin Ibrahim al-Baghdadi (765 AH / 1363 CE)

The martyr granted permission to his sheikh Abd al-Samad in Baghdad during his trip to it, so he permitted him to narrate from him all that it is permissible for him to narrate from his sheikhs. Al-Samad bin Ibrahim bin Al-Khalil... the reciter of the hadith of the Prophet in Baghdad. It is permissible for me and me to narrate it from what I have read or heard him reading or transmitted it or permitted me to narrate it or wrote it to me or I found it or compiled it from a book or compiled it from poetry or composition [established] from a sermon or message or a sermon chapter or its standing and whatever is correct and correct according to him is permissible His narration is from me, so he has his narration from me, and I uttered that to him” (83) We infer from the previous

text that this license was granted to the martyr by his sheikh Abd al-Samad based on a written request that the martyr wrote with his own hand asking his sheikh for his permission. It was certainly before or in the year (765 AH / 1363 AD), which is the year of the death of the author.

Ijaza of his sheikh Afif Al-Din Abdullah bin Ahmed Al-Khazraji (T: 765 AH / 1363 AD)

The martyr obtained a license to narrate on the authority of his sheikh Afif al-Din in Medina in the year (754 AH / 1353 AD), so he permitted him to narrate all that he wrote and narrated. Saturday, the twenty-second of Dhu al-Hijjah in the year seven hundred and fifty-four] in the honorable city, the Mawla al-Musnad permitted me the scholar, the historian [historian] Afif al-Din Abdullah bin Muhammad bin Ahmad bin Khalaf bin Isa... Al-Khazraji al-Madani, known as al-Matari, after al-Matariyyah, from the outskirts of Cairo, the Egyptian lands. .. All that he wrote and narrated is a license to pronounce it” (84). It is clear from the aforementioned text that it was an oral license, not a written one.

Ijazah of its sheikh, Izz al-Din Abd al-Aziz bin Jama'a (d.: 767 AH / 1365 CE)

The martyr narrated on the authority of his sheikh, Izz al-Din ibn Jama'ah, the book al-Kashshaf in Egypt, and the martyr mentioned that in his authorization for Ibn al-Khazin al-Ha'iri, in which he said: “I narrated the book al-Kashshaf...on the authority of many groups, including the chief judge of Egypt, Izz al-Din ibn Jama'a...”(85), and the narration on his authority authorized it in the year (754 AH / 1353 CE) in Medina when he went with him to the Hijaz to perform the Hajj in that year, and Sheikh Hassan conveyed what the martyr wrote about this permit, what it portrayed: “The poor servant to God Muhammad ibn Makki, may God help him in his obedience, that on the twenty-second Saturday of Dhul-Hijjah in the year seven hundred and fifty-four, he granted me the blessing of the city of the Messenger, upon its inhabitants, the best prayers and peace, a general permit with all his reasoning and narration, uttered by our Master, the Greatest Judge of the Courts of the Egyptian Courts, Izz al-Din Abd al-Aziz bin Qadi al-Qudah in Egypt Badr al-Din Muhammad bin Ibrahim bin Saad Allah bin Jama'ah... Al-Kinani Al-Shafi'i, and he narrates on behalf of many groups” (86), and the previous text shows us that this license was also an oral one, not a written or written one.

Ijazah of its sheikh, Shams Al-Aimamah Al-Kirmani (d.: 786 AH / 1384 AD)

The martyr was authorized by his sheikh, Shams al-Aimamah al-Kirmani, in the year (758 AH / 1356 CE) in Baghdad, so he authorized the narration from him for all that was proven with him of his narrations, his works, and the works of his sheikhs. The greatest, the most knowledgeable, the imam of imams, the owner of the virtuous, the complex of virtues and luxurious perfections, the collector of the sciences of this world and the hereafter, the sun of religion and the religion, Muhammad ibn al-Sheikh, the scholar, Jamal al-Din ibn Makki ibn Shams al-Din Muhammad al-Dimashqi... A narration in which I have the right to narrate, especially the three books [books] that were compiled by Ustad [Professor]] All in all, support the religion and religion Abd al-Rahman ibn al-Mawla al-Saeed Zain al-Din Ahmad ibn Imad al-Din Abd al-Ghaffar al-Iji... The Sultanian

positions, the benefits of Ghayathia, the brief explanation of al-Muntaha and the explanations of its three authors, especially this book called al-Kawashif fi Sharh al-Mawqaf (87), and he explains The aforementioned text of the license is that this license was obtained by the martyr after his request from his sheikh to grant it to him, and we find in it the words of praise and praise that the licensee lavished on the right of metaphor. I was not qualified for that, but there was an ancient covenant for that verbally in writing, not writing in writing, so he may narrate on my behalf what has been proven to him that it is from my narrations from a measure (88) and a period (89) or from the results of thought. Industry and it is hoped that he will not forget me in his supplications when he is likely to answer him, inform him and us to the demands and raise his degree to the ranks” (90), and perhaps we find in this license that it is reliable for a number of scholars to ask for guidance before giving the license to blame They are the same, as we also find that the licensee has set a condition on the license, which is the supplication for it, as is the custom of some sheikhs when granting licenses to their students, then the licensee sealed that license by mentioning his name, the date of his license to his student, and the place of that license, saying: “We embellish it (91) the servant who lacks God, Muhammad Bin Yusuf bin Ali bin Saeed bin Muhammad Al-Qurashi, originally Al-Shafi’i, the doctrine of Al-Karmani, born, nicknamed the Sun of the Imams, may God give him the best of the two worlds, and raise his status in the ranks at the beginning of Jumada Al-Awwal for the year seven hundred and fifty-eight in the city of peace, Baghdad, in my familiar home in the path of Al-Masoud, praising God, praying for Muhammad, the best prayer and peace. (92)

Ijaza of Sheikh Burhan Al-Din Bin Jama’a (d.: 790 AH / 1388 AD)

The martyr mentioned that he read al-Shatibiya to his sheikh, Burhan al-Din ibn Jama’ah, and it seems that he obtained from him the approval of the narration on his authority after reading it to him. And for their brother Abu Mansur al-Hasan” (93), and the news of that license was reported by Sheikh Hassan in the Great License, saying: “And I saw in the handwriting of the martyr on the back of a copy of al-Shatibiyya an authorization for his two sons Muhammad and Ali, in which he mentioned that he narrated it to them from several sheikhs, reading and authorization ... and among them The Judge of Judges, Burhan al-Din ibn Jama’ah, by the right of my reading to him in Jerusalem...” (94), and he did not indicate the date of that permission, but the place of granting it is Jerusalem, according to the martyr who was mentioned in the aforementioned text. After we reviewed the most important licenses that the first martyr obtained from his private and public sheikhs, it must be noted that the martyr had been apprenticed to a large number of scholars in his homeland, the Levant, especially Jabal Amel, and his birthplace is the city of Jezzine and the rest of the Islamic cities to which he traveled seeking knowledge. ; Therefore, it is difficult to find out about all the licenses, and we may have missed seeing a number of them, especially with the absence of much information related to him because of the political conditions the country was going through at the time, or perhaps because of those who plotted against him and harbored hatred and jealousy for him, especially after the successes. achieved by the martyr on the scientific and religious levels.

Second: Leaves granted by the martyr to his students

The martyr did not stop in his scientific career only on seeking knowledge and obtaining it for himself, but rather, since the beginning of that journey and in the early years of his apprenticeship with the sheikhs, he convened knowledge councils and study circles to pour out what he benefited from from his sheikhs on many of those who studied with him. He left it until he became one of its most prominent sheikhs in knowledge and education, and he authorized it and in other cities visited by a number of his students who stood out at his hand and took a lot from him, and the most prominent of whom the martyr approved were:

His approval of Sheikh Muhammad bin Abd Ali bin Najdah (d.: 808 AH / 1405 AD)

The martyr, his student Ibn Najda, authorized a happy Ijazah in the year (770 AH / 1368 AD) (95), starting it with a basmalah, praise be to God, and prayers upon His honorable Messenger Muhammad (may God's prayers and peace be upon him and his family), and then followed that with a preamble, which he followed with words of praise and praise for his student, and he clarified in the body of the Ijazah. What his student read to him from the books of scholars and in various arts, and then he permitted him to narrate everything he read and heard, and it came in the text of the authorization, what I pictured: And I attended their lessons, benefited from their breath, and borrowed from their knowledge... Rather, I approved for him everything that our past scholars and our righteous predecessors classified for him, from the class that we contemporaneously to the classes of the infallible imams [peace be upon them] in all times in the different ways that I have for them. "(96), and we note in this Permissibility The martyr was not satisfied with his approval of the narration on the authority of the Shiite sheikhs only, but he was authorized to narrate on the authority of the sheikhs of the public as well, and he referred to that by saying: "And I authorized him to narrate all that I narrated on the authority of the Sunni sheikhs of Sham, Hijaz and Iraq, and he is a lot" (97), and perhaps this indicates The martyr's moderation and lack of fanaticism towards his doctrine at the expense of other doctrines, as well as his desire to acquaint his students with the sciences of the predecessors in addition to the Shiite sciences. He also permitted Ibn Najdah to narrate all his works and books in various sciences, and he mentioned a number of them: such as the book Ghayat al-Murad fi Sharh al-Irshad, Al-Risala al-Alfiyyah in the jurisprudence of prayer, the message of assignment, and others. Then he concluded his authorization for him by saying: "Let Sheikh Shams al-Din Muhammad show all that I mentioned and others to whomever he wants. The weakest of servants, Muhammad ibn Makki, wrote the tenth of the holy month of Ramadan, the year seventy-seven hundred." Hilla during his frequent visits to it, but we will not stand on a visit of the martyr to the city of Hilla in the year (770 AH / 1368 AD), and Sheikh Ibn Najda may have traveled to Damascus and interrogated his martyr sheikh there.

His approval of Sheikh Zain al-Din Ali ibn al-Khazen al-Hairi (alive: 791 AH / 1388 CE)

The martyr, his student Ibn al-Khazin al-Hairi, authorized a happy vacation in the year (784 AH / 1382 AD) in Damascus (100), and it appears from the date of that vacation that it was two years before the martyr's martyrdom. Peace be upon him, then he praised the introduction to the license

on his student with words of praise and great praise, as he said: “And when the Mawla, the Sheikh, the scholar, the pious, the pious, the attainer, the knowledgeable of the burdens of the supreme sciences, the master of virtues and understanding, Zain al-Din Abu al-Hasan Ali ... who desired to acquire the rational, literal, literary and legal sciences, he granted permission The servant who lacks God Almighty, Muhammad bin Makki... So God Almighty asked for forgiveness and permitted him all that is permissible for him and for his narration from the compiled, the author, the prose, the system, the read, the audio, the handling and the metaphor” (101) Then the martyr mentioned in the text of the license what he wrote of the books and the sheikhs from whom he narrated from the public and the private and his methods of narrating from them (102), until he said: “Let Maulana Zain al-Din Ali ibn al-Khazen ... all of that, if he wills, by these methods and others, which are more than The thousand and the officer is that the bond is valid for him in this after the complete precaution for me and him, and he must remember me in the sanctuary of the martyred grandson and his holy presence during my life and after my death, and guide me to my justified prayers in the famous, perplexing presence, may God’s prayers and peace be upon her supervisor. It shows that the methods of the martyr in the narration are multiple, exceeding a thousand ways, and this means that he has high knowledge and narrates the hadith about the private and the public, so he gave permission to his student to narrate on his behalf in these ways, and perhaps we find through the words that the martyr used in that license flexibility in granting permission in addition to precaution And the caution that his student recommends when narrating, and we also find that the martyr put a condition on his student in his permission, as is the custom of the sheikhs, as we mentioned, who put conditions upon the approval, which is often the supplication for the one who receives permission.

Then the licensee concluded his license by mentioning the place and time of granting the license, in addition to praising God and praying for the Prophet and his pure progeny, as he said: “And the poor servant wrote to God’s forgiveness and generosity, Muhammad bin Muhammad bin Hamid bin Makki in Al-Mahrousa, in the middle of the day on Wednesday, expressing the twelfth of Ramadan The Blessed One spread his blessing in the year seven hundred and eighty-four, and praise be to God forever and ever, and may God’s blessings be upon the best of all creatures, Abi Al-Qasim, the beloved of God, Muhammad, the Seal of the Prophets, his good and pure progeny, and his chosen and chosen companions” (104). It must be pointed out that seeking knowledge basically represents a devotional aspect, and since the month of Ramadan is a devotional atmosphere, it seems that the martyr granted his leave to his student in this holy month - as mentioned in the text - seeking his blessings and seeking reward.

He gave a joint leave to a group of his students

In the year 757 AH/ 1356 AD, the martyr granted a joint permit to a group of his esteemed students, scholars, after They read to him the book “Ilal al-Shar’i” by Sheikh al-Saduq (105), and I found that authorization written on the back of the aforementioned book in the handwriting of the martyr, with the following text: “He heard of my reading most of this book and of others reading the rest of it...the honorable Sheikh... Zain al-Din Abu al-Hasan Ali Bin Beshara Al-Amili Al-Shaqrawi

Al-Hannat and Al-Sayyid Al-Sharif... Shams Abu Abdullah Muhammad Bin Muhammad Bin Zahra Al-Husseini Al-Halabi and Sheikh Al-Salih... Ezzeddin Abu Muhammad Al-Hassan Bin Suleiman Bin Muhammad Al-Hali...and the Sheikh Faqih... Izz Al-Din Abu Abdullah Al-Hussein Bin Ali Al-Amili... and the jurist Sheikh... Jamal Al-Din Ahmed Bin Ibrahim Bin Hussein... and the jurist Izz Al-Din Hussein Bin Muhammad Bin [Bin] Hilal Al-Karaki and many others" (106), and we notice in this text the many scientific titles that he was called The martyr is his students, as we monitored through our review of that license the words of praise and eulogy that the licensee lavished on the license seekers, and this, if anything, indicates the scientific status that the graduates enjoyed, and perhaps this praise and praise is a kind of exaggeration, but it could be from Encouragement for them. Then the martyr began to mention his sheikhs from whom he narrated and the methods of his narration from them, when he said: "And I narrated it to them by the right of my reading to them from my words on the authority of my sheikh ... and on behalf of a group of my sheikhs and the sheikhs of my sheikhs whose number is narrow in various ways of what is correct, and I authorized them in his narration with this The method and other things that are true are the original. And Muhammad bin Makki wrote on Wednesday for the twelve nights of Sha'ban in the year seven hundred and fifty-seven in Hilla, praising God Almighty and praying for His Messenger Muhammad and his pure family" (107) And we infer from the foregoing that the martyr permitted those students in Al-Hillah while he was there, and it seems that they were representing one study circle and their sheikh sensed in them the scientific capabilities that qualify them to narrate from him, as it is accepted that the academic certificate is given to those who succeeded in education, so it may be Those students have surpassed their peers in the class with their academic level, which encouraged the martyr to grant them that joint license, and this means that the author can give permission to narrate from him to more than one person at the same time and in the same license, and in that license also confirmation that the martyr was He held science councils and study circles a few years after his arrival in Hilla, and he became one of its prominent sheikhs around whom seekers of knowledge gather. It also indicates that, in the short period in which he stayed there, he had the superior scientific capabilities that enabled him to teach and grant scientific licenses before leaving it. This is what we were able to find out about the martyr's licenses for his students, except that it is known that the martyr may have been taught by many students, but we could not find licenses for those students, and perhaps the reason for that is due to the lack of information transmitted about those licenses, so we were satisfied with what was found him from those vacations.

Conclusion

Through the research, we reached a set of conclusions, perhaps the most important of which are:

1. Scientific certification has two methods: written and oral, and it has three sections: large, medium, and short, and it has several types.
2. The martyr, after his apprenticeship with a number of Shiite scholars, obtained a number of certifications after they were impressed by his brilliance, scientific competence, and superiority over his peers. Taj al-Din ibn Mu'ayyah.

3. Most of the vacations that the martyr obtained were from his elders in the city of Hilla, in which he stayed for a period of time, and his visits were repeated.
4. The first martyr was open-minded and his culture was broad, and this is evident from his desire to learn from the scholars of the public after taking him from the scholars of the private. with their knowledge, and he obtained a number of licenses from them, and this indicates the flexibility enjoyed by the martyr and the Shiite sect.
5. The activity of the scholarly martyr was not limited to studying, learning, and attending the study councils of his sheikhs, but he was working in addition to that by teaching a number of students, as he was studying and teaching at the same time, and a number of students attended his study councils, and the martyr permitted a number of them after To touch them with scientific competence.
6. Some licenses can be given collectively, as the martyr did in his license to a group of his students in the year (757 AH / 1356 CE)
7. Some licenses are written on the back of the books that the author reads to the licensee, and the authorizations usually begin with the basmalah and are followed by an introduction and then followed by the text in which the author presents what he would like to authorize his student, and then comes the conclusion in which the author mentions the date of granting the authorization and sometimes the place also. Sources and references

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- Amal Al-Amal, 2/303, and see: Abdullah Effendi Al-Asbahani, Riyad Al-Ulama, 5/174; Al-Tahrani, Current Facts, 5/198.
- Al-Musaqee': It means the eloquent one who is skilled in his sermon. See: Ibn Manzoor, Lisan Al Arab, 8/203.
- Al-Majlisi, Bihar Al-Anwar, 25/105.
- Al-Majlisi, Bihar Al-Anwar, 25/211.
- Al-Majlisi, Bihar Al-Anwar, 25/107.
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- Al-Majlisi, Bihar Al-Anwar, 25/239.
- Al-Majlisi, Bihar Al-Anwar, 25/103.
- Al-Majlisi, Bihar Al-Anwar, 25/239.
- Al-Majlisi, Bihar Al-Anwar, 25/98-99.
- A saa': It is a measure for the people of Medina, which includes four amdad, and a saa' is five pounds. See: Ibn Manzoor, Lisan Al-Arab, 3/400, 8/215.
- Mud: It is a type of measure that is equal to a quarter of a saa', which is a pound and a third for the people of Hijaz, and two pounds for the people of Iraq. See: Ibn Manzoor, Lisan Al Arab, 3/400.

- Al-Majlisi, Bihar Al-Anwar, 25/99.
- Namqa: meaning his books. See: Ibn Manzoor, Lisan Al Arab, 10/361.
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- Al-Majlisi, Bihar Al-Anwar, 25/230; Al-Tehrani, The Pretext to the Shiite Classifications, 1/248.
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- Al-Tehrani, Al-Dhari'a to the Shiite Classifications, 1/247.
- Al-Majlisi, Bihar Al-Anwar, 25/100.
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- Al-Majlisi, Bihar Al-Anwar, 25/103.
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