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'Allamah Hill in Iran

'Allamah Hills 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 She '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 Shī 'ism. In a brief treatise entitled Bayan al-Haqayiq that Rashīd al-Dīn Fadl Allah wrote in the year 709/1309 concerning ziyarah in a reply to a question posed by 'Allamah Hillī, he mentions 'Allamah Hillī 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 Shi's scholar to participate in these debates. Following Sultan Muhammad Khudabandah's interest in Shi'sism, 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 Hille'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 Rashed al-Den is that the 'Allamah gave an ijazah to Taj al-Den Muhammad ibn Mawla Zayn al-Den Muhammad ibn Qade 'Abd al-Wahid Raze in the RAbu' al-Thane 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-D®n Hasan ibn Yusuf ibn al-MuTahhar, qala, ruw®tu 'an Mawlana Sharaf al-D®n Ishaq ibn Mahmud al-Yaman® bi-Qum, 'an khalih® Mawlana 'Imad al-D®n Muhammad ibn Muhammad ibn Fathan al-Qumm®, 'an al-Shaykh Sadr al-D®n 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 Hills and his son, Fakhr al-Muhaqqiqsna, (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 Hills and Fakhr al-Muhaqqiqsn.

- 1. Abu al-Futuh Ahmad ibn Balku ibn 'Ali Aw\varDella 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-Den Iskandar Istarabade, pupil of Fakhr al-Muhaggigen 10.
- 3. Taj al-Den Hasan ibn Husayn ibn Hasan Sarabeshnawe Kashane, one of the pupils of 'Allamah Hille. 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 Sarabeshnawl, a pupil of 'Allamah Hilli, who possessed an ijazah from him dated Jamadl al-Awwal 715/131512.
- 5. Husayn ibn Ibrah®m 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-Adhhan 14.
- 7. Hamzah ibn Hamzah ibn Muhammad 'Alaw® Husayn®. Fakhr al-Muhaqqiq®n wrote his book Tahs®l al-Najat on doctrine (uSul al-d®n) 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 Shar®fabad min nahiyati Jast min a'mali Qum," showing that he was a resident of Shar®fabad, 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-Muh®t 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-Muhaqqiq®n dated 759/1357 and 761/135916. At Najaf he also had Iranian disciples including NaS®r al-D®n 'Ali ibn

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

- 9. Fakhr al-Dn Haydar ibn 'Ali ibn Muhammad Bayhaqn. Fakhr al-Muhaqqiqn wrote his al-Risalah al-Fakhriyyah in his name 18.
- 10. Taj al-Den Abu Sa'ed ibn Husayn ibn Muhammad Kashe. A pupil of Fakhr al-Muhaqqiqen, he had studied the 'Allamah's Tabsirat al-Muta'allimen under him and was given by him an ijazah dated Rabu' al-Thane 759/135819.
- 11. 'Ali ibn Muhammad ibn Rash®d Aw®, a pupil of the 'Allamah, he possessed an ijazah from him dated Rajab 705/Dec. 1305–Jan. 1306.
- 12. Sadr al-Din Abu Ibrahim Muhammad ibn Ishaq Dashtaki. He possessed an ijazah from the 'Allamah dated 15 Jamadi al-Awwal 724/1324 written on a manuscript of the Qawa'id20.
- 13. Rukn al-Den Muhammad ibn 'Ali ibn Muhammad Jurjane Istarabade, a resident of Hillah and translator of Khwajah Naser al-Den Tuse's book al-Fusul al-Naseriyyah from Persian into Arabic. He was a pupil of 'Allamah Hille and commentator of one his works21.
- 14. Muhammad ibn Muhammad Isfandyar Amul , one of the pupils of Fakhr al-Muhaqqiq n who possessed an ijazah from him dated 745/134422.
- 15. Qutb al-DIn Muhammad ibn Muhammad RazI. He possessed an ijazah from the 'Allamah written in the year 713/1313 at WaramIn, near Ray23.
- 16. Shams al-Dn Muhammad ibn Hilal Awn. He possessed an ijazah from Fakhr al-Muhaqqiqn dated 705/130524.
- 17. Taj al-Den Muhammad ibn Muhammad ibn 'Abd al-Wahid Raze. A pupil of the 'Allamah, he possessed an ijazah from him dated 709/130925.
- 18. Badr al-Den Mahmud ibn Muhammad Tabare, a pupil of 'Allamah Hille26.
- 19. Nizam al-Din Mahmud Amuli, a pupil of Fakhr al-Muhaggiginin 27.
- 20. Diya' al-Dn Harun ibn Hasan ibn 'Ali Tabarn, he possessed an ijazah from the 'Allamah dated 17 Rajab 701/130228.
- 21. Zayn al-DIn ibn 'Ali ibn Husayn Istarabadi, a pupil of Radi al-Din 'Ali ibn Yusuf, brother of 'Allamah Hilli, who also possessed an ijazah from him and copied some of 'Allamah Hilli's works29.
- 22. Husayn ibn Ardash®r ibn Muhammad Tabar®, a pupil of Naj®b al-D®n Yahya ibn Ahmad ibn Sa'®d Hill®. 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 Hills or had become familiar with his thought through Fakhr al-Muhaqqiqsn.

Hasan ibn Hamzah Najaf 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-Den 'Ali ibn Hasan Istarabad, a pupil of Hasan ibn Diya' al-Den A'raj, who was a pupil of Fakhr al-Muhaqqiqen, who in turn was a pupil of his father, 'Allamah Hille31.

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 Sabzawar® dated 718/131832. Another manuscript, in the hand of Burhan al-D®n Husayn ibn Muhammad al-Mahmud al-Faq®ru Qumm®, 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 Tabar1, dated 73634.
- 2. by Majd al-Den ibn Sharaf al-Den ibn Mugheth al-Den Isfahane, dated 77235.
- 3. by Husayn ibn Hasan ibn Husayn Haj Asadabad d, dated 799, written at Istarabad 36.
- 4. by Sa'nd ibn Ja'far ibn Rustam Jurjann, dated Jamadn al-Thann 772; it exists at the Khawansarn Library at Najaf37.
- 2. Tahrer Al-Ahkam al-Shar'iyyah: Its manuscripts are as follows:
- 5. by Ahmad ibn Hasan ibn Yahya Farahan , dated 23 RAbu al-Awwal 759.
- 6. by Husayn (or Hasan) ibn 'Ali ibn Muhammad Istarabad

 , dated 28 Sha'ban 726.
- 7. by Hasan ibn Husayn ibn Hasan Sarabeshnaw®, written at Bab al-Wardah, Kashan, and dated 22 Jamad® al-Awwal 735.
- 8. by Muhammad ibn 'Ali, dated 24 Safar 737, and acquired in Rajab 762 by Muhammad ibn Ni'mat Allah 'Aqda's.
- 9. Another manuscript of this book bears a note by Muhammad ibn Muhammad ibn 'Ali Amul® and is dated 752. Another manuscript in the hand of Sultan Hasan Husayn® is dated 833 and it was read in the presence of Zayn al-D®n 'Ali ibn Hasan Istarabad®. Another in the hand of 'Imad ibn 'Ali Jurjan® is dated 12 Safar 86038.
- 3. IstiqSa' al-Bahth wa al-Nazar f

 Masa'il al-Qada' wa al-Qadar: A manuscript of it is in the hand of

the She's philosopher and mystic, Sayyid Haydar Amuls, a pupil of Fakhr al-Muhagqiqsn39.

- 4. Al–Alfayn: A manuscript of it exists in the hand of Muhammad ibn Ahmad Makhluf Madan written in 853 in the city of Sar in the province of Mazandaran 40..
- 5. Idah al-Maqasid min Hikmat 'Ayn al-Qawa'id: A manuscript of it in the hand of Ja'far Istarabad® is dated 70741.
- 6. Tabsirat al-Mutaʻallimen: A manuscript of it bears a note, dated RAbuʻ al-Thane 759, by Fakhr al-Muhaqqiqen, stating that the book had been read to him by Abu Saʻed Kashe (mawlana al-aʻzam afzal al-muhaqqiqen Sultan al-hukama' wa al-mutakallimen Abu Saʻid ibn al-imam al-saʻed ʻlmad al-Den Yahya ibn al-imam al-saʻed Fakhr al-Den Ahmad Kashe). There he remarks that he had benefited more from Abu Saʻed than the latter had benefited from him (wa kanat al-istifadatu minhu akthara min al-ifadate lahu)42.
- 7. Al-KhulaSah fe 'Ilm al-Kalam: A manuscript of it is in the hand of 'Ali ibn Hasan ibn Rade 'Alawe Husayne Sarabeshnawe and is dated Dhu al-Hijjah 716 (at the end of the manuscript there is a note by 'Abd al-Malik ibn Ishaq ibn 'Abd al-Malik ibn Fathan Wa'iz Qumme Kashane, dated Jamade al-Thane 80443.)
- 8. Risalah al-Sa'diyyah: A manuscript of it, dated Rabu' al-Than 764, was written at ArdAbul44. Another manuscript in the hand of Jamal al-Den 'Ali ibn Majd al-Den Saded ManSure Istarabade is dated 865. Another was completed on 22 Ramadan 881 in Isfahan45.
- 9. Ghayat al-Wusul wa Idah al-Subul: A manuscript of it, in the hand of Muhammad ibn Mahmud ibn Muhammad Malik Tabar and dated RAbu al-Awwal 704 (this date coincides with the lifetime of 'Allamah Hills), was written at Sultaniyyah46.
- 10. Qawa'id al-Ahkam f Ma'rifat al-Halal wa al-Haram: A manuscript of it by Muhammad ibn Ibrahim Husayn Dashtak , a pupil of 'Allamah Hille, 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 RAbu '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-than wa al-'ishren min RAbu' al-Awwal sinah 713, bi al-Sultaniyyah, shayyada Allahu arkana dawlati ban ha f al-madrasat al-shar fah al-Ilkhaniyyah al-musammat bi al-Sayyarah) 47. Another manuscript, written by Muhammad ibn Muhammad ibn Mahd ibn Mukhlis Qumm , 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 Kashan Another manuscript bearing the date 732 is in the hand of 'Ali ibn al-Husayn ibn 'Ali ibn Abu al-Majd Khawarazm. Another in the hand of 'Ali ibn Fakhr al-Den Abu Talib Tabar is dated 746 (at the end of the manuscript there is an ijazah in the hand of Fakhr al-Muhaqqiqen for the scribe, dated 760 and written at Hillah. This is indicative of the presence of Iranian students in the lectures of Fakhr al-Muhaqqiqen)49.

Another manuscript in the hand of Fadl Allah ibn Muhammad ibn 'Ali al-Qumm® 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' Kashan®, is dated Shawwal 849 (an ijazah is written at its end in the hand of Ahmad ibn Mu'®n ibn Humayun ibn 'Ali al-Kash® 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 Tabar®; the manuscript written in 859 by 'Ali ibn 'Abd al-'Az®z Istarabad®; the manuscript written in 880 by Muhammad ibn Hasan Isfahan®; the manuscript written by Mu'®n ibn Muhammad ibn 'Ali... ibn Daniyal al-Ruhq® in 898 at Kashan§1. (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 Sh®'®s who used it in different towns.)

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

- 11. Kashf al-Murad f Sharh Tajr d al-l'tiqad: A manuscript of it by one of the pupils of the 'Allamah was written in the Madrasah Sayyarah. Another manuscript by Shams al-D Muhammad ibn Mahmud ibn Muhammad Amul (d. 753/1352), a pupil of 'Allamah Hill, was written for his teacher at the Madrasah Sayyarah and finished on Friday, 20 Muharram 713, in the city of Kirmanshah There are two other manuscripts of this book, one by Muhammad ibn Muhammad Isfandyar Amul was written in 745 and was read to Fakhr al-Muhaqqiq n, and the other, by Abu Muhammad ibn Muhammad ibn Abu Turab Waram 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 Tabar's is dated Sha'ban 700 (with a note in the 'Allamah's hand on it). Another manuscript in the hand of Jamal al-D®n 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-Sh®'ah: A manuscript of it in the hand of Ibrah®m ibn Yusuf Istarabad® is dated 702. Another manuscript in the hand of Muhammad ibn Abu Talib Aw® is dated 704. One manuscript in the hand of Ja'far ibn Husayn Istarabad® is dated Ramadan 705<u>56</u>. Another one in the hand of Ahmad ibn Hasan ibn Yahya Farahan® is dated 733. Another manuscript in the hand of Mahmud ibn Muhammad ibn Badr Raz® is dated Shawwal 73757.
- 14. Marasid al-Tadqeq wa Maqasid al-Tahqeq: A manuscript of it in the hand of Shams al-Den Muhammad ibn Abu Talib ibn al-Hajj Awe, dated Jamade al-Awwal 710, was written at Sultaniyyah. It is accompanied by an ijazah from Fakhr al-Muhaqqiqen (this manuscript was in the possession of Fath Allah ibn Khawajage Sheraze Ansare and was gifted by him to his son Humam al-Den Muhammad in

- 15. Manahij al-Yaqen: A manuscript of it in the hand of 'Ali ibn Hasan Tabare is dated Sha'ban 72459.
- 16. Minhaj al-Salah f lkhtiSar al-Misbah: A manuscript of it in the hand of Muhammad ibn 'Ali Tabar s dated Shawwal 7360.
- 17. Minhaj al-Karamah fe Ithbat al-Imamah: A manuscript of it in the hand of Kamal al-Den ibn 'Abd Allah ibn Sa'ed Jurjane is dated Rajab 878 and bears a gloss written in Arabic and Persian between the lines 61. (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 khatte, published by Tehran University 62.)
- 18. Nihayat al-Ihkam f Ma'rifat al-Ahkam: A manuscript of it was written at the Madrasah Sultaniyyah63.
- 19. Nahj al-Mustarshiden: A manuscript of it in the hand of Shams al-Den Muhammad ibn Abu Talib ibn al-Hajj Muhammad ibn Hasan Awe is dated 705. Another, in the hand of Jamal al-Den Abu al-Futuh Ahmad ibn Abu 'Abd Allah Balku Awe, is dated 705. Another, in the hand of Ahmad ibn Buzbash Dezfule, is dated 82464.
 - 1. See 'Abd al-Hujjat Balagh®, Tar®kh Na'®n (Tehran: Chapkhaneh Mazahir®, 1368 H.), p. 21, see the facsimile of the first page of the treatise
 - 2. Ja'fariya, Rasul, Tar®kh-e Tashayyu' dar Iran (Qum: Intisharat-e Ansarian 1375), vol. 2, p. 662
 - 3. Majlis , Bihar, vol. 104, p. 142
 - 4. Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al-Hills (Qum: Mu'assasat Al al-Bayt 1417),p.53
 - 5. Majlis , Bihar, vol. 104, p. 138
 - 6. Ibid., vol. 104, p. 9
 - 7. Majma' al-Tawar®kh, ms. in the Kitabkhaneh Mell®-ye Malik, vol. 3, folio 237, cited in Manuchehr Murtadaw®, Masa'il-e 'Asr-e ®lkhanan (Tehran: Intisharat-e Agah, 1370 H. Sh.), p. 250
 - 8. Al-Tehran®, 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. lbid., 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'\(\text{\ti}}}\text{\ti}\text{\texi}\text{\text{\texi}\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\text{\texi
- 32. Ibid., p. 35
- 33. Fihrist-e Nuskhehha-ye Khatt®-ye Kitabkhaneh Majlis, vol. 10, pp. 218-220
- 34. Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al- Hills, p. 35
- 35. Ibid., p. 36
- 36. Ibid., p. 36; Ashkewar®, Fihrist-e Nuskhehha-ye Khatti-ye Kitabkhaneh 'Umum® Ayatullah Mar'ash®.(Qum:

Kitabkhaneh 'Umum®-ye Ayatullah Mar'ash® 1368 H. SH.), vol. 17, p. 276

- 37. Al-Tehran®, Al-Haqayiq, p. 86
- 38. Ibid., pp. 78-87
- 39. Fihrist-e Nuskhehha-ye Khatte-ye Kitabkhaneh Majlis, vol. 14, pp. 224-225
- 40. Ibid., vol. 5, pp. 4-8; Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al-Hills, p. 154
- 41. Tabataba'ı, 'Abd al-'Azız, Maktabat al-'Allamah al-Hillı, p. 63
- 42. Ibid., pp. 72-73
- 43. Ibid., p. 116
- 44. Fihrist-e Nuskhehha-ye Khatte-ye Kitabkhaneh Majlis, vol 14, p. 225, no. 6342
- 45. Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al-Hills, p. 130
- 46. Ibid., p. 134
- 47. lbid., p. 137
- 48. Ashkeware, op. cit, vol. 11, p. 275, no. 4273; Tabataba'e, 'Abd al-'Azez, Maktabat al-'Allamah al-Hille, p. 139
- 49. Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al-Hills, p. 141
- 50. lbid., p. 147
- 51. Ibid., pp. 149-150
- 52. Ibid. p. 158
- 53. Al-Tehran®, Al-Haqayiq, p. 204; Tabataba'®, 'Abd al-'Az®z, Maktabat al-'Allamah al-Hill®, p. 163
- 54. Tabataba's, 'Abd al-'Azsz, Maktabat al-'Allamah al-Hills, p. 164
- 55. Ibid., p. 169
- 56. Ibid., pp. 174-175
- 57. Ibid., p. 177
- 58. Ibid., p. 185
- 59. lbid., p. 192
- 60. Ibid., p. 198
- 61. Ibid., p. 200
- 62. The periodical Nuskhehha-ye khatte published by Tehran University, vol. 3, p. 160; Tabataba'e, 'Abd al-'Azez,

Maktabat al-'Allamah al-Hill®, p. 203

- 63. Tabataba'®, 'Abd al-'Az®z, Maktabat al-'Allamah al-Hill®, p. 207
- 64. Ibid., pp. 204, 206

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