

## **Kerbalai manuscripts as a source of scientific movement in Kerbala, a descriptive reading in paradigms**

Prof. Dr . Ayad Abidalhussein Seihud Al-Khufaji <sup>(1)</sup> ,  
Asst.prof. Ahmed kadhim Jawad AI-Maamrah <sup>(2)</sup> ,

<sup>(1)</sup> University of Kerbala / College of Education for Human Science, Iraq.

<sup>(2)</sup> Imam Al-Kadhumi College (Ikc) , Iraq.

[ayad.saihod@uokerbala.edu.iq](mailto:ayad.saihod@uokerbala.edu.iq) , [ahmedkadhim@alkadhumi-col.edu.iq](mailto:ahmedkadhim@alkadhumi-col.edu.iq)

### **Abstract**

The manuscripts represent the Islamic nation's scientific and intellectual heritage, and they are a bright and bright image of the extent of knowledge exchange between Scientists. These manuscripts included multiple fields of different types of science, such as jurisprudence, the talk, faith and history. The role of Kerbala Scientists in preserving manuscripts cannot be denied. Manuscripts were one of the means of transferring knowledge between the teacher and the student. Scientists have always seen these manuscripts with their teachers when they were students the students witnessed the amount of care and attention to it. The Scientists drew with their blessed hands and on which they signed them constituted a legacy added to the manuscripts.

Manuscripts were used to convey scientific opinions and differences in understanding the evidence between Islamic sects and the Scientists of the Imami doctrine itself this is what led to enriching the scientific arena with conflicting opinions that search for solid scientific evidence

### **Introduction**

The subject of the study of Kerbala'i manuscripts is one of the important topics due to the modernity of the subject and drawing a vivid picture of the nature of the intellectual heritage of the holy city of Kerbala. Therefore, we find that the manuscripts contained in libraries and cultural and investigative roles reflect the size of the scientific and intellectual reality of this benevolent city. The body of the master of the martyrs, peace be upon him. Because of the importance and modernity of the topic in the field of scientific research, it reflected the importance of the topic and its motives.

The research is divided on the basis of topics within the scientific research methodology of academic approved and considered in the academic curriculum, and this division of the classification angle stages of scientific research so there are no problems of overlapping scientific material and even logical and natural sequence of ideas depends, was the research on two topics as follows

The first topic is concerned with the definition of the manuscript, its importance, its divisions, types and places of verification. The second topic is a descriptive study of some Kerbalai manuscripts and their types.

The researchers relied on a group of sources and references, which are considered the rich container from which we obtained all the information, so we benefited from it in writing the manuscripts, and the other section helped us in the translations of the characters. And we mentioned some of them in the definition of the manuscript and the methods of its realization and all other things related to the manuscript and its verification, including, for example, but not limited to: Ghazi Enayah in his book The Methodology of Scientific Research, Abdul Wahed Thanoun Taha in his book The Method of Historical Research, Taha Baqer in the Method of Historical Research and Archeology and Fadel Jaber Dahi in his book Lectures on the Method of Historical Research. His book, Dictionary of Rijal Al-Hadith in the Biography of Rijal, and also the book of Hussain Ijaz in Kashf Al-Hijab Al-Attar and all other works whose usefulness has been explained above.

The two researchers faced the problem of the novelty of the topic from one angle, and from another angle, some websites were relied upon, which is not desirable in the historical research method, but in order to document some facts, we had to use them, praise be to God, first and last, as these difficulties were overcome with the help and grace of God.

The manuscript is the living material written by the author in his own handwriting, and undoubtedly the manuscript is free from additions, alterations and manipulations, which occurs in many

manuscripts that have been verified, whether intentionally or unintentionally, whether from researchers or from the policies of publishing houses. The manuscripts represent the scientific output of scholars, and it will be divided the search is divided into two parts in light of this:

**The first topic is concerned with defining the manuscript, its importance, its divisions, types and places of investigation.**

**The second topic: a descriptive study of some Kerbalai manuscripts and their types.**

**The first topic / manuscripts:**

They are the books written in the past and written by hand, and they constitute the mothers of today's printed sources<sup>(1)</sup> and the manuscript ((is the basis on which history is built))<sup>(2)</sup> The interest in these manuscripts appeared in the last century, specifically at the hands of the great orientalist who gave these works great care and filled them with research and study An in-depth investigation in order to bring them into the life of scientific research to benefit from them in changing many historical facts that were not mentioned by other sources, and for the importance of manuscripts<sup>(3)</sup>, general rules were established that most historians agreed upon if they were to be achieved, and they (i.e. rules) represent the approach adopted to achieve any manuscript. For the various historical stages<sup>(4)</sup> Manuscripts that are not published and gaining importance in the historical research for the content of the valuable information and important in their respective fields which undoubtedly are not found in the published books<sup>(5)</sup> and therefore stipulated that some historians that contain the manuscript on the new information even (to be achieved)<sup>(6)</sup>

There have been divisions around manuscripts in terms of the extent to which they are useful in the field of scientific research. Therefore, we see that there is great interest in manuscripts whose number of papers are few and copies are few, and in some cases an orphaned copy due to the importance of their subject. On the other hand, we find exaggerated neglect about large manuscripts that contain information that many consider well known and understandable There is nothing new about it, and that is why we find that many manuscripts are still on the shelves of manuscripts houses without investigation, especially as we know that some of these manuscripts are preserved in an unprofessional and sound manner and are therefore vulnerable to damage and this is what we have seen in the manuscripts owned by Kerbala'i houses. These manuscripts are part of the family heritage and cannot be neglected because they constitute the ancient part of this history of Kerbala on the one hand, and on the other hand, the objective is economic (financial), as some aim to sell these manuscripts and therefore did not get the appropriate price in the light of which they sell the manuscript Therefore, we find that the Kerbalai heritage in collecting manuscripts was very slow in previous years, but the accelerated movement to collect manuscripts carried out by the two holy shrines has quickly reaped its fruits. The roles that were established by the two shrines, whether in Kerbala and elsewhere, have paid off in a remarkable way<sup>(7)</sup>

The other important observations that can be mentioned are that these manuscripts need intensive investigation and great efforts and need to involve a large number of researchers to achieve the heritage of the oppressed city of Kerbala, but we do not forget or neglect that the efforts made are great and exceptional efforts, but they are not enough in front of these manuscripts that They are contained in these roles, and that these manuscripts are considered primary material (sources) on the history of Kerbala according to the stage, because the closer the source is to the historical event, it is considered an important and original source<sup>(8)</sup>

Because of poverty and the lack of economic resources for the scholars of Kerbala and the political pressures exerted against them by the policies of the successive countries in the rule of Iraq and Kerbala in particular, many manuscripts of Kerbala scholars remained in limbo, and some of them were deliberately destroyed. Burned and damaged deliberately or for other reasons<sup>(9)</sup>, there are (2914) indexed in the al-Abbas's (p) shrine manuscripts library according to topics and scholars, and it contains a good description of the manuscript as well as its language (i.e. the language of the manuscript's script).<sup>(10)</sup>

**The contents of the Kerbalai manuscripts topics:**

- Scientific publications in different types of branches of science such as hadith and its sciences, interpretation, jurisprudence, beliefs, history, astronomy, medicine and all other sciences.
- Leaves by scholars for their students about a category of science.
  - Answers to doctrinal issues these issues were not previously known or raised, and they are what are known today among jurists as (innovations).
- Letters between scholars from city to city, which undoubtedly explain the intellectual prayer between Kerbala and all other regions.
- General (social) requests or in response to general requests, in which dates and signatures (signatures) from notables and leaders of various orientations are written.
  - Political documents on the history of Kerbala, whether they were in the royal era or Ottoman documents or Safavid documents.
  - Blogs and indexes of endowments in the two holy shrines.
  - Judicial rulings issued.
  - Documents of honor among the tribes of Kerbala.

There are other types of science that we did not look at because they were not indexed in the Kerbala'i manuscripts houses<sup>(11)</sup>, and the Husayni shrine also has a share in the investigation and indexing of manuscripts<sup>(12)</sup>

**The second topic: a descriptive study of some Kerbalai manuscripts and their types.**

There are a large number of manuscripts Alkerblaiah, as noted previously looking at various topics and we will take a sample of some of the models that represent Kerbalai heritage, Mvsahh scientific characteristics of the history of Kerbala, including:

**- The name of the book:**

Treasure of demands and the sea of virtues in the virtues of Ali bin Abi Talib, peace be upon him  
Written by Sayyid Wali bin Ni'ma Allah Al-Husseini Razavi Al-Haeri (was alive in the year 981 AH)<sup>(13)</sup>, edited by Sayyid Hussain Al-Mousawi and reviewed by the Heritage

**Revival Center About the book<sup>(14)</sup>**

The book is in two parts, and it was made based on three copies, the most important, complete, most correct and oldest of which is the copy kept in the library of the Faydia School in Qom, where it was reproduced eight years after the book was written. The book, as is evident from its title, is one of the valuable and precious books on the virtues of the master of the guardians, the Commander of the Faithful, and the dragonfly of the religion, Ali bin Abi Talib. His virtues and virtues before and after his birth and in the life of the Prophet, May God bless him and his family, are classified and arranged, beginning with an introduction to the book and the title of each chapter.

**- The name of the book:**

The Deaths of the Flags<sup>(15)</sup>, Volume I, authored by the scholar Sayyid Muhammad Sadiq Al Bahr Al-Ulum (1399 AH)<sup>(16)</sup>, achieved by the Heritage Revival Center affiliated to the House of Manuscripts of the al-Abbas's (p) Holy Shrine, and the publisher was the Library and House of Manuscripts of the al-Abbas's

**About the book:**

The book includes an extensive collection of the deaths of some famous figures, compiled by the scholar Sayyid Muhammad Sadiq Al Bahr Al-Ulum in scattered papers; To refer to it when needed, and for fear of its damage and loss, he deposited it in a collection he called (Deaths of the Flags), in which he collected some of the deaths of the sixth century AH, until the fourteenth century AH, so his collected deaths amounted to one thousand six hundred and eighty-eight, so the death toll of the sixth century was two, and the century The seventh century is fourteen, the eighth century is eleven, the ninth century is eight, the tenth century is thirty-three, the eleventh century is one hundred and five, the twelfth century is one hundred and forty-nine, the thirteenth century is four hundred and twenty-nine, and the fourteenth and last centuries are nine hundred and forty-seven deaths. The Heritage Revival Center affiliated to the House of Manuscripts of the al-Abbas's (p) holy shrine has made blessed efforts to achieve this book to bring it to light in a beautiful outfit.

**- The name of the book:**

Commentary on the writer's literature, written by Sheikh Muhammad Al-Hussein Al Kashif Al-Gita'a (d. 1373 AH)<sup>(17)</sup>, achieved by Professor Dr. Munther Ibrahim Al-Hilli, reviewed and indexed by the Heritage Revival Center of the House of Manuscripts of the al-Abbas's Holy Shrine, the publisher, the Library and House of Manuscripts of the al-Abbas's Holy

#### **Shrine About the book**<sup>(18)</sup>

A group of comments by Sheikh Muhammad Al-Hussein Al Kashif Al-Ghita, may God have mercy on him, on the book (Adab Al-Kitab) by Ibn Qutayba, who died (276 AH), which amounted to (291) commentaries, including controlling movements and morphological weights, and the expression of many vocabulary and structures, and the correction of poetic evidence in ratio and narration, as well as On correcting and correcting Ibn Qutayba's views, clarifying the meanings of vocabulary in Arabic, and refe The investigator worked on arranging the texts, their comments and numbering them, then extracting Quranic verses and hadiths from their sources, as well as extracting evidence and sayings, by referring to their original sources.

All this was preceded by a study on the life of the commentator Sheikh Muhammad Al-Hussein Al Kashif Al-Gita, especially the intellectual and cultural aspects of his life, as well as his method of commentaries. The Heritage Revival Center affiliated to the House of Manuscripts of the al-Abbas's (p) Holy Shrine, in order to extract everything that is precious, has adopted a precise scientific review of this commentary, put indexes for it, and published it within the joint publishing project with the Imam Muhammad Al-Hussein Al-Kashif Al-Kashif Public Library in Najaf

#### **Book name :**

A Treatise in the Etiquette of the Neighborhood (Mojawra of the scenes of the imams, peace be upon them) Editing and translation of the scholar Sheikh Muhammad Al-Hussein Al Kashif Al-Gita, may God have mercy on him. Investigation by Muhammad Muhammad Hassan Al-Wakeel. Reviewing the Investigation Unit in the Library of the al-Abbas's Holy Shrine. Publisher Library and Manuscripts House of the al-Abbas's.

#### **Shrine About the book**<sup>(19)</sup>

The treatise is in one volume, and it has been verified based on the original copy that was handwritten by Sheikh Kashif Al-Ghita, may God have mercy on him. It consists of two councils of Sheikh Al-Nouri's councils, may God have mercy on him, which he used to give every Friday. The scholar Sheikh Kashif Al-Gitaab edited it and translated it into Arabic with the most eloquent expression and clarification. The latter called it the aforementioned title. The neighborhood does not have a moral responsibility before it is legitimate in fulfilling the right of the neighborhood to them, peace be upon them, in a very wonderful manner, and the second council: in piety, avoiding psychological vices, and immoral faculties. in the hope that the rest of the councils will be found; To be printed and find its way to the dear reader; To enlighten the hearts of the darkness of sins.

#### **The name of the book:**

Biography of Famous Scholars of India, authored by Sayyid Ali Naqi al-Naqwi (d. 1409 AH)<sup>(20)</sup> Investigated by the Heritage Revival Center.

#### **About the book**<sup>(21)</sup>

By the scholar Sayyid Ali Naqi al-Naqwi (died 1409 AH), investigation: Heritage Revival Center, and work was carried out based on a copy in the handwriting of the scholar Sayyid Muhammad Sadiq Al Bahr al-Ulum, may God have mercy on him. In it, the author, may God have mercy on him, mentioned a summary of the biographies of famous scholars from India on the order of the classes.

#### **The name of the book:**

Al-Soulah Al-Baghdadi poem. Written by Sayyid Muhammad Sadiq Al Bahr Al-Ulum (d. 1399 AH)<sup>(22)</sup>. Achieving the investigation unit in the al-Abbas's (p) holy shrine library. Publisher: Library and House of Manuscripts of the al-Abbas's (p) Holy Shrine.

#### **About the book**<sup>(23)</sup>:

The book is in one volume, and it has been verified based on the original copy in the handwriting of its author. It is an explanation of the poem of the scholar Muhammad Al-Hussein Al Kashif Al-

Gettafa, may God have mercy on him, in response to another poem in denial of the existence of Imam Al-Mahdi, may God hasten his honorable reappearance. His book (Revealing the Curtains on the Face of the Absent from the Sight) replied, so the scholar Kashif Al-Ghitaa deliberately edited the content of his teacher's writing of poetry, so he composed a poem that is elegant buildings, explained by the scholar, the investigator, Mr. Muhammad Sadiq Al Bahr Al-Uloom, may God have mercy on him, and called his explanation of the upper verse on the Baghdadi poem.

It is noticeable in what was mentioned above that the codification and circulation of manuscripts gained great popularity among scholars. When we read the biography of the scholars of Kerbala, we find that when they were in the lessons, manuscripts of the former scholars appeared in front of them. Many of them say (I saw it) (We saw it) and (I found it) <sup>(24)</sup>, which are signs It is clear on the amount of scientific benefit obtained from the circulation of manuscripts. The manuscripts were not books that were on the shelves of scholars' libraries (references), but they were dealt with in a dynamic manner, and the reason was that they contained new, respected and respected opinions in various types of science and this is what distinguishes the front doctrine of research. About modernity and the means of proving that modernity, and from here we find the great interest of scholars on indexing and classifying these manuscripts, sometimes they themselves copy or restore these manuscripts in order to preserve them as well as bind them, and sometimes they entrust this matter to a specialist in this matter.

We do not neglect the scientific licenses that were granted to students of knowledge by the signature of scholars for the sake of scientific confidence in various types of science, especially jurisprudence, hadith and hadith narration, which we can say are scientific certificates that depend on determining the confidence of this student or that, and the scholars of Kerbala have had an abundant share in this regard <sup>(25)</sup>. The holidays reflect the scientific movement of the city of Kerbala and reflect the number of students of knowledge, and it is a vivid image of the Kerbala'i manuscripts to this day. For this reason, the Kerbala'i heritage of manuscripts was preserved by scholars, but the hand of tyranny and disbelief of the previous governments that ruled Iraq, condemned many Kerbala'i manuscripts to be burned to deprive people of The efforts of the scholars for many years, and their efforts that they have been keeping up with may be lost, but what you have will run out and what God has will remain, for God does not waste the reward of the best work.

### **Epilogue:**

The manuscripts represent the Islamic nation's scientific and intellectual heritage, and they are a bright and bright image of the extent of knowledge exchange between Scientists These manuscripts included many fields of different types of science, such as jurisprudence, the talk, faith and history. The role of Karbala Scientists in preserving manuscripts cannot be denied .Manuscripts were a means of transferring knowledge between the teacher and the student, and Scientists have always seen these manuscripts with their teachers when they were students, and the students did not notice the amount of care and attention to the. The requests and protests represented a kind of heritage and history for the city of Kerbala. Manuscripts were used to convey scientific opinions and differences in understanding the evidence between Islamic doctrine of thought and Scientists of the Imami doctrine itself, and this is what led to enriching the scientific arena with conflicting opinions searching for solid scientific evidence. Manuscripts had a large share of vandalism and burning due to the policy of chronic hostility between governments and Shi'ism in general, or let us say, the holy shrines and their residents, or, in a deeper way, targeting the al-Hawza al-Ilmiyya.

## References:

- (1 ) Enaya, Ghazi, Scientific Research Methodology, 1st Edition, Dar al-Salaam, (Alexandria - D. T), pg. 49.
- (2 ) Thanoun Taha, Abdul Wahed, Historical Research Methodology, I 1, Dar Al-Hikma, (Mosul - 1990 AD), p. 191.
- (3) Thanoun Taha, Historical Research Methodology, p. 191.
- (4) Baqir, Taha, Abdul Aziz Hamid, Methods of Scientific Research in History and Archeology, 1st Edition, Press of the Iraqi Ministry of Higher Education, (Baghdad - 1980), p. 169.
- (5 ) Shalaby, Ahmed, How to Write a Research or Dissertation, 6th Edition, The Egyptian Renaissance Library, (Cairo - 1968), p. 45.
- (6) Al-Shami, Abdullah, Muhammad, The Origins of the Scientific Research Method and the Rules of Verification of Manuscripts, 1st Edition, Al-Asriya Press, (Beirut - 2012), p. 35.
- (7 ) We have seen the extent of development in the collection of manuscripts in the two shrines during field visits accompanied by Professor Dr. Maytham Mortada Al Nasrallah in the month of March and April 2019, and it is documented in the media in the House of Manuscripts Investigation of the Abbasid shrine.
- (8 ) Dhahi, Fadel Jaber, Lectures on the Historical Research Method, 4th Edition, Dar Tammuz, (Damascus - 2012), p. 28.
- (9 ) Al-Abbas's (p) Shrine Library and Manuscripts website.  
<https://alkafeel.net/library/prob/turath.php>
- (10) The Al-Abbas's (p) Shrine Library and Manuscripts website.  
<https://alkafeel.net/library/prob/turath.php>
- (11) Recently issued by the Manuscripts Imaging and Cataloging Center of the al-Abbas's (p) Holy Shrine Manuscripts Library and House, and within its series of publications (Index of Manuscripts Preserved in Private Kerbala Libraries), in order to shed light on the private libraries located in the holy city of Kerbala, which are considered an important heritage and civilization. One of the religious landmarks of the city. The publication, as indicated by the Center, includes a detailed contemporary indexing of manuscripts belonging to a number of private libraries in Holy Kerbala, including: (Shams al-Fuqaha Library, Sayyid Kazem al-Naqib Library, Sayyid Salman Hadi Al Tohma Library, Sheikh Abdul Redha al-Safi Library, and Sheikh Muhammad Ali Da'i al-Haq Library). The Library of Sayyid Ihsan Al-Ghuraifi, the Library of Sheikh Hadi Al-Khafaji Al-Kerbalai, the Library of Professor Abdul Rasoul Al-Khafaji, the Library of the Greatest Messenger, and the Library of Dr. Hamid Majid Haddo). The Center also indicated that the number of copies identified in this book reached 159 volumes and (170) titles, including important copies that have not been achieved so far.  
<https://alkafeel.net/news/index?id=7831>
- (12) Recently issued by the Kerbala Center for Studies and Research, in which the author sought to reveal the catalog of the library of the scholar Abbas Al-Kashani, which includes rare manuscripts, and the book is entitled: Kerbala's Holy Manuscripts, Hamid Majeed Haddo, 1st Edition, Imam Hussain Shrine Publications, (Kerbala - 2019 AD)
- (13 ) Wali bin Ni'mat Allah: Sheikh Al-Hurr said in Tadhkirat Al-Mutabereen (1042): "Sayyid Wali bin Ni'mat Allah Al-Husseini Al-Radawi Al-Hairi: He was a scholar, virtuous, righteous, and modernist. Ibn Abi Talib, peace be upon him, and the Book of Minhaj al-Haqq al-Yaqin in the virtues of the Commander of the Faithful, peace be upon him, and his honey purified in the virtue of praying upon the chosen Prophet, may God's prayers and peace be upon him and his family He who created man and taught him eloquence, etc., is the masterpiece of kings) which is better than minted gold, with its lineage and proportions as well at the beginning and he is the author of Kenz al-Matalib in the year 981 as it comes. The Almighty and eight chapters and a conclusion "1" On the reality of the world and its annihilation "2" On accounting for the soul "3" On remembrance of death "4" On the resurrection "5" On the conditions of past kings "6" On good justice "7" "On the ugliness of injustice" 8 In the good dream and the conclusion in humility, the copy in Kadhimiya

when Sheikh Abdul Karim Al-Attar Al-Kazemi and a copy of it in the library of the New Sahalar School, the date of its writing in 1081, as mentioned in its index, so the writing is after the author by nearly a hundred years, according to the date of his emptiness from the treasure of the demands. For more about him and his life and his works, see: Al-Khoei, Abu Al-Qasim Al-Mousawi, Dictionary of Rijal Al-Hadith, 5th edition, Al-Haidariya, (Najaf - 1992 AD), 20/221; Hussein, Ijaz, Uncovering the veils and veils, 2nd Edition, Bahman, (Qom - 1988 AD), p. 381; Al-Tharani, Agha Buzirk, Al-Dhari'a, 1st Edition, Dar Al-Adwar, (Beirut - Dr. T.), 3/381; Al-Zarkali, Khair Al-Din, Al-Alam, 5th Edition, Dar Al-Ilm for Millions, (Beirut - 1980), 8/118.

(14) Al-Hairi, Wali bin Ni'mat Allah Al-Husseini Al-Razavi (was alive in 981 AH), Kenz Al-Mataleb and Bahr Al-Manaqib in the Virtues of Ali bin Abi Talib, peace be upon him, 1st Edition, investigated by: Hussain Al-Mousawi, Dar Al-Kafeel, (Kerbala - 2014 AD).

(15) Bahr al-Ulum, Muhammad Sadiq, and death of the media, 1st edition, achieved by the Heritage Revival Center of the Abbasid Shrine, (Kerbala - 2018 AD) Vol. 1 / Introduction.

(16) He was born in Dhul-Qa'dah (1315 AH) into the family of knowledge, piety and literature in the city of Najaf. Muhammad Sadiq grew up in the arms of his father, and learned to write and read, and studied the introductions to the lessons of the Hawza with his father, and the science of meanings and eloquence with his father's cousin, Mahdi Bahrul-Ulum. . Mr. Mohsen Al-Qazwini. Mirza Abu al-Hasan al-Mashkini (1358-1305 AH) was one of the students of Mirza Muhammad Taqi al-Shirazi, and he wrote more than ten books and letters on various topics. Mirza Fattah al-Shahidi al-Tabrizi. Ayatollah Seyyed Mahmoud Shahroudi (died 1353 A.M.). Muhammad Ali Al-Kazemi Al-Khorasani. Sheikh Ismail Mahalati. Sheikh Mohammed Hassan Al-Muzaffar. After completing his jurisprudence and principles, he entered the class of Ayatollah Al-Naini (1277-1355 AH) and Ayatollah Sayyid Abul-Hasan Al-Isfahani (1280-1365 AH) and picked up more fruits of knowledge and knowledge for these notables. Not only did he study jurisprudence and the principles of jurisprudence, he participated in the seminar of the study of interpretation by the scholar Muhammad Jawad Al-Balaghi, and he also read the science of know-how and the hadith of Ali Al-Sayyid Abu Turab Al-Khawsari. His travels to the Levant: In the year (1353 AH) he traveled to Syria and Lebanon for the purpose of seeking more sciences, and during the period of his stay he was able to establish relations with scholars and writers of those lands and participate in their scientific academies and in research sessions and scientific debates. He collected his memories in this travel in a book called "The Journey to Syria and Lebanon." For more see: Al-Amin, Hasan, Mustadrakat of Shia Notables, 1st Edition, Dar Al-Ta'arif for Publications, (Syria - 1987 AD), 1/153.

(17) He is Sheikh Abbas bin Sheikh Hassan bin Sheikh Jaafar Kashif Al-Gitafa Al-Najafi, a great scholar and a great jurist, born in Najaf from the daughter of Sheikh Ahmed Al Nahr, the leader of the Jaleha tribe in the year 1253 AH. Al-Baha'i in beliefs, landmarks, and laws, and attended the research conducted by Mahdi Al-Kashif Al-Gita', attained a high position in many Islamic sciences, and he had eloquent letters and had quotes. He is considered one of the most famous scholars of his time in jurisprudence. The day of his death was a remarkable and big day, as large crowds participated in his funeral. For more on him, see: Al-Tharani, Aghabsark, Tabaqat Al-Shi'ah Media, 1st Edition, Arab Heritage Revival House, (Beirut - 2009 AD), p.993.

(18) Al-Kashif Al-Ghifa, Muhammad Husayn (d. 1373 AH), commentary on the writer's literature, 1st edition, investigation: Munther Ibrahim Hussain Al-Hilli, Dar Al-Kafeel Press, (Kerbala - 2016 AD), Introduction.

(19) Al-Kashif Al-Ghitaa, Muhammad Husayn (d. 1373 AH), a treatise on the etiquette of the neighborhood (near the scenes of the imams, peace be upon them), I 1, investigation: Munther Ibrahim Hussein Al-Hilli, Dar Al-Kafeel Press, (Kerbala - 2012 AD), Introduction.

(20) Sayyid Ali Muhammad al-Naqwi (1262-1312) Ali Muhammad ibn Muhammad ibn Dildar Ali al-Naqwi al-Lakho'i, Taj al-Ulama, translated in "Naqba al-Bishr" pg. 1624 and others. The licenses in this group are detailed: Sheikh Radi bin Muhammad Al-Najafi on the 15th of Dhul-Qa'dah 1285, Sheikh Hussain Al-Jawahiri, and Sheikh Hussain bin Muhammad Hussain, Sheikh

Abdul Hussain Al-Tahrani on the first of Dhul-Hijjah 1285, Sheikh Hussain Al-Husseini Al-Kokhamari, known as Turk, signed his license. Hasan bin Asad Allah on the beginning of Dhu al-Hijjah 1285, Sheikh Mulla Muhammad Husayn al-Ardakani al-Yazdi in Salkh Shawwal 1285, Sayyid Ali bin Muhammad Reda Bahr al-Ulum al-Tabataba'i on Dhu al-Qa'dah 1285, and Sheikh Zain al-Abidin al-Mazandrani on Shawwal 24, 1285. For more, see: Al-Husseini, Ahmad, Biographies of Men, 1st Edition, Sadr Press, (Qom - 1993), 1/412.

(21) Al-Naqwi, Ali Naqi (d. 1409 AH), Biography of Famous Indian Scholars, 1st Edition, Investigated by: Heritage Revival Center, Dar Al-Kafeel Press, (Kerbala - 2014 AD), Introduction. (22 ) has been translated.

(23) Al-Bahr Al-Uloom, Muhammad Sadiq (d. 1399 AH), Al-Soula Al-Alawi on the Baghdadi poem, 1st edition, investigation: Investigation Unit in the al-Abbas's (p) Holy Shrine Library, Dar Press and Verification of Manuscripts, (Kerbala - 2010 AD), Introduction.

(24) We found many of these expressions and their analogues in many of the Shi'a book indexers, for example, the great scholar (Agha Buzurk al-Tharani) in his book Al-Dhari'a, or Hussein Ijaz in the book Kashf Al-Hijab wa Al-Istar, or Al-Turath Index by Al-Jalali.

(25 ) For more on the scholars of Kerbala and their scientific achievements and granting them licenses, see the research published in the Kerbala Heritage Center entitled Scholars from Kerbala, in which the scholars and their licenses were mentioned, 2016. This research was published on the Kerbala Heritage Center website: <http://www.mk.iq/view.php?id=327&ids=1>