

The Author of the Two Bibliographical Encyclopedias

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For any ordinary passer-by, the sight of the white-turbaned Shaykh walking down the Najaf-Kufah road on Tuesday afternoons might not have been of any special attention, other than the brief exchange of greetings that is customary in those parts. Our religious scholar --as his headgear and apparel suggested-- was perhaps not the only one trekking the 10-km distance to Masjid al-Sahlah on foot every week. In those days before the Baathists cast their long dark shadows on Iraqi socio-religious life, it was a familiar sight to see robed men, whether in kafiyahs or in 'amamas, unperturbedly going about their acts of devotion at the centers of pilgrimage that dot the ancient land of Mesopotamia (modern Iraq).

But few knew that the person who kept up this weekly walk, almost uninterruptedly, for more than half a century till his frail frame had reached the venerable age of 80, was a fresh flowing spring of knowledge and research to whom generations would remain indebted.

The scholar was none other than Shaykh Muhammad Muhsin, known popularly as 'Aqa Buzurg Tehrani', the author of the great bibliographical encyclopedia al-Dhari'ah. Despite his busy life of learning and research, he always made it a point to spend Wednesday eves in prayer and supplications at the House that Enoch (Prophet Idris) had built before the great deluge (of Prophet Noah's days), and which, as the faithful believe, will be the seat of the world government of justice and equity of the besought of all the faithful, the Mahdi (may Allah hasten his reappearance).

Aqa Buzurg was thus not one of those so-called researchers who spend their life in doubts and skepticism, not knowing what their actual duties as human beings are. Nay! Aqa Buzurg, as his name suggests, was a great gentleman, sure of himself and of his primary duties, both as an unrivaled researcher and as a humble Muslim who had acquired knowledge at the threshold of the Gateway of the City of Knowledge. In fact, he was cast in the mould of the disciples of the infallible Imams ('a) and his long life of perceptive probing of Arabic and Persian texts was intermingled with lengthy hours of prayer, worship and fasting.

Here was a man cognizant of himself and of his Creator. He also knew the rich legacy that he would be leaving behind for posterity in the shape of al-Dhari'ah ila Tasanif al-Shi'ah and .Tabaqat al-A'lam to ponder and progress upon

Early Life

Shaykh Muhammad Muhsin who was born on 11 Rabi'al-Awwal, 1293 AH (7 April 1876 CE) in Tehran, was encouraged from a very early age by his father Hajj 'Ali, a pious merchant, to take up learning and scholarly pursuit. At the age of 10 he started attending formal seminary classes and two years later he embarked on the study of Arabic literature under Shaykh Muhammad Khorasani and Muhammad Baqir Mu'iz al-Dawlah. Since Muhammad Muhsin was named after his great grandfather, his father affectionately called him Aqa Buzurg (grandfather), an epithet which came to stay with him till the end of his life. Learning was in his veins and he soon mastered the different branches of Islamic sciences including logic, jurisprudence, mathematics and the art of calligraphy. His father was also of a scholarly bent of mind and despite his commercial activities, Hajj 'Ali had taken time off to write a book in Persian titled "Tarikh al-Dukhaniyyah" on tobacco prohibition and the famous fatwa of Ayatullah Mirza Hasan Shirazi, which had saved Iranian economy from the clutches of the British colonialists in 1891 CE.

In 1315 AH (1897 CE) the young Aqa Buzurg set out for the holy city of Najaf in Iraq to complete his higher studies, and for 14 years he studied under such great scholars as Hajj Mirza Husayn Nuri, Sayyid Murtada Kashmiri, Shaykh Muhammad Taha Najaf, Sayyid Kazim Yazdi, Shaykh al-Shari'ah Isfahani and Akhund Mulla Muhammad Kazim Khorasani. In 1911 CE he moved to Kazimayn to start work on his magnum opus al-Dhari'ah. Later the same year he shifted to Samarra to concentrate on this grand project and also to attend the classes of Ayatullah Mirza Muahmmad Taqi Shirazi. Till 1917, that is a year before the end of the First World War and the transfer of Iraq from Ottoman rule to British mandate, Shaykh Aqa Buzurg was in Samarra. He moved to Samarra again and his total stay in this city, except for the brief periods he was in Kazimayn and Baghdad, lasted for 24 years. In 1935 he returned to Najaf in order to start publication of al-Dhari'ah.

Al-Dhari'ah

The cause of undertaking the encyclopedic work al-Dhari'ah, was a remark of the Arab Christian historian Jurji Zaydan (d. 1914 CE), who wrote in his 4-volume book 'Tarikh Adab al-Lughat al-Arabiyyah': "The Shi'ah were a small sect and did not make any significant contribution to Arabic literature."

This statement showed the basic ignorance of Zaydan with all his pretensions to scholarship. He had either not made a proper study of Arabic literature or was deliberately trying to ignore such men of letters as Sayyid Radi, Abu Tamam Razi, Abu Firas Hamdani and several others including the historians Mas'udi and Ya'qubi, and the scientists Abu Nasr Farabi, Abu Rayhan al-Biruni and Abu 'Ali Sina, all of whom have left a distinct mark on the flowering of Arabic

scholarship. Zaydan's remarks caused a furore in Shia academic circles especially at the ancient seat of religious learning in Najaf, which is considered more than a worthy rival of Egypt's al-Azhar (established by the Shi'ite Fatimid dynasty).

It was enough to spur the conscience of three of the budding scholars of Najaf, Shaykh Aqa Buzurg Tehrani, Sayyid Hasan Sadr and Shaykh Muhammad Husayn Kashif al-Ghita', who made a covenant to disprove Zaydan by highlighting the glorious contribution of the Shi'ahs to science and literature. It was decided that Sayyid Hasan Sadr (d. 1354 AH) should make research on the literary movements and activities of the Shi'ites throughout history, and focus on their role in the establishing of Islamic sciences. The fruit of his labour was Ta'sis al-Shi'ah al-Kiram li-'Uloom al-Islam.

'Allamah Kashif al-Ghita' (d. 1373 AH), was entrusted the task of writing a critical account of Tarikh Adab al-Lughat al-Arabiyyah and to highlight its errors. Kashif al-Ghita' subjected Zaydan's 4-volume work to highly authoritative review, pointing out the errors including grammatical mistakes and correcting them. The book was titled al-Muraja 'at al-Rayhaniyyah wa al-Nuqud wa al-Rudud. But it goes to the credit of Kashif al-Ghita' that in keeping with the letter and spirit of the Holy Qur'an he never withheld appreciation of Zaydan's work, where ever it was due.

But it was left to Aqa Buzurg Tehrani to compile a bibliographical encyclopedia of the books and treatises written by the followers of the school of Ahl al-Bayt ('a) from the early days of Islam till the present time. It was a gargantuan task that he had agreed to undertake, in view of the lack of proper or modern methods of classification and cataloguing of books in the libraries of Islamic countries at that time.

However, after endless hours of browsing through piles of dust laden books spread out in different cities, he performed the Herculean task so diligently and so efficiently that the outcome al-Dhari'ah encompassed 29 volumes and a total of 24,440 books. Certainly, tens of thousands of books written by scholars belonging to the school of the Ahl al-Bayt ('a) eluded him because of the lack of modern travel and computer facilities that we enjoy today.

Still thousands of other such works may have been lost forever considering the periodical bouts of persecution and book burning that the Shi'ites had been subjected to in the past, in addition to the poor conditions for preserving old moth eaten manuscripts. The point is proven by the names of books which we often come across and the reference to their contents that we see in historical material, but the copies that we do not find.

Shaykh Aqa Buzurg did not rely on conjectures or even on book lists and the Rijal works handed down from the past. As a true researcher he endeavored to trace out the book itself

and if possible to browse through its contents, and then he documented and described them. He also traced rare manuscripts in private collections and for the first time brought to public notice the heritage of Islam which had been given up for lost, due to lack of accessibility or interest.

His research not only uncovered the religious and literary texts, but placed under limelight the political, economic, cultural and artistic works written by Shi'ites including contemporary writers of Iran, Iraq, Lebanon and other countries.

In short, by sifting through books of different denominations of Islam, Aqa Buzurg uncovered a treasure trove of the contribution of the School of Ahl al-Bayt ('a), not only to Arabic literature and sciences but to other languages as well, including Persian, Turkish, Urdu, Hindi and Gujarati. He also diligently noted whether the author was an Imami (Ithna 'Ashari), Zaydi or Isma'ili.

The author of Rayhanat al-Adab says about Aqa Buzurg's unenviable task that the magnitude of the work was formidable in view of the fact that the books written by Shi'ites throughout the ages were not in one place and were dispersed all over the world in homes, private and public libraries as well as in national museums.

They lay scattered in far flung cities, towns and villages. It could be called an impossible task for an ordinary person. But this great scholar, on the basis of his faith, sincerity and the will to serve Islam and Muslims, shouldered the task with a spirit of determination. He undertook travels and journeys, referred to libraries, browsed through catalogues and entered into correspondence with persons, institutes and libraries in far away lands, in order to have first hand information of the details of the books written by Shi'ites.

As a result, when al-Dhari'ah was complete it was proved that the Shi'ites despite being subjected to oppression and deprivation throughout history, were not only active in literary and cultural but could be called the pioneers and torchbearers in different fields because they handled the pen more frequently and more dexterously than other groups of Muslims. It also became evident that not only the Shi'ites were not dependent on court and official patronization, but it was their logical and rational approach to faith and knowledge which kept .them alive and flourishing

Some Facts and Figures of al-Dhari'ah

The work, spread over 29 volumes (vol. 9 is split into 4 separate books because of its size), has brought to light the following startling facts and figures of Shi'ite literary sources which would never have been classified so thoroughly, but for Shaykh Aqa Buzurg's yeoman efforts. For instance, of the 42,440 entries in al-Dhari'ah, 8488 are Divans or anthologies of different

poets, quite a few of whom are household names in Arabic-speaking countries, Iran and India. This fact coupled with Aqa Buzurg's scientific analyses of the literary and folklore traditions of the various world cultures starting from Egypt, Greece and China, is not only evidence of his deep insight, but proves beyond an iota of doubt, that it is bias and doubtful scholarship to ignore the pivotal role of the Shi'ites in the progress of human civilization.

Another interesting topic is the *ijazah* or authorization for relating *hadith*, which is essential in determining the chain of transmission and subsequently the fairness of the narrators. *al-Dhari'ah* has mentioned 806 books written by Shi'ite 'ulama' in this regard, under the title *ijazah* or its plural form *ijazat*. On books related to *hadith* itself, only under the title *asl* or principles of *hadith*, 117 entries have been made preceded by an excellent and authoritative 9-page introduction on the definition of *asl*.

Under the title *usul din* and *usul 'Aqa'id* (principles of faith), 94 books have been mentioned. On the principle (*asl*) of *Imamate*, 119 books have been introduced, with 103 of the books mentioned under the title *Imamate* and 16 as reference works.

On the exegesis of the holy *Qur'an*, 355 different books have been mentioned under the title the title *Tafsir al-Qur'an*, which along with reference and related works, total around 700 exegesis. For any perceptive scholar this is ample proof of attachment of the followers of the *Ahl al-Bayt* ('a) to the letter and spirit of God's revealed words, and how and on the authority of whom it should be interpreted for practical application in society.

Of the commentaries on the *Nahj al-Balaghah*, Aqa Buzurg has noted only under the title *Sharh al-Nahj*, 86 commentaries by different scholars. On *Imam Husayn* ('a) and the immortal epic of *Karbala* and its impact on society, around 2000 works could be seen in *al-Dhari'ah*.

The works on history and historiography listed in this great bibliographical encyclopedia total 329 books. In addition, there are books on different branches of practical sciences such as astronomy, mathematics, medicine, physics, chemistry, biology, botany, geology and zoology. Plus, volume 8 features a 15-page discussion on the definition and history of encyclopedia-writing in various world civilizations with particular emphasis on Islam, before focusing on the classified and general encyclopedias compiled by Shi'ite scholars.

These interesting statistics show that if *al-Dhari'ah* had not been written, hundreds of these valuable books would have been preserved in the history of literature. Thanks to Shaykh Aqa Buzurg's efforts, today researchers are beginning to have an idea of the literary and academic role of the adherents of the School of the Prophet's Household and are able to trace the books mentioned by him. Some of these books have been studied and published for the first time

It is often said that If al-Dhari'ah had not been compiled, hundreds of articles and books that were inspired by it, would never have been written at all. Shaykh Aqa Buzurg had published the first volume in 1355 AH (1936 CE) and the rest were published in his lifetime except the last volume, which Sayyid Ahmad Ashkevari edited and published it after this great scholar's death. The bibliographical work the Shaykh had undertaken did not die after his death, but has continued under his able students and worthy sons. It would not be out of context here to mention some of the works that are considered sequels or supplements to al-Dhari'ah.

1. Mustadrak al-Dhari'ah: Compiled by the late scholar Sayyid 'Aqa Buzurg, this work includes the list of those books, which eluded the efforts of the author of al-Dhari'ah or were written or published after him. It includes 10,000 entries.
2. Adwa' 'ala al-Dhari'ah: Another work of the late 'Azizullah Tabataba'i which he painstakingly compiled after examining manuscripts which he catalogued during decades of research, the details of which he minutely checked with al-Dhari'ah. It also includes the footnotes and annotations which Aqa Buzurg had written on al-Dhari'ah and which were not published.
3. Muhadhdhab al-Dhari'ah: This was an attempt to summarize the al-Dhari'ah by 'Azizullah Tabataba'i, whose death left the project incomplete after the first few volumes.
4. A'lam al-Dhari'ah: This 2-volume work is an alphabetical list of names of persons mentioned in al-Dhari'ah and has been undertaken by the family of Shaykh Aqa Buzurg under the supervision of his eldest son 'Ali Naqi Monzavi. It is expected to be published soon.
5. Idah al-Tariqah: The author, Sayyid Mahmud Dehsorkhi, has made a comparative study of the bibliographical contents of al-Dhari'ah with Haji Khalifah's bibliographical works Kashf al-Zunun and Dhayl Kashf al-Zunun, and so far published two volumes.
6. Tabwib al-Dhari'ah: This was an attempt by Sayyid Ahmad Dibachi Isfahani, to publish a subject-wise reference work to al-Dhari'ah. However the author's martyrdom after publication of only the first volume which has 20 classified topics, left the project incomplete.
7. Ta'liqat al-Dhari'ah: This annotation compiled by 'Ali Naqi Monzavi, are actually the footnotes which appear in volumes 4 to 25 of al-Dhari'ah (except vols. 13 and 14).
8. Faharis al-Dhari'ah: The work is a list of the contents compiled by the authors second son .Ahmad Monzavi

Tabaqat A'lam al-Shi'ah

This is the title of another encyclopedic work spanning 20 volumes compiled by Shaykh Aqa Buzurg. As is evident, it deals with the biographical accounts and works of Shi'ite 'ulama'. The accounts of the Shi'ite 'ulama' of the first three centuries of Islam are found in the books of rijal. Aqa Buzurg's colleague Sayyid Hasan Sadr had undertaken to compile a biographical

encyclopedia under the title of Wafayat al-A'lam min al-Shi'ah al-Kiram, but circumstances made him give up the project after he had completed work on the first three centuries of the Hijra.

It was then that Aqa Buzurg decided to bring this work also to fruition and taking up from where his friend had left, he prodigiously wrote from the 4th century onwards till his own era. Since the last volume featured his contemporaries, most of whom were alive, the name of this biographical encyclopedia was changed to Tabaqat al-A'lam from Sadr's Wafayat al-A'lam which pertains to persons who have passed away.

The detailed notes which he had meticulously collected during his decades of research which took him to several countries, facilitated Aqa Buzurg's work on this biographical encyclopedia. His keen eyesight had not missed the slightest information relating to Shi'ite scholars, authors, poets and others, even though these accounts were outside the scope of al-Dhari'ah. However, this valuable data proved handy for the Tabaqat, of which 6 volumes were published during his lifetime dealing with the 'ulama' of the 13th (2 volumes) and 14th centuries AH (4 volumes). This great encyclopedia which is an excellent supplement to al-Dhari'ah could be called the most complete biographical account of Shi'ite scholars today. It could be called the fruit of the .80-year research of Shaykh Aqa Buzurg Tehrani

Dynamic Simplicity

He was a complete man of God and despite his popularity which had spread in academic circles in Iraq, Iran and other countries, he led an extremely simple life. Almost till the last years of his fruitful life of 95 years, he used to lead the daily prayers in Najaf. An idea of the humble characteristics of this ocean of research could be gauged from the following incident. Khatib Fadil Shaykh Muhammad 'Ali Ya'qubi, the author of the book al-Babiliyyat, has related an interesting anecdote which proves the fame of Aqa Buzurg even among the non-Muslim scholars. According to him during his trip to Lebanon in 1955, when he was visiting the office of Ibrahim al-Zayn the chief editor of al-'Irfan magazine, a person entered and asked him whether he was the scholar Muhammad Rida Shabibi, and on learning that he was Ya'qubi, the gentleman who was none other than the famous Lebanese Christian scholar Yusuf As'ad Daghir, said that he wanted to know whether the author of al-Dhari'ah was alive and if so whether it was possible to meet this great personality. Ya'qubi replied that from dawn till dusk Aqa Buzurg's house was open to all those interested in learning, and besides, he goes out three times a day to lead the morning, afternoon and evening prayers in the mosque. Daghir was surprised that Aqa Buzurg was such a simple person in spite of being a great researcher.

Shaykh Aqa Buzurg at the same time defended Islam in all spheres of the struggle, and when his youngest son Dr. Muhammad Reza Monzavi was martyred by the despotic regime of Reza Shah of Iran in 1955, he wrote: "Those who seized Iran's nationalized oil industry from their real owners, forcibly brought my son from Beirut to Tehran and imprisoned him in Qezel Qal'ah, they subjected him to different kinds of tortures, and cut his fingers and toes till he was martyred under torture that afternoon on 24th Jamadi al-Thani, since he refused to say a single word that would have benefited these traitors to the motherland."

Aqa Buzurg maintained cordial relations with scholars of the other denominations of Islam with whom he had come into contact both during his two Hajj pilgrimage trips to Makkah and Madinah and during his research visits to Egypt, Syria and Palestine. Some of his admirers were Shaykh Muhammad 'Ali Azhari Makki of Makkah, Shaykh 'Abd al-Wahhab Shafi'i, the prayer leader of Masjid al-Haram in Makkah, Shaykh Ibrahim bin Ahmad Hamdi of Madinah, Shaykh 'Abd al-Qadir Khatib Tarablusi of Masjid al-Aqsa, Shaykh 'Abd al-Rahman of Egypt's .al-Azhar Mosque

Authorization to Relate Hadith

One of the outstanding features of Islam, especially that of the school of the Ahl al-Bayt ('a), is the determination of the authenticity of hadith or statements attributed to Holy Prophet Muhammad (S.A.W.) and the infallible Imams in order to have a correct and clear perception of the message of the Holy Qur'an. Fallible human mind, however sharp and intelligent, is unable to understand by itself the revealed word of the Almighty Creator.

This was the reason the Holy Prophet(S.A.W.) was divinely inspired to lay emphasis on the inseparability of the Thaqalayn, that is the Book of God and his progeny the Ahl al-Bayt ('a) that he was leaving behind. Since there was a conspiracy after the Holy Prophet(S.A.W.) to drive a wedge between this twin fundamental with the seditious slogan of Hasbuna Kitab Allah (the Book of Allah is sufficient for us), the Holy Prophet's(S.A.W.) companions and the dedicated scholars that followed them had to take extra care, at times with their lifeblood, to hold aloft the torch of hadith in order to have a proper perspective of faith. This factor, beside trustworthiness and honesty, warranted a rational approach and gave birth to the science of ijazah or authorization that an authoritative scholar gave to a worthy student to relate the hadith.

Shaykh Aqa Buzurg was thus heir to this unbroken chain of authenticity, and after having acquired the authorization to relate hadith from some of the erudite scholars of his time, he passed on this immortal legacy to new breed of outstanding ulama. His keen sense of perceptibility to sift through the enormous bulk of hadith corpus, did not go unnoticed and

some of the authorities who gave him permission in this regard are as follows:

1. Ayatullah Mirza Husayn Tabrisi Nuri (known as Muhaddith for his keen probing of facts and authority over hadith literature)
2. Shaykh 'Ali Kashif al-Ghita' (father of the Iraqi reformer Shaykh Muhammad Husayn Kashif al-Ghita')
3. Sayyid Murtada Kashmiri.
4. Shaykh al-Shari'ah Isfahani
5. Akhund Mulla Muhammad Kazim Khawansari
6. Shaykh Muhammad Taha Najaf
7. Shaykh 'Abbas Qummi (author of the Prayer and supplication manual Mafatih al-Jinan)
8. Sayyid Nasir Husayn Lucknowi (son of the famous scholar Mir Hamid Husayn Musawi the author of 'Abaqat al-Anwar)
9. 'Allamah Sayyid 'Abd al-Husayn Sharaf al-Din (author of al-Muraja'at)

In some cases such as that of Shaykh 'Abbas Qummi the authorization to relate was reciprocal and it indicates the degree of sincerity and the care and precaution taken to cite any hadith. Aqa Buzurg in turn enriched this vital heritage with his sixth sense of research and passed it on to talented and trustworthy scholars, some of whom could be mentioned as follows:

1. 'Allamah Shaykh 'Abd al-Husayn Amini Tabrizi (author of the monumental book al-Ghadir who also compiled the ijazah from Aqa Buzurg under the title Musnad al-Amin)
2. Shaykh Muhammad Hasan Muzaffar
3. Ayatullah Sayyid 'Ali Sistani
4. Ayatullah Muhammad Hadi Milani
5. Mirza Haydar Quli Sardar Kabuli
6. Sayyid 'Ali Naqi Lucknowi
7. Sayyid Jalal al-Din Muhaddith Urmawi
8. 'Abd al-Rahim Muhammad 'Ali Najafi (author of the biographical work on Aqa Buzurg in Arabic titled Shaykh al-Bahithin)
9. Muhammad Rida Hakimi (author of the Persian biography Shaykh Aqa Buzurg Tehrani)
10. Sayyid 'Abd al-'Aziz Tabataba'i Yazdi
11. Ayatullah Sayyid Muhammad Husayn Tabataba'i (author of the famous exegesis on the Holy Qur'an titled Tafsir al-Mizan)
12. Ayatullah Sayyid Shihab al-Din Mar'ashi Najafi (the great researcher on genealogies and bibliophile whose library in Qum is famous for its collection of manuscripts, some of them rare)
13. Ayatullah Shaykh Lutf Allah Safi Golpaygani

14. Hujjat al-Islam Shaykh Muhammad 'Ali Mudarris Afghani

This doyen of researchers left the mortal world 13th of Dhu al-Hijjah 1389 (February 20, 1970) and as per his will was buried in his own private library in holy Najaf.

Notes:

1. According to reliable accounts the Sahlah Mosque was also the abode of Prophet Abraham before his forced migration from his homeland Iraq. Shaykh 'Abbas Qummi quotes Imam Ja'far al-Sadiq ('a) as telling Abu Basir that Imam Mahdi (may Allah hasten his reappearance) the Sahlah Mosque would be the seat of his world government. Refer to Mafatih al-Jinan.
2. Reference to Prophet Muhammad's (S) famous hadith "I am the city of knowledge and 'Ali is its gateway; whoever desires to enter the city should come through its gateway. See Sahih Tarmidhi, Usd al-Ghabah, etc.
3. The fatwa forced Nasir al-Din Shah Qajar to cancel the tobacco concession he had awarded to a certain Mr. Talbot of Regie Co., at the cost of economic ruin to Iranian farmers and merchants.
4. Mirza Muhammad Taqi Shirazi spearheaded the struggle against colonialist rule in Iraq during the July-September uprising of 1920 and was reportedly fatally poisoned by the British. In early 1921 the British, sensing danger to their interests from Iraq's Shi'ite majority population, decided to install Amir Faysal the son of Sharif Husayn of Makkah as king, and subsequently crowned him in Baghdad on August 23 the same year.
5. Al-Azhar derives its name from al-Zahra the famous epithet of the Prophet's noble daughter Fatimah ('a). The mosque was built by the Fatimid general Jawhar al-Sayqali built immediately after the foundation of Cairo and was opened to public in Ramadan 361 AH (972CE). In the time of the Fatimid caliph al-'Aziz Nazar (d. 996 CE) al-Azhar was made an academy of Islamic learning.
6. Published in 1370 AH in 445 pages. Shaykh Aqa Buzurg also played a role in its publication.
7. Al-Muraja'at al-Raykhaniyyah has twice been printed and made its impact in the literary circles.
8. Rida Quli Khan Hidayat, Rayhanah al-Adab, published in Tehran.
9. Al-Dhari'ah, vol. 8, pp. 23-38.
10. These include books on Maqtal or the accounts of the martyrdom, as well as the impacts of Imam Husayn's uprising and the elegies composed on the tragedy of Karbala.
11. This work being published by the Ahl al-Bayt Foundation, Qum.
12. As well as part of 5th century AH, dealing with the account of Shaykh Tusi under the title Hayat al-Shaykh al-Tusi).

13. Muhammad Sihhati Sar-Dorudi - Aqa Buzurg Tehrani 'Ocean of Research'.

.14. Al-Dhari'ah, vol. 10, pp. 166-167