

Chapter 1 : ÙfÙ...Ø§Ù,, Ø£Ø"Ù^ Ø-ÙŠØ"-Kamal Abu Deeb â€“ Fadaat For Publishing

Al-Sharif al-Radi Abul-Hasan Muhammad ibn Al-Husayn Al-Musawi known in Arabic as al-Sharif al-Radi (Arabic: Ø§Ù,,Ø Ø±ÙŠÙ•Ø§Ù,,Ø±Ø¶ÙŠ â€Ž) and in Persian as Sharif Razi (Persian: Ø Ø±ÙŠÙ•Ø±Ø¶ÙŠ â€Ž) or Seyyed Razi (Persian: Ø³ÙŠØ Ø±Ø¶ÙŠ â€Ž) was a Shi'ite Muslim scholar and poet, who was born in AH/ CE in Baghdad and died in the.

The Perplexity of the-All Knowing, Washington, The last two works are at the moment being prepared for the press. The Next Arab Decade: Boullata, Curzon Press, Richmond, , pp. On the Rhythmic Structure of Arabic Poetry: The Dialectics of the Hidden and the Manifest. Generative Structures in Pre-Islamic Poetry. Mawaqif Publications, Beirut, Orientalism, by Edward W. Culture and Imperialism, by Edward W. Dar al-Adab, Beirut, The Present Moment of Poetry: English poetry today, with a selection of poems translated into Arabic. On the Rhythmic Structure of Arabic Poetry. Towards a Structural Analysis of the Novel. A study in modern Arabic fiction. Also published in al- Thaqafa al â€” Jadida, Rabat, The Theme of Separation and Severance. A study in Comparative poetics and comparative literature. Studies in modern Arabic poetry. Modern Poetry and the Unity of Culture. Ahmad Shawqi and Poetic Memory. A study of modernist poetry in Arabic. Vladimir Propp and the Morphology of the Fairy Tale. Towards a Poetics of Hearing. A Study of Pre-Islamic poetry. The Newest of the Human Sciences. Modern Arabic Writing and the Problematic of Authority , dealing with poetry, fiction and drama. On the Structure of the Poem of Modernity. Mustaqbalat Badila, Beirut , An English volume was also published: Fusul, winter , Cairo. Fusul, summer , Cairo.

Chapter 2 : Al-Sharif al-Radi | Revolv

Family and Lineage. He was the son of al-Husayn b. Musa b. Muhammad b. Musa b. Ibrahim b. Imam Musa al-Kazim (a). His father, Abu Ahmad Husayn, was the "Naqib" of Iraq, in charge of the affairs of the Talibiyyun.

Moreover, there are certain reports where Muhammad is alleged to have said that Allah gave him the Quran and something similar in fact equal to it: The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment. What the Quran really Says about the Hadith The first major problem with the statements of these specific reports is that the Muslim scripture claims to be the best and only hadith: Which Hadith, beside this, do they believe in? These have incurred a shameful retribution. As for those sent astray by GOD, nothing can guide them. And the most evil affairs are their innovations; and every innovation is error. Let them produce a Hadith like this mithlihi , if they are truthful. And if ye are in doubt concerning that which We reveal unto Our slave Muhammad , then produce a surah of the like thereof min mithlihi , and call your witness beside Allah if ye are truthful. And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones. He hath invented it? Then bring a surah like unto it mithlihi , and call for help on all ye can besides Allah, if ye are truthful. He hath invented it. Then bring ten surahs, the like thereof mithlihi , invented, and call on everyone ye can beside Allah, if ye are truthful! We will have more to say about this later on in our discussion. The Quran on the real Sunna The other major problem with this assertion is that the Quran never explicitly mentions any Sunna of Muhammad but only the Sunna of Allah: Such was Our Sunna Sunnata in the case of those whom We sent before thee to mankind , and thou wilt not find for Our Sunna li-sunnatina aught of power to change. Then should they wait for aught except the sunna of the former people? For you shall not find any alteration in the sunna of Allah li-sunnati Allahi ; and you shall not find any change in the sunna of Allah li-sunnati Allahi. We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous; S. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee S. And I say not to you, "I am an angel"; I only follow what is revealed to me. Will you not reflect? Bring a Quran other than this, or change it. It is not for me to change it of my accord. I only follow that which is inspired in me. Say O Muhammad, to the people of Mecca: I say not unto you that I possess the keys to the treasures of Allah: I am an angel from heaven. Are the blind man and the seer equal? Are the believer and disbeliever equal in acts of obedience and reward? Tafsir al-Jalalayn; source ; bold and underline emphasis ours And:: And when Our clear revelations detailing commands and prohibitions are recited unto them are recited by you unto the scoffers: Bring O Muhammad a Lecture other than this, or change it putting the verses of mercy in the place of the verses of chastisement and the verses of chastisement in place of the verses of mercy. Say to them, O Muhammad: It is not for me it is not permissible for me to change it of my own accord. Tafsir al-Jalalayn; source ; bold and underline emphasis ours The Quran goes on to says: It is a Scripture that is revealed unto thee Muhammad - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and it is a Reminder unto believers. Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect! What thing is of most weight in testimony? Allah is Witness between me and you. Allah knoweth what ye proclaim and what ye hide. The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed. O ye who believe! Allah pardoneth this, for Allah is Forgiving, Clement. A folk before you asked for such disclosures and then disbelieved therein. Obey Allah and obey the messenger. But if ye turn away, then it is for him to do only that wherewith he hath been charged, and for you to do only that wherewith ye have been charged. If ye obey him, ye will go aright. So, when We recite it, follow thou its recitation. Then Ours it is to explain it. And no

question do they bring to thee but We reveal to thee the truth and the best explanation waahsana tafseeran thereof. Ali And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge. Those unto whom We gave the Scripture aforetime know that it is revealed from thy Lord in truth. So be not thou O Muhammad of the waverers. Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower. We detail Our revelations for a people who have knowledge. Ali In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing Scripture and a detailed explanation of everything, and a guidance and a mercy for folk who believe. The references sourced here emphatically proclaim that the Quran is fully detailed and is its own interpretation, which means that there is absolutely no need for another source to explain it. To argue otherwise basically means that the Quran is wrong since it is incomplete and does in fact require something else to make plain the message of a Scripture which is supposed to be fully detailed and clear! Thus, since he was always inspired this therefore establishes the reason why Muslims need to preserve and consult his teachings and mannerisms. As one dawagandist puts it: For instance, Muhammad would curse people out of his sinful rage and asked that Allah would bless anyone whom he cursed in his unrighteous anger: Because you have invoked curse and hurled malediction upon both of them. O Allah, I am a human being and that for a Muslim upon whom I invoke curse or hurl malediction make it a source of purity and reward? O Allah, I make a covenant with Thee against which Thou wouldst never go. I am a human being and thus for a Muslim whom I give any harm or whom I scold or upon whom I invoke curse or whom I beat, make this a source of blessing, purification and nearness to Thee on the Day of Resurrection. O Allah, Muhammad is a human being. I lose my temper just as human beings lose temper, and I have held a covenant with Thee which Thou wouldst not break: For a believer whom I give any trouble or invoke curse or beat, make that an expiation of his sins and a source of his nearness to Thee on the Day of Resurrection. Sahih Muslim, Book , Number Anas b. Malik reported that there was an orphan girl with Umm Sulaim who was the mother of Anas. O, it is you; you have grown young. May you not advance in years! That slave-girl returned to Umm Sulaim weeping. O daughter, what is the matter with you? He said to her: Umm Sulaim, what is the matter with you? Umm Sulaim, what is that? She the orphan girl states you have cursed her saying that she might not grow in age or grow in life. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to Allah on the Day of Resurrection. Sahih Muslim, Book , Number Muhammad also warned people about his human frailties and forgetfulness: The version of the narrator Ibrahim goes: When he gave the salutation, he was asked: Has something new happened in the prayer, Apostle of Allah? He then relented his foot and faced the Qiblah and made two prostrations. He then gave the salutation. When he turned away finished the prayer , he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations. Sunan Abu Dawud, Book 3, Number In fact, Muhammad was so human and fallible that he even gave bad agricultural advice that led to a rather embarrassing situation:

Chapter 3 : Meeting the Quranic Challenge: How Muhammad's Sunna Trumps Allah's Book

The sermons of Imam Ali were compiled, read and taught long before Sayyid Razi was born. [13] The compilation of Nahj al-Balagha was a holy job for Sharif Razi and he accomplished the duty with dedication and carefulness.

His grave is located in Kazmain , Iraq. He is popularly known by his laqab nickname Razi. He wrote several books on Islamic issues and interpretation of the Quran. Khadija and Zaynab were his two sisters. His younger sister died in his lifetime, and he lamented her death in a mournful elegy expressing deep sorrow. His father was first appointed as Naqeeb and later as "Naqib al-Nuqaba" an official responsibility as a chief which required the managing of affairs of Sadat. After death of father, the portfolio "Naqib al-Nuqaba" of Iraq, was transferred to Sharif Razi who had already been assisting his father in his official duties. His family was well-to-do on both the paternal and maternal side. His mother Fatima inherited a good fortune from her father. She sponsored the family when the property of her husband was confiscated by the Buyid prince Adud al-Dawla. She used to help people who suffered hardships and patronized her relatives. Her interest in theology was respected by theologian Shaikh Mufid. His work is still published in the universities of Cairo and Beirut and form part of the course of Arabic literature. He started teaching at the young age of 17 when he was himself studying. He completed his education at the age of twenty with different teachers. Most of his teachers were scholars and writers of Arabic. His teacher in fiqh , was Muhammad ibn al-Abbas al-Khwarizmi d. Character and literary status Syed Razi was a significant figure in his time. He occupied responsible positions both secular as well as religious. Since his childhood he was a student of learning, acquiring Islamic Sciences of his time and applied his life span as a man of principle and collector of wisdom from literature. In his lifetime Abbasid rulers of Baghdad were at war with Fatimid Caliphs of Egypt and attempted to have all Sunni and Shia important figures to sign a Mahzur public attestation decree in favour of the legitimacy of war with the Egyptian rulers. Sharif Razi, his father and brother were also asked forcefully to sign it. But Sayyid Razi refused to sign this Mahzur at the cost of losing political privilege and official status of his family, even many a times he refused to accept financial support from the ruling kings in order to save himself from undue government influence. His life reflects the quote he has compiled in his compilation Nahj al-Balagha that Muslims are our brothers in faith; those who are non-Muslims are our brethren in creation. He was the most remarkable poet among the descendants of Ali Ibn Abi Talib, though there were many distinguished poets during Golden age of Abbasid and Fatimid caliphs. The Book is a collection of sermons, precepts, prayers, epistles and aphorisms of Imam Ali compiled by Sayyid Radi in the tenth century. The Nahj al-Balagh literary means peak or way of eloquence, it comprises a wide variety of topics ranging from the creation of the Universe , the creation of first man and end of universe. He refrained from applying his own approach of writing or expression. In his compilation work he only did classification of collected materials into sermons, letters and sayings of Imam Ali. As the reference material came to his attention at different times, the extracted materials had no chronological sequence according to content or topic. He died just after five years of his compiled book Nahjul Balagha, his compilation promptly gained the popularity even in his lifetime. A Lebanese Christian scholar, George Jordac, reveals that he has repeatedly studied the Peak of Eloquence up to times. Extent and scope of compilation The sermons of Imam Ali were compiled, read and taught long before Sayyid Razi was born. During his collection he had been so cautious and left no lacuna refraining himself from adding or subtracting a singular word beyond the text he obtained from the scattered Islamic literature. Even the sermons he received in divided portions were placed in compilation without joining the pieces into a continuous part. This incoherent scripture was criticized by a number of critics. The services of Sharif Razi are now regarded as significant in the philosophy of[13] monotheism. Various commentators and researchers have examined the authenticity of objections and concluded that had al-Sharif al-Radi not collected that which he selected from among the sermons and words of the Imam Ali in Nahj al-Balaghah, we would have been definitely deprived thereof as well. Offspring and death A number of writers traced the death of Razi at 47 years on 6th of Mohurram A. Abu Ahmed Adnan was the only son of Sayyid Razi. His son was also a prominent scholar of his time and after death of his uncle the official post of Naqib al-Nuqqab was

entrusted to his grandfather. Adnan died issueless in Hijri Calendar, and consequently the physical line of Sayyid Razi came to an end. Ministry of Culture, Government of India. Retrieved 11 July Alulbayt 28 May

years on 6th of Mohurram A. Abu Ahmed Adnan was the only son of Sayyid Razi. His son was also a prominent scholar of his time and after death of his uncle the official post of Naqib al-Nuqqab was entrawarded to his grandfather. Adnan died issueless in Hijri Calendar, and consequently the physical line of Sayyid Razi came to an end.

Chapter 5 : Al-Sharif al-Radi - Wikipedia

Talkhis al-bayan fĀ± majazat al-Quran and al-Majazat al-nabawiyya with Abu Ubayda's al- Majaz. Boullata's survey of the life and work of the hero-martyr Sayyid Qutb will provide the.

Khadija and Zaynab were his two sisters. His younger sister died in his lifetime, and he lamented her death in a mournful elegy expressing deep sorrow. His father was first appointed as Naqeeb and later as "Naqib al-Nuqaba" an official responsibility as a chief which required the managing of affairs of Sadat. After death of father, the portfolio "Naqib al-Nuqaba" of Iraq, was transferred to Sharif Razi who had already been assisting his father in his official duties. His family was well-to-do on both the paternal and maternal side. His mother Fatima inherited a good fortune from her father. She sponsored the family when the property of her husband was confiscated by the Buyid prince Adud al-Dawla. She used to help people who suffered hardships and patronized her relatives. Her interest in theology was respected by theologian Shaikh Mufid. His work is still published in the universities of Cairo and Beirut and form part of the course of Arabic literature. He started teaching at the young age of 17 when he was himself studying. He completed his education at the age of twenty with different teachers. Most of his teachers were scholars and writers of Arabic. His teacher in fiqh , was Muhammad ibn al-Abbas al-Khwarizmi d. Character and literary status[edit] Syed Razi was a significant figure in his time. He occupied responsible positions both secular as well as religious. Since his childhood he was a student of learning, acquiring Islamic Sciences of his time and applied his life span as a man of principle and collector of wisdom from literature. In his lifetime Abbasid rulers of Baghdad were at war with Fatimid Caliphs of Egypt and attempted to have all Sunni and Shia important figures to sign a Mahzur public attestation decree in favour of the legitimacy of war with the Egyptian rulers. Sharif Razi, his father and brother were also asked forcefully to sign it. But Sayyid Razi refused to sign this Mahzur at the cost of losing political privilege and official status of his family, even many a times he refused to accept financial support from the ruling kings in order to save himself from undue government influence. His life reflects the quote he has compiled in his compilation Nahj al-Balagha that Muslims are our brothers in faith; those who are non-Muslims are our brethren in creation. He was the most remarkable poet among the descendants of Ali Ibn Abi Talib, though there were many distinguished poets during Golden age of Abbasid and Fatimid caliphs. The Book is a collection of sermons, precepts, prayers, epistles and aphorisms of Imam Ali compiled by Sayyid Radi in the tenth century. The Nahj al-Balagh literary means peak or way of eloquence, it comprises a wide variety of topics ranging from the creation of the Universe , the creation of first man and end of universe. He refrained from applying his own approach of writing or expression. In his compilation work he only did classification of collected materials into sermons, letters and sayings of Imam Ali. As the reference material came to his attention at different times, the extracted materials had no chronological sequence according to content or topic. He died just after five years of his compiled book Nahjul Balagha, his compilation promptly gained the popularity even in his lifetime. A Lebanese Christian scholar, George Jordac, reveals that he has repeatedly studied the Peak of Eloquence up to times. Extent and scope of compilation[edit] The sermons of Imam Ali were compiled, read and taught long before Sayyid Razi was born. During his collection he had been so cautious and left no lacuna refraining himself from adding or subtracting a singular word beyond the text he obtained from the scattered Islamic literature. Even the sermons he received in divided portions were placed in compilation without joining the pieces into a continuous part. This incoherent scripture was criticized by a number of critics. The services of Sharif Razi are now regarded as significant in the philosophy of [13] monotheism. Various commentators and researchers have examined the authenticity of objections and concluded that had al-Sharif al-Radi not collected that which he selected from among the sermons and words of the Imam Ali in Nahj al-Balaghah, we would have been definitely deprived thereof as well. Offspring and death[edit] A number of writers traced the death of Razi at 47 years on 6th of Mohurram A. Abu Ahmed Adnan was the only son of Sayyid Razi. His son was also a prominent scholar of his time and after death of his uncle the official post of Naqib al-Nuqqab was entrawarded to his grandfather. Adnan died issueless in Hijri Calendar, and consequently the physical line of Sayyid Razi came to an end.

Chapter 6 : Al-Ghadir Sermon - WikiShia

Lineage. He was born in Baghdad in Lunar in Rajab calendrierdelascience.com was born in a prominent calendrierdelascience.com lineage come backs to Imam kazim a.s. he was son of Al Sharif Abu Ahmad the son of Mosa son of Muhammad son of Musa son of Ibrahim son of Musa Kazim a.s.

No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers. Mathias Zahniser 3 Text and Textuality: Welch 5 "Desiring the Face of God": Johns 10 The Enchantment of Reading: Ali in his article states his belief that M. A contemporary scholar may indeed discover new insights, but has the responsibility of pointing out in what respects and why, a well-established view has been put aside, and at the very least recognize that one has been put aside. II Actually, Floyd W. Sources and Methods of Scriptural Interpretation⁶ have dealt with some aspects of this issue. There are many studies that discuss the earliest meaning of majaz. The theory was that in order to test the truth of the claim of prophethood, the claimant had to offer a sign or proof from God. This sign, which was sent to each bona fide messenger of God as a dalil proof of his prophethood, was always appropriate to the time in which he lived. For MacKay, ellipsis involves the insertion of a term or phrase required for its syntactic function while abbreviation involves the insertion of a term or phrase that fulfils a semantic purpose. This will be shown below. Ibn Qutayba divides his chapter on ellipsis into eight sections. Other examples of this kind of ellipsis are Q. P But, this does not mean that there were inconsistencies in their categorization. Ceertjan van Gelder has for instance discovered that fjaz and ikhtisar mean the same thing in the early works. V identifies these examples as simply one kind of ellipsis. Here, he uses the term idmar; concealment, which together with other terms, such as lark, isqiu, is supposed to mean hadhf. One example which is quoted by Ibn Qutayba to illustrate this type is Q. Furthermore, al-Askan uses almost the same language as Ibn Qutayba: The first of these is Q. But, the matter is with God entirely. Here again the apodosis to law La is omitted because, as Ibn Qutayba tells us, "the hearer is cognizant of the jauab. Were the answer to be provided, it would be confined to the manner contained in the expression. The omission of the jawiib in instances of comparison - the second of the two classes of this type of ellipsis referred to earlier - may be remarked in two examples cited by Ibn Qutayba, i. Some of the People of the Book are an upright community, rehearsing the signs of God all night long and they prostrate themselves. The example which he provides of this statement is the abbreviated verse in Q. And in the apparent [meaning] of this phrase there is no proof dalfl of its inner [meaning]. But God also knew that Moses felt afraid because of his sin in having struck another person, and so God said: This is also the case with Q. The term kama does not mean that God is comparing here the story of the believers in Q. But, since some believers did not like the way the Prophet distributed the spoils, God compares this dislike with their reluctance to go to the battle: This is explained in his presentation of the fifth type of ellipsis. But, as was pointed out earlier, the usage of the term ikhtisar here is not technical in nature. What, when we are dead and become dust? This elision is evident from the subsequent verse which contains the comment of the unbelievers: Another example is Q. Although the location of the animal is not mentioned here, it is known that the damir rna: Similarly, the damir "hu" in Q. But, he cites one example, i. IV These are the eight types of ellipsis introduced by Ibn Qutayba. Furthermore, in the discussion we also find that the conditions of ellipsis are that the hearer should know its intended meaning and that there should be an indication of the ellipted term in the phrase. For example, the seventh kind of ellipsis an tudmir li-ghayr madhkia; which is classified by MacKay as a kind of abbreviation, actually falls into the category of use of the damir or a pronoun. There is no ellipsis in this verse, but in its few phrases, according to Ibn Qutayba, many ideas are to be found. Pickthall," Hamdard Islamicus 17, 4 A Response to Salah Salim Ali. Oxford University Press, , especially, ff. Government Press, , para. Reinert, "Madjaz," EI2, V: Mircea Eliade New York: Macmillan, , 7: Clarendon Press, , ; Gustave E. Zaghul Sallam and M. Textual Sources for the Study of Islam Manchester: Manchester University Press, , Institut Francais de Damas, , Sayyid Ahmad Saqr Cairo: A section of this book has been translated into English by Gustave E. The

University of Chicago Press, The present writer, however, will not discuss the latter. IalabI, , Kinberg, A Lexicon of al-Farra": Brill, , This expression actually means " this opinion is far from correct. Al-Askart uses the term isqa; instead of hadhf. It is not clear whether Ibn Qutayba includes these phrases as another section on ellipsis, because, compared with the other sections, here he does not elaborate on its idea or criteria. Terminology, 84 La ikhlal. Gilliot, "Coran," in Encyclopaedia Unioersalis, ed. Encyclopaedia Universalis, ,6: Brill, , ; idem, Die koranische Herausforderung. Klaus Schwarz Verlag,

Chapter 7 : Sharif al-Murtaza - Wikipedia

Al-Sharif al-Radi's name was Muhammad and his kunyah was Abu al Hasan. He was the second son of al-Husayn ibn Ahmad, known as al-Tahir al-Awhad and Dhu al-Manaqib. Al-Radi's title 'al-Sharif' was a common title used for those who were descendants of the Prophet (saw) from both the maternal and paternal sides.

Nahj al-Balaghah The Peak of Eloquence is a collection of the words, sermons, counsels, letters and wise sayings of the Commander of the Faithful upon whom be peace , which Sayyid al-Sharif al-Radi may God sanctify his pure soul selected and chose. Al-Sharif al-Radi was not the first to collect some of the sermons of the Commander of the Faithful upon whom be peace , or rather, there were other to precede him by tens of years and hasten to collect his words. Afterwards, the recording of the sermons and words of the Imam upon whom be peace proceeded until the role of al-Sharif al-Radi came in the second half of the fourth century AH, so he collected only that which he selected from among his words and sayings, but not all of them. Further, he only made mention of a part of each sermon, and did not cite it in its entirety. In collecting the sermons and words of the Commander of the Faithful upon whom be peace , al-Sharif al-Radi made use of the numerous books at his disposal at that time. No other library in the world comprised so many and so excellent books. They were all written with the beautiful handwritings of the Imams of calligraphy and according to their proper standards. Oh, what a pity! The hands of the perpetrators have eradicated those unique jewels in AH. Zayd ibn Wahab al-Juhani, who took part in the Battle of Siffin. He is the first to collect the sermons of the Commander of the Faithful upon whom be peace during his lifetime. However, these words are baseless and unsubstantiated. For the level of the speech of the Commander of the Faithful upon whom be peace differ categorically from that of al-Sharif al-Radi in form and content. The commander of the Faithful upon whom be peace was the mine and repository of eloquence and the source and originator of fluency. Jibran Khalil Jibran said: Here are two samples picked up from among the words of the masters of literature in this connection. Ayatollah Sayyid Muhsin al-Amin said: Surely Nahj al-Balaghah notwithstanding the sound chains of transmission and the majesty, veracity and reliability of its compiler, does not stand in need of any evidence for the validity of its ascription to the Imam of eloquence and fluencyâ€. Ayatollah Shaykh Muhammad Jawad Mughniyah said: Surely every word from among the words of Nahj al-Balaghah reflects clearly the spirit, knowledge and greatness of the Imam in respect to his faith and all the attributes of majesty and perfection. If Nahj al-Balaghah were not to bear the name of the Imam, then a knower of his biography and his character came to read it, he would not waver about saying that it is definitely the speech of the Imam from beginning to end. It is more appropriate to leave the assessment of the skeptical attitude in relation to the transmission of Nahj al-Balaghah or its ascription to the Commander of the Faithful upon whom be peace to the following great scholars: The goal of its compiler was nothing but to collect a part of the words in the sphere of eloquence and fluency, in the same way that others had collected the words of the eloquent and the skillful in literary language â€ with or without a chain of transmission. Here are a number of them: The Supplements to Nahj al-Balaghah The words, sermons, letters and short sayings of the Commander of the Faithful upon whom be peace is by far more than that which al-Sharif al-Radi collected, as stated earlier. Below are the titles of a number of them: So far several volumes have been published thereof. Sharh Nahj al-Balaghah, vol. Refer to the introduction to Nahj al-Balaghah.

Chapter 8 : Al-Sharif al-Radi

Qutb al-Din al-Rawandi (d. /) in the preface of his commentary on Nahj al-balaghoh, refers to a daughter of al-Sharif al Murtada, who had studied the book under al-Radi himself and was authorized to narrate its traditions to others, and she used to narrate Nahjul Balaghah on her uncle's authority.

The Biography of Sayyid al Radi In the galaxy of the outstanding Shia Scholars two brothers from an eminent family of the descendants of the Prophet saw outshone all the others due to their extraordinary brilliance in their time. He shone on the bright horizon of the fourth century Hijri, regarded as the most extraordinary period of all round intellectual and cultural renaissance in the history of Islam, lived for a short period of forty-seven years but generated enough light to lead human quest for excellence for centuries. All his forefathers were eminent in their own right. The word which is now commonly used for al-Sharif is al-Sayyid in Persian and Urdu. His forefathers were held in high respect by the people of Iraq. Ibn Abi al-Hadid d. He was appointed the Naqib of the Talibiyyin five times, and apart from this job; he occasionally performed duties of great political sensitivity also; for instance, he served as a negotiator to settle certain disputes between the Caliphs and the Buwayhids on the one hand, and the Hamdani rulers on the other. It was, most probably, in this period that al-Radi and his brother al-Murtada were brought to al-Shaykh al-Mufid by their mother for being educated in fiqh and other religious sciences. And perhaps it was during this period that Abu Ishaq Ibrahim ibn Ahmad al-Tabari , a Sunni Maliki faqih, gifted a house to al-Sayyid al-Radi when he came to know that the brightest of his pupils had no residence of his own for his wife and had to live with his mother. His grand-father al-Nasir al-Saghir al-Husayn ibn Ahmad d. At one occasion, he writes: He was a gifted man with great intelligence, scholarship, knowledge and conviction of faith. He lived for a long time among the Daylamites, who were Zoroastrians, and some even pagans, living in complete darkness. The people of Gilan also lived in the same conditions. In those days the Muslims reached Qazwin and the adjoining areas. Al Nasir al Kabir built a mosque in Daylarn. As he supported the Daiis of the Zaydi rule and was instrumental in laying the foundation of the Zaydi dynasty, he was called a Zaydi by many historians as well as by the Zaydis themselves. However, it seems to be a mere conjecture that he was a Twelver Imami, for al- Murtada, his grandson, in al-Nasiriyyat, criticized some of his views for being against the Twelver Imami faith. The latter is reported to be a narrator of hadith also. He was in charge of the endowments sadaqat of the Apostle of God may God bless him and his Family, and the endowments sadaqat of the Commander of the Faithful, peace be on him. He was pious and God-fearing. Some traditions of the Prophet saw and the Imams as are also reported on his authority. He was treated with respect even in the court of the Umayyads. It was she who took her two sons to al-Shaykh al-Mufid after al-Murtada and al-Radi had completed primary stage of their education. Ibn Abi al-Hadid, in Sharh Nahj al-balaghah, narrates a story which is indicative of the high position of this lady of great virtue. Al-Mufid awoke amazed at the dream. The next morning Fatimah, mother of al-Sayyid al-Murtada and al-Sayyid al-Radi, came to his mosque surrounded by her servants, bringing her two small sons, asking that he teach them. Al-Sayyid al Radi in his elegy on her death paid rich tributes to her virtue, piety, religiosity, courage and other qualities of the heart and the mind. His genius came to the notice of his family and teachers at a very young age. He started composing poetry at the tender age of nine. His wit and alertness of mind surprised all. He went to different teachers to study various branches of Islamic sciences, Arabic language and literature. Most of his teachers were eminent scholars and writers of Arabic. He had started teaching at the young age of seventeen when he was himself studying. He completed his education at the age of twenty. Very soon he acquired fame as a scholar, commentator of the Quran, thinker and poet. His fame as a poet overshadowed his excellence in all other fields. Among his teachers a few other names may be mentioned: Al-Sharif al-Radi had intimate friendly relations of mutual respect and love with eminent contemporary scholars, poets and writers professing different faiths, which was an indication of his broad humanism and tolerance. Al-Radi, despite being much younger to him, was highly respected by him. He was in close contact with the al-Sharif family. When you get the caliphate, do not forget my wife, son and family Al-Radi wrote a moving, emotionally charged elegy on his death, the first couplet of which became very

famous: Do you know whose coffin people are carrying? Do you know how was the light of our company extinguished? People, particularly the Sunnis, admonished al-Radi saying how could a man like him, belonging to the family of the Prophet saw , praise a non-believer. Al-Radi said in reply that he paid tribute to his learning and art, not to his faith. Whenever he passed by the side of the grave-yard where al-Sabi was buried, he used to get down from the horse as a mark of respect for the departed soul of the friend and the poet. Had my companions not been angry with me for stopping near you, I would have saluted your grave O Abu Ishaq! Shapur Ibn Ardshir d. Since the times of al-Radi, Nahj al-balaghah has been a subject of study and interpretation. The Kitab nameh yi Nahj al Balaghah published in Sham. A large number of titles could have been added to this list with some research in the languages unfamiliar to the Persians. A selected bibliography on the basis of this Kitab-nameh and two other books was compiled and published in al-Tawhid, vol. Selected Commentaries on Nahj al Balaghah 1. Firstly, this book refers to some other commentaries, which means it may not be the first. Secondly, its style is not that of the fifth century and the book may belong to a later period. Bayhaqi al-Nishaburi, popularly known as Farid-e Khurasan d. This sharh is supposed to be based on the copy of Nahj al-balaghah that was approved by al-Radi himself. Its one manuscript is in Madrasah-ye Fadiliyyah, Mashhad. This is the most famous commentary on which several commentaries have been written. This has been translated into Persian, French and most probably in Urdu. Commentaries written on it number at least fifteen, among the authors of which are such eminent names as Ahmad ibn Tawus d. Critiques of his commentary were mainly directed against his position regarding the caliphate. Al-Sharh al-kabir by Ibn al-Maytham al-Bahrani d. Ibn al-Maytham wrote other commentaries on the book also viz. Sharh by al-Hasan ibn Muhammad ibn al-Hasan al Saffati d. In later centuries, numerous commentaries were written in Arabic and Persian, details of which can be found in the Kitabnameh-yi Nahj al-balaghah and al-Tawhid English , vol. In addition to these several other works were compiled with regard to the sources of the contents of Nahj al- balaghah in Arabic, Urdu and Persian, among which the following can be mentioned here: Commentaries available in Persian 1. Kitabnameh-yi Nahj al-balaghah by the above-mentioned author Sham. Barrasi-yi Nahj al-baldghah wa asnad-e an by Sayyid Jawad Mustafawi. Commentaries available in Arabic 1. Also translated into Persian and published twice. The complete text of Nahj al-balaghah was also translated in verse many a time. Al-Khutbat al-Shiqshiqiyyah had been also attracting the attention of Arab commentators and Persian translators. A popular revolutionary leader and scholar Ayatullah Sayyid Mahmud Taliqani d. Urdu translations of Nahj al Balaghah 1. All these translations were accompanied by notes and comments. There are, of course, a number of articles and booklets compiled about Nahj al-balaghah in Urdu.

Chapter 9 : Does Nahj Al-Balaghah Belong to al-Sharif al-Radi or to Imam Ali?

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