

## SAYYID RADHI AL-DIN AL-SHIRAZI AND HIS APPROACH TO INTERPRETATION

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### Summary

*The study of the life of any prominent science and its method, whatever its direction, requires taking note of all aspects of its life, so that the stages of his life will be read with monitoring and examination of the material collected about him, so that the researcher can know everything that affected the formation of his scientific identity and its influence and so on. For this reason, I have been working on books and references by searching and excavating everything related to the personality of the author to Ali Azfar what clarifies his identity and clarifies aspects of his personality, but after a long search, excavation and question for the people of Science and knowledge of translations and dates and review of all that occurred in the hands of references that took care of the study of the century in which the author lived, and after tracking and extrapolating them calculate the energy and the possibility it became clear to me that the personality of the author has been surrounded by great ambiguity, as I did not win only a very brief speech. And the research in m approach of scholars in the interpretation of interesting, but very long, so I tried to limit myself to the first of the author's life and the second methodology in a simplified manner, which I think is more important than others, which is related to - in how to deduce, analyze and direct the Qur'anic text from several aspects.*

**Keywords:** methodology, Radhi al-Din, in, interpretation, translation

### INTRODUCTION

Praise be to Allah for the innumerable blessings, and prayers and peace be upon His Messenger Mustafa, and his family and family, who are the most trustworthy handhold in the Hereafter and the first, may Allah's prayers and blessings be upon them all, until the Day of Judgment, and on His companions and followers and those who walked and walked on their path until the Day of Judgment.

**The Islamic history** is full of many distinguished personalities who contributed with their heroic attitudes and wonderful sacrifices to the creation of this history. But there is a large category of these, we did not find a decent place in the fields of evaluation and publishing, some of which remained obliterated in the pages of old books, and the other dealt with pens in passing, what increased the reader only curiosity and excitement to know more. As an obscure figure, Sayyid Rizdeen left works on jurisprudence, exegesis and language that were divided among his disciples, yet some of them were unfortunately overwhelmed.

And Sayyid Muhammad bin Muhammad Taqi, called Radhi al-Din (d. 1112 AH), the subject of their research, is from that category, which is almost unknown even to the reader in many cases, knowing that the tenth century AH and the eleventh in scientific history is marred by a lot of ambiguity and lack of sources that were exposed to the flags of that era.

So I sharpened the motivation in order to highlight this personality and highlight it so that the knowledge of these scholars can benefit from this study of important matters that benefit Muslims in their religion, world and hereafter.

The researcher did not stop after asking the people of science and knowledge about who wrote about this character in detail deserves the status of the scientific, or achieved for the author any book before, this research is the first of its kind as it shed light on the life of Sayyid Radhi al-Din more than before.

Finally, I hope that I have succeeded in shedding light on my person who did not receive her just right in the field of evaluation and scientific research, and that I have contributed to a modest role in the service of the science of Muslim scholars, and the last of our prayers is that praise be to Allah, Lord of the Worlds.

#### **The first topic: highlighting the interpreter.**

**first request: His name, surname and pedigree (1).**

He is Sayyid Muhammad ibn Muhammad Taqi al-Husseini al-Musawi al-Najafi al-Shirazi, called **Radhi al-Din**, who wrote on a copy of his interpretation of what he Arabized: a virtuous scholar, a great investigator of great destiny, a great stature, a pious ascetic, a teacher and a modernist, and an imam of a group in (Takht Steel)(2), in Asbahan in a mosque known by his name(3).

**Origin:** from Najaf Al-Ashraf, was born in Shiraz and disciplined by them and others when the greatest, including Sheikh Saleh Al-Bahrani and Sheikh free Amili and Sheikh Abdul Ala Al-Huwaizi owner of the light of the two weights and Maulana Mohsen Al-Fayd Al-Kashani, and Sheikh Qasim bin Muhammad Al-Kazemi Najafi, and hired them, and he had great care of the hadiths of Ahl al-Bayt (peace be upon them) very interested in them (4).

#### **The second requirement: birth, family and upbringing**

Despite the length of research, reading, questioning scholars, researching Isfahan and others, and excavating the books of translations that were translated by Sayyid Radhi al-Din in Arabic and Persian, both printed and non-printed, I did not have a single source specifying the date of his birth and it is possible that he was born (year: 1020 AH)(5), in Shiraz and grew up there and received the learning of the Holy Qur'an, and Arabic sciences and religious sciences such as interpretation, hadith and jurisprudence on the scholars of his time, and we do not know much about his family, and we do not know anything about his parents or his brothers, nor about his own family, and this means that the circumstances of Radhi's first life in his family were helping to study, authorship and education, he received his first sciences about the sheikhs and scholars of Shiraz, he said in the introduction to the writing "**The collector of rulings in matters of halal and haram** He said:( I was in the vigor of the boy and the rents of young people fond of the acquisition of

science and its types dumping on the examination of its issues and parties taking advantage of the rights and minutes of all its owners and lords until I won from each share)(6).

The author, may God have mercy on him, has been a student since his childhood on the senior scholars of the Imami sect, as it is clear from the introduction to his book "**The Collector of Provisions in Halal and Haram Issues** " and that he was fond of acquiring various sciences, and therefore emerged genius and scientific ability in jurisprudence, interpretation, language, hadith and others in this area more than any other field, and does not hide his keenness to seek knowledge and school, where he was since his childhood reading and read and did not rest And calm, but he will find and persevere until he got from every science share, according to what he said in the introduction to his book that he was a man seeking knowledge, working with the urge and reading and correcting the books of hadith, which shows the extent of his grandfather and his perseverance in the acquisition of science, and that is what made this man a glorious scientist enriches the Islamic library with various valuable compositions

And then at solution to the scene of satisfaction (peace be upon him) and a will settle in it for a period of time and gave lessons in it, and founded a school there, evidence that he authorized Ahmed Al-Mashghari (year: 1106 AH) and permitted Yahya bin Nabi Al-Bujistani (1107 AH) and both vacations were in the scene satisfaction (peace be upon him), and a Also the rest of the period of time and then returned to Isfahan said: I received the town of Isfahan, and asked me a group of the Brotherhood, to explain to them the Qur'an, through the sermon and statement, and I have always updated myself with this in advance a man and recently another but when repeated them petition united myself to quote I drew a book and al called it b: « the **light of lights and the lamp** of secrets »

Then a traveled to a Isfahan and Mashhad (7), and stayed there for a period of time to seek knowledge in order to please God Almighty, and we did not stand on the fact that the master - may God have mercy on him - had traveled to other Islamic science centers in Iran or in the Arab countries, but we did not stand on determining the duration of his stay in Isfahan A and Mashhad, and thus remains the first period of his blessed life And his scientific upbringing is mysterious unknown, and that what the authors of the translations said was related to his scientific status, and his social status

Perhaps a lot that was hidden to the followers and historians of the life of the master - may God have mercy on him - was because of taqiyya or because of the events that accompanied that time between the news and the fundamental, or the intensity of piety that prevents many of those with merit and knowledge from talking about their lives and history, the men knew him with definitions that are similar and vary among themselves in describing his religious and scientific status by relying on what was stated in the introduction to his interpretation, and can be collected in this case R: "Imami, virtuous, scholar, skilled, auditor, jurist, knower

of interpretation, Arabic and men, modern, collector, righteous, pious, worshipper, ascetic, trustworthy.

The perfections of the author (may Allaah have mercy on him) did not stand on what we mentioned of his knowledge in the science of interpretation, his research and accuracy in jurisprudence, and his non-short sale in the Arabic language.

Rather, it went beyond that to other perfections, so he collected two other qualities that were a clear feature in building his scientific personality, as he was distinguished by the quality of calligraphy, as this is evident when reviewing his manuscript.

**And the other strand:** his prose, it was - may Allah have mercy on him - has tenderness and smoothness that shakes the listener and raises the reservoirs of his emotions in the systems of the fence and arranged in a distinctive way that no one preceded him.

### **The third requirement: its descriptions or what the scholars said about it**

It was not mentioned in the books of translations in his description of something, and this does not mean that it is not the great world feat, but that his writings testify to him strongly and the wisdom of his mind, and perhaps in the coming days we appear some of his manuscripts to the light, and the owners of translations have taken what was stated in the introduction to the interpretation: (Muhammad bin Muhammad Taqi al-Husseini called Rida al-Din al-Husseini Najafi originally and Shirazi origin and Isfahani dwelling ....) I did not find only the word endowment who stopped this version, a pilgrim of the Two Holy Mosques Hajj Karim Dad Siddiqui said about him (his interpretation of the mayor of Sadat collector of knowledge and virtue and perfections and publisher of the provisions of a grandfather of the imams of guidance (peace be upon them) and prayers position for happiness Mr. Galilee Zaki I mean Mir Sayed Radhi al-Din al-Husseini increased God support in promoting the religion of his pure fathers, may God's peace be upon them all)(8).

### **Fourth requirement: scientific diligence**

Al-Sayyid Radhi al-Din was preoccupied with various aspects of the scientific branches, and excelled in them, which indicates the descriptions that I deduced from his books, it turned out that he is an interpreter, a modernizer, a linguist, a jurist, and a poet.

1 - Interpretation: Mr. Radhi al-Din has been preoccupied with the science of interpretation, and stood on several books in his collection of the material of his interpretation, and his CT ab in the interpretation of which we are going to truth now begins the interpretation of him twelve introduction to the sciences of the Qur'an and then begins Surat Al-Fatihah to Surat people, What indicates his ingenuity in interpretation is that he collects in the interpretation of the verse many sayings with the most concise phrase and the nicest reference, and this can only be done by those who were an expert in interpretation and the methods of the interpreters and their phrases insightful, until he said about himself as in the

introduction to his interpretation: "Then I traced some of what was classified in this art, and I did not win a comprehensive book that narrates the Ghaleel and heals the sick, because what the public composed is limited to mentioning the Qur'an, the meanings and the statement, and what he composed for the private is either unfinished, or not surrounding all Antiquities and verses, or not mentioned in Arabic and Qura, so I wanted to collect a book that includes the Qur'an and compositions, and most of the sayings and interpretations, and benefits that only the Naharir saw."

This indicates that he is an excellent interpreter, has his independence in understanding and opinion, reads the interpretations, and then makes his mind a filter for it, so that only what is true and beneficial to him comes out of it, with good presentation, non-boring lengthening, and brevity that is not disturbing.

2- A visionary hadith, Sayyid Radhi al-Din was the greatest of the hadith of the Prophet is not exposed to him, and he has an impact on the science of hadith, as he has an introduction to the collector of rulings in matters of halal and haram, as he says: ( I know, my brother, may God support you, that the honor of human diversity and the perfection of psychological nature in the acquisition of science, its study, deliberation and practice, and there is no doubt that the science of hadith after knowledge a most and a virtue, honor and completeness, as what else is a machine that reaches me to understand the runways of demanding and peace rises to him to the ranks of the maarij and by him knows the meaning of the verses and their provisions and the arbitrator and similar and copied and copied and the sciences of Sharia and its basis and its order and its prohibition and halal and forbidden and how not It is taken from the imams of the eloquent and Sadat The rhetoricians are the successors of God in a satisfaction and his argument on his wilderness, so blessed is the one who directed to him his mettle and eggs on him for his death(9), and made it a slogan and his jacket(10), and spent in it night and day and distanced himself from what else next to him and he had to adopt it in all the claim and pillar of his intention and the system of his order until the end of his life).

The grandfather of the author urges hard work and diligence in the request for hadith, and is considered the second of the two evidences - after the Holy Qur'an - of the evidence on which Islamic law is based and inspired by the legislative foundations and what God Almighty obligated from the provisions on the servants with a communication from the Holy Prophet Muhammad (peace and blessings of God be upon him) A It is natural that contemporary Muslims of the Prophet's era are interested in what the Prophet commands and forbids and what he does in his public and private life, because they believed that it does not speak of passion, but rather emanates from divine revelation, and that it has a good example, calling them to what is good in this world and the hereafter.

**Allama Majlisi said:** We - the cohabitants of the Imami Shiites - see that the words and deeds of the infallible imams (peace be upon them) are like the sayings of the Prophet (peace be upon him) alike (1 1).

Any hadiths of each of them ended to the words of God Almighty, there is no difference in their hadiths as does not differ from the words of the Almighty, and there is no entrance to the opinions and suspicions, it is not permissible to return or disagree, and what was narrated from Abu Abdullah (peace be upon him) says: My hadith is the hadith of my father, and the hadith of my father is the hadith of my grandfather, and the hadith of my grandfather is the hadith of Hussein, and the hadith of Hussein is the hadith of Hassan, and the hadith of Hassan is the hadith of the Commander of the Faithful (peace be upon him) and the hadith of the Commander of the Faithful, the hadith of the Messenger of Allah (peace and blessings of Allaah be upon him) and the hadith of the Messenger of Allaah (1-2).

2 - linguistic: The science of grammar of the highest sciences destiny, and the most beneficial impact, and it delivers the book and the Sunnah of the Prophet of the melody and distortion, has been classified in the emergence of Arabic sciences a lot, and singled out books for its men, and collected their news, and classified according to their classes, or their environments, or their names, including the Basri and including Kufic and including Baghdadis.

The idea was to create a book in which a special system to deal with materials and how to display them and the type of information provided, where the author's goal is to spread Arabic sciences and others among the general public, and from those vocabulary and words that specialize in the topics of the Holy Qur'an, and interest in them and the interpretation of any of it And follow Ghariba, and investigate the derivation, conjugation, connotation, and syntax of the words of e, especially in the city of Isfahan, which witnessed a great community mixed with non-Arabic elements that were in dire need of those who understand the language of the Holy Qur'an.

This linguistic book, is the first book in grammar reached us to Mr. Radhi al-Din, has east and west of this book, and has become the focus of attention of Arabic scholars and students to this time, competing to study and understand and read and explained, even was the pride of the Arabic student.

Al-Sayyid Radhi al-Din (may Allah have mercy on him) said: A the best word that begins every word and adorns it and a sweeter that concludes with it is Ham JD Al-Alim, who failed a Faham Rabab perfection from the facts of his sky, and the minutes of an effective, and thanked the wise man who was unable and periodical A and the illusion of the masters of the arts of science to adjust the rules of his words He promised the benefits of his letters, and prayed on the side of the Prophet's Presence, which he raised to a great break of shirk and a idol and set them up to raise the flags of the faith and the peace (peace and blessings of Allaah be upon him) as long as grammar in speech is like salt in food.

After: Thus says Nam Al-Raji to the mercy of his rich Lord (**Radhi al-Din Muhammad al-Husseini**) sealed him with the most beautiful, when the honorable and useful message (**Samadiyya**) in the science of Arabic laws classification of the Sheikh of investigators and the seal of the mujtahids Bahaa al-Din al-Amili God treated him with his kindness The AZali, has been edited in eloquent Arabic until it



is very durable and It is permissible to have reached the rank of a gas and the shortness of understanding the Aajam which limited the sentence of the companions and the Khalan blessed them and Hassan Maab, a n afoot on his translation. Unlike Deden a is the translation, a n not a suffice with the translation, but a stand on the simplicity of the phrase and explain it to clarify the speech and almost to the goal with a drag some of the benefits are a translation in the dress of explanation, and an explanation within the translation, and down to the desire of the petitioner I called it the upper benefits, and by God success and tide and from it the Relief and the Rashad (13).

From the foregoing, it is clear that Sayyid Radhi al-Din was versed in the Arabic language, and it is clear that the ultimate purpose of knowing the rules of the Arabic language is that grammar and morphology protect the tongue from error in speech , and the pen is infallible in writing.

And linguistics sea provides the writer with pearls of words to select them what makes his words clearer and brighter, has meant Arabic scholars ages refinement until it reached the very perfection.

4- It is one of the poets and owners of systems, and this is evident through the introduction to the book e, merging the surahs into each other and choosing words, weights and rhymes by linking the surahs to each other and this does not result only from a poet and a broad thought many memorizers and science improves in systems and prose, these professional poets, then it has not happened that anyone before him who wrote the surahs of the Qur'an with that style of systems and rhyme and the arrangement, that of the advantages of Which was done by the author Al-Sajaa in the systems of Surat Al-Qur'an: The intensity of the comma's connection and coherence with the preceding speech, so that it descends on the Al-Asjaa downhill, as if what preceded it was only a prelude to it, and if it was omitted, the meaning of the speech would be disturbed, and if it was silent about it, the listener would be able to seal it with it, in line with nature and good taste. He said at the beginning of his book: Praise be to Allah, who created man in the best calendar, and sent messengers to him to guide him to the straight path, and chose from them Muhammad (may Allah's peace and blessings be upon him) and his greatness is very glorified, and the seven Mathani and the Great Qur'an were revealed to him, and he supported him with those who called them in the **opening of the cow** and the Almighty's saying: { **What is the light of the Niznm Nn ni Ni** }(14), and preferred **Al-Imran** on men and **women** at the table of **cattle** and the **customs of the Anfal**, for honor and honor, and accepted repentance from **Yunus**, and saved **Hood** and **Joseph** with his great kindness, and avenged with **thunder** of revenge against the enemy of **Abraham**, and from every unrighteous aggressor, and brought out of the stone of **bees** a drink in which there is healing for every sick person).

5 - A first-class jurist, an expert in the Imami doctrine, and familiar with the jurists of the Sunnis: Imam Abu Hanifa al-Nu'man bin Thabit al-Kufi (d. 150 AH ), Imam Malik bin Anas al-Asbahi (d. 179 AH) and Imam Muhammad ibn Idris al-Shafi'i

(d. 204 AH). and Imam Ahmad ibn Hanbal al-Shaybani (d. 241AH). Therefore, we find that hundreds of our great scholars and jurists have strived, doing all the precious and precious in order to clarify these provisions and publish them and pour them into written templates after tabulating and arranging them in a way that preserves these provisions their sanctity and facilitates the incoming rooms of their name, and that the science of jurisprudence has a lofty status and special importance, and from the valuable books written by Mr. Radhi al-Din in jurisprudence, the book that we are about to mention, which is « **the collector of rulings in matters of halal and haram** » .

**The author said in the introduction to his book:** ( So I won from all the share and I begged that arrows Grami share I looked at what I reaped from the fruits of those sciences I found what is ammunition for a known day only the words of the imams of the flags and the book numbered and often talk myself and ask intellectual and Gramy to write a book that contains the heads of important issues and includes the texts contained from Ahl al-Bayt infallibility narrated in the books approved by the evidence considered in the provisions of legitimacy and religious issues in the order of jurisprudence books to be the worker with insight to take certainty and precaution in religion)(15).

Through tracking, it was found that this book is not inclusive of all the chapters of jurisprudence, and began to start his book in worship, the first of which is purity in four pillars, and the book of purity was completed in (year 1105AH). After purification, he proceeded to the prayer book and went out of it to the qiblah investigations, and there is no date at the end of it, and the indexers did not find the rest of its parts, and perhaps in the coming days the rest of its parts will appear.

The scholars have identified for ijtiḥad literary and non-literary sciences (16), by which the jurist can extract the legal rulings and deduce them from the Qur'an and Sunnah and the rest of the evidence that actually belongs to them. If the mujtahid masters these sciences and understands the Qur'an and Sunnah, he gets a queen to be able to deduce the branches of jurisprudence and what he needs from issues and rulings, and if this queen gets to him, he must work with what he deduces, and it is not permissible for him to refer to others This indicates that the author is a mujtahid jurist who collects tapes.

#### **Fifth requirement: his language**

Although he grew up in Persia in Isfahan, but he was concerned with the sciences of Arabic and worked hard to master them, within his interpretation of words about syntax and grammatical and rhetorical guidance, which indicates that he has in the sciences of Arabic Baa, and also as a very familiar with the Persian language and has a classifier in the Persian language in grammar and his name "Alawite benefits on Samadiyya" and everything you want to find when he has appeared in his phrases the side of the power in the expression in Persian Style and subtraction, which is originally from the original Arabs and also originated Ajami (17).



### Sixth Requirement: His Students

**First:** Ahmad ibn al-Hasan ibn Muhammad ibn Ali ibn Muhammad ibn al-Hasan al-Hān al-ḥ al-'R al-'Amili (18), al-Mashghari al-Jab'i(19), a son of the sister of the author of "Amal al-Amal" and a cousin. He read to his uncle Muhammad bin Al-Hassan bin Ali Al-Hurr Al-Amili a number of books of hadith, and other books in the transmitted and reasonable, and obtained from him a license dated in 1099 AH. In the month of Ramadan year 1106 AH, he was authorized by: Sayyid Radhi al-Din Muhammad bin Muhammad Taqi al-Musawi al-Najafi al-Shirazi al-Isfahani, and Muhammad Amin bin Muhammad Ali al-Kazemi. He was an imami scholar, a scholar, a jurist, a modernist, and a knowledge of mental sciences, especially mathematics. He compiled a commentary on the Arjoza "Summary of Research on Inheritance Issues" by his uncle Muhammad al-Hurr. It has many footnotes and benefits, we have not yet seen the date of his death(20).

**Second:** Yahya ibn al-Mawla Nabi al-Bujistani (21): His name is mentioned in the back of the manuscript of the book Jami' al-Ahkaamfi Halal and Haram issues. The history has underestimated the author right where he did not mention anything worthy of his excellent scientific personality, and the author was not the only one who hit this understatement, how many of his counterpart in the history of our scientists, and has been described by the Sheikh Sayyid Radhi al-Din through his leave to him said: Mawla Galilee and virtuous noble, scientist working investigator and auditor, dear brother, Maulana Yahya bin deceased Maulana Prophet Bajistani (22).

### Seventh requirement: his teacher

Which appears from the total number of those permitted by Sayyid Radhi al-Din (may Allaah have mercy on him), from what has come to our hands, is that his sheikhs on leave from among his teachers are as follows:

1- Al-Arousi (was alive 1073 AH) Abd Ali bin Juma Al-Arousi, Al-Huwaizi (23), then Shirazi, Al-Amami Al-Hurr Al-Amili said: He was a virtuous scholar, a jurist, a trustworthy and devout poet, a writer, a collector of sciences and arts, he took from the judge of judges Ali Naqi bin Abi Al-Ala Al-Taghai Al-Kamri Al-Shirazi (deceased: 1060 AH) and concerned with the hadiths of the imams of Ahl al-Bayt (peace be upon them) He classified an interpretation called Nur al-Thaqalayn in the interpretation of the verses from most of the books of hadith and was not quoted from (2-4).

2 - Karzakani: Saleh bin Abdul Karim Karzakani (25), Bahrani and then Shirazi, one of the flags of the front read to the scholars of his time, and narrated from a group, including: Sayyid Nur al-Din Ali bin Abi al-Hasan al-Musawi al-Amili (deceased: 1068 AH) and excelled in jurisprudence and Haddi w, and others, and studied in various arts, and took him the large crowd (died in Shiraz in 1098 AH) (26) . . .

3- Muhammad ibn al-Hasan al-Hurr al-'Amili (1033AH - 1104 AH), author of the wonderful classifications, including the book al-Wasil (2-7). It has an additional

translation in the introduction to the means of the Shiites, and therefore we limited ourselves to this amount, and whoever wants more should refer to it (28).

4- Al-Qasim bin Muhammad Al-Kazemi (deceased: 1100 AH): Al-Ardebili said in his book Al-Jami'H: Al-Qasim bin Muhammad Al-Kazemi extended God Almighty in his age and God increased in his honor: Faqih, confidence of the trusts of this sect and its servants, and asceticism, which is today a resident of Najaf Al-Ashraf (29), and said the free Sheikh in the hope of hope: Sheikh Qasim Al-Kazemi : a scholar, a worshipper, a virtuous, an ascetic, a contemporary, his book Sharh al-Istibsar, the collector of hadiths and the sayings of jurists (30).

5 - flood Kashani: was virtuous scientist skilled wise speaker Mhedtha jurist investigator poet writer, good classification was born in Kashan on the fourteenth of the month of Safar year seven and a thousand and studied jurisprudence, hadith, interpretation, Arabic and others died on the twenty-second of the month of Rabi II year ninety-one thousand (31).

#### **Eleventh Requirement: His Writings**

It seems to me that Mr. Radhi al-Din has left behind the effects of various knowledge and sciences of language, jurisprudence, assets, hadith, interpretation and others, but he reached us a little bit of it, and this appears through his leave to his disciples, where he said: to narrate about me all that is true when he has that of my narrations and readings and audios and Mstjazati and my writings, and this is one of the evidence that indicates that Mr. Radhi al-Din many of the writings.

The scholar Sheikh Aqa Buzurg al-Tehrani said in the layers of Shiite flags: Sayyid Radhi al-Din has other classifications, and then he also said in another place: The aforementioned disciple stood and by it Yahya Ibn Nabi al-Bajistani means the copy of Jami' al-Hakam and five other books (32).

It is noticeable that Yahya ibn Nabi al-Bujistani Wahda has stopped five works by Sayyid Radhi al-Din, and this in turn indicates that he (may Allah have mercy on him) has many obscure works.

Also, when looking at the copy of the Shura Library, we see that the endowment Fatima bint Beykum, who stopped one of the copies, said: I approved this copy and four other copies.

As for the works that we were able to collect three books, two of them are very large, and another author is the average pilgrimage by Sayyid Radhi al-Din, and here are their names:

1- (Jami' al-Ahkaam fi Halal and Haram Matters) by Sayyid Radhi al-Din Muhammad bin Muhammad Taqi al-Husseini, called Sayyid Rida al-Din al-Husseini al-Najafi originally, al-Shirazi originated, and al-Isfahani as a dwelling, arranged on an introduction to the statement of the symbols of the book, four approaches and a conclusion: The first approach in worship and the first of which is purity in four pillars, and he finished purity in (year: 1105AH) . After purification, he proceeded to the prayer book and went out of it to the qiblah investigations, and there is no date at the end of it. This volume was written about the author's handwriting in his

life to pray for him as long as his shadow lasts. The first of which is "Praise be to Allah who is united in his beauty and majesty who is unique in his ability and perfection" and on the back of the copy the author's permission for his continental student on him this book and the book of his interpretation "Light of Lights" and the date of the leave (year: 1107 AH), and the inscription of his seal "**Rida al-Din Muhammad al-Husseini**" and its history (1091AH) . The name of the disciple is Shaykh Yahya ibn al-Mawla Nabi al-Bajistani. Then the disciple stood this volume with five other books and made the tawliyyah for himself and then for his male son in (year: 1121 AH). I saw the copy in the Razavi treasury (year: 1365AH)(3 3).

2- The benefits of the upper on Samadiyya in grammar, by Sayyid Radhi al-Din Muhammad bin Muhammad Taqi al-Husseini, called Sayyid Rida al-Din al-Husseini Najafi, in Persian (34), scholars did not mention that he has a book in the language, and when searching in some indexes it was found that he has an author in grammar, and it is very possible that Radhi al-Din has many obscure works that have disappeared over time, Or it is not indexed, and deduced this opinion through one of the permissible to one of his disciples when he said to him: I rewarded you to narrate all my writings about me, and did not say my authors, and God Almighty knows best.

#### **The fourth requirement is evil: his death and burial**

Sayyid Radhi al-Din Muhammad ibn Muhammad Taqi died on Friday, the fifth of Rabi' al-Thani (year: 1113 AH), and was buried in Takht Steel **in Isfahan in a cemetery** known by his name (35), **and the** cemetery of Yazar Elinow, has written on his tablet: After Sayyid Najib Al-Fadil Al-Kamil, the pure pious worker, the collector of the arts of science, the complex of the merits of literature and drawings, Sayyid Radhi al-Din Muhammad al-Husseini al-Shirazi, Friday, the fifth of Rabi' al-Thani (1113 AH)(36).

**It was said:** The place of his burial was in the Abbasid Mosque (Shah Mosque) (3-7).

Others went: including Sayyid Muhsin al-Amin: Sayyid Radhi al-Din ibn Muhammad al-Husayni al-Shirazi. (He died in the year : 1112AH), in Isfahan and his tomb in Tkiyeh (3 8), Sayyid Radhi known as Takht Steel (39).

It was supported by Sayyid Muhammad Sadiq Al-Bahr Al-Uloom and Umar Kahaleh who said: Sayyid Radhi al-Din Muhammad ibn Muhammad al-Husayni al-Shirazi died in Isfahan (year: 1112 AH) a grave in a hospice, a steel takht (40).

#### **The third demand: the approach of Sayyid Radhi al-Din in his interpretation**

It is known that each book and author has his own way and method in presenting the scientific material in which he writes, and through my investigation of the part dedicated to me from "**Interpretation of the Light of a Noir and the Lamp of Secrets**" I can summarize some of the things pursued by the classifier (**may God have mercy on him**) in his interpretation according to my estimation, namely:

1- Depends in his interpretation on the transfer and impact in the first place and then comes mental matters second.

2- Al-Sayyid Radhi al-Din (**may Allah have mercy on him**) relies on his transmission of the hadiths of the Prophet and the hadiths of the imams of Ahl al-



Bayt (peace be upon them), from the books of interpretation, hadith, biographies, and others, and does not investigate the correct ones, so he mentions what is correct, what is good and what is weak.

3- AAL-Sayyid Radhi al-Din (**may Allah have mercy on him**) adopted the approach of ease of phrase in his interpretation, as he did not use difficult and casted phrases, in order to make it easier for the reader to understand the meanings in the noble verses.

4- He cites the sayings of the scholars, and often does not mention their names, so he says: "The scholars said", or "**It was said** ", without mentioning who said.

5- His interpretation is supported by the sayings of the Sunnis, with regard to interpretation, as he cites the sayings of Muslim figures.

6 - mentions the reasons for the revelation of each verse proceeds to be interpreted - if there is a reason for the descent - mentioning the different narrations of the same verse, but does not adhere to the validity of the novel of weakness, so the narrations reported by the Sayyid Radhi al-Din are not free of weak narrations.

7- When Sayyid Radhi al-Din uses the word: "it was said", it is intended to mention another saying other than the first one he mentioned, and not on the grounds that the said saying is weak as is customary for most scholars.

8 - The expansion of the Sayyid Radhi al-Din in the grammatical and rhetorical positions, but held many introductions in the introduction to his interpretation, and was not superficial in them, but he mentions some important issues related to the meaning of the verse and stands on them a lot.

9- Al-Sayyid Radhi al-Din (**may Allah have mercy on him**) mentions poetic evidence, and some of the words of the Arabs from the masters of language dictionaries.

10- It often deals with the various aspects of Quranic readings, while not being restricted to the correct and abnormal ones.

11- He cites pre-Islamic poetry, as well as Islamic and post-Islamic poetry.

12- More than mentioning the names of men from the flags of the Companions, the followers and their followers, and others. Especially in readings.

13 - Sometimes mentions the most correct statement among the different sayings that he mentions in the same issue, using the word: "the most correct" or "correct", and sometimes uses the phrase: "and the words faces".

14 - Explains to say in some different places in his interpretation without attributing it to anyone other than him.

15 - was his explanation in the interpretation of such as the Ntql ordinal in the interpretation of Quranic verses, for in his approach was exposed to the clarification and clarification of the Qur'anic vocabulary, and his approach stands long on some words that in his view need clarification, on the contrary in some other vocabulary.

16- The beholder in his interpretation finds that he is not committed to the order of taking from the books, but we find him after explaining the text of what is

inferred by a hadith or a book and then returns to another hadith advanced about him.

17 - He takes care of the interpretation of some of the words contained in the interpretation of the Qur'anic verses and the hadiths of the Prophet and the verses of poetry and others.

18- One of the important issues addressed by Sayyid Radhi al-Din in his interpretation of the "problem" and this science is called the Qur'anic problem, especially in the story of the Prophet of God Ibrahim (**peace be upon him**).

19 - The interpreter cited proverbs and poetry to rely on them and known as an example of Arabic has characteristics that make it unchanging, and on this came to cite it a little compared to the Qur'an and poetry, and the important thing is that it came as one of the sources of his martyrdom in his interpretation.

20 - The approach taken by Radhi al-Din in his interpretation of the approach can be considered unique in his time, as he distinguished from the rest of the commentators in his era by a special path and in an uncharacteristic way in the interpretation of the Qur'an according to what he said in the introduction to his interpretation.

21 - The author (**may Allah have mercy on him**) relied in his interpretation on many sources and references, the most important of which is the interpretation of the military imam, the interpretation of Al-Qummi, the interpretation of Al-Baydawi, the scout, Al-Razi, Al-Nasafi, the Bayan Complex and others.

22- The correct hadiths according to what the author sees in his interpretation with regard to the surah and a reason for revelation, abrogation, abrogation, private, public, absolute and restricted ...

23 - The author relied in some neighborhoods on non-printed books, which are not yet available, but they have disappeared or they are manuscripts that are not printed to this day.

24 - Taariz Al-Mu'alim (may Allah have mercy on him) in the introduction to the investigations of the sciences of the Qur'an in the introduction to his interpretation and notes that the author did not track the order according to what is customary when the scholars and therefore the author (**may Allah have mercy on him**) has confused between the investigations of the sciences of the Qur'an and the virtues of the surahs and its reader.

25- In the chapter on how the revelation was revealed, Sayyid Radhi al-Din presented the narrations that talk about how it came down and the situations that came to him, such as the jingle of the bell, the redness of his face while he was receiving the revelation, and also the sound of bees, and also mentioned how the revelation was revealed to the Prophet in forms such as his true image and appears as a human being and sees it hidden.

26 - From the dead task addressed by Sayyid Radhi al-Din in the introduction to his interpretation of the virtues of the Qur'an and its recitation, Sayyid (**may Allah have mercy on him**) believes that the reader and the interpreter must learn it

before proceeding to interpret the Qur'an and mentioned a lot of hadiths regarding this subject.

27- It seems to me that the author (may Allah have mercy on him) has transferred a lot of the hadiths and opinions from the book of the seas of the Anoir and it became clear to me during the research and review that the book was in the hands of the author himself and he is quoted without a mediator where I met the quotes that were taken from them and reviewed with the original sources he did not refer to the sources that he referred to, for example says the interpretation of Imam al-Askari and the interpretation of al-Qummi and so on, and when searching and investigating I found that these quotes have a difference in transport, and perhaps the deified P was unable to take from the sources a pray because of his inability to obtain them or his confidence in the book Bihar al-Anwar .

28 - The approach of Sayyid Radhi al-Din in Surat al-Baqarah was to mention the readings first at the beginning of each verse and then shows the vocabulary related to the surah, which is those vocabulary that constitutes the reader and this matter most of the commentators in their interpretations.

29. To his credit, Mr. Radhi al-Din is to his credit for bringing up the effects that are directly related to the interpretation of the Qur'anic verse that he is in the process of interpreting.

**We can say that this methodology followed by Mr. Radhi al-Din in his interpretation in general, and the AMA in particular, will be summarized in several points:**

**First: The approach of religion in transport:**

The diversity of the approach of Sayyid Radhi al-Din (may Allah have mercy on him) in the transfer of the resources from which he drew is sometimes referred to, and at other times suffices to transfer without warning her and can be summarized in points:

1- Sayyid Radhi al-Din often quotes from the sayings of the scholars who preceded him or who lived directly with him without reference to the original sources from whom they were taken.

2 - Sayyid Radhi al-Din states the name of the source from which he was taken and the evidence is very many in his interpretation.

3- Mr. Radhi El-Din sometimes refers the reader to the resource from which he was transferred, which gives the reader a wide space to reflect and search for everything related to the issue.

4- During the study of the interpretation of "the light of the a noir and the lamp of the a secret" and b follow the approach of Mr. Radhi al-Din in the transfer of sources that a take them and his grandmother (may God have mercy on him) did not adhere to a fixed methodology in the transfer of scholars and grew methodological varied, it is sometimes declared in the name of the quoted person, and at other times does not declare and We summarize this as follows:





A- Dr. Radhi al-Din (**may Allah have mercy on him**) quotes from the scholars the text of the phrase without acting and refers to the one who took it from him.

(b) Sayyid Radhi al-Din quotes the scholars in the sense and refers in some cases to the source from which he is taken, and in some others he does not refer to.

C- Sayyid Radhi al-Din quotes the scholars and does not refer to them if it is a text or meaning, which leads to the illusion and confusion that the saying, which is the saying of the deified himself and this is mentioned a lot in his interpretation.

D- Sayyid Radhi al-Din conveys part of their phrases, and then includes some of the phrases in which he says.

(c) Radhi al-Din does not say about those who were quoted in some of the days and only uses the word qail, and some of them said.

H - Summary that Mr. Radhi al-Din (**may Allah have mercy on him**) has taken from the books of scholars a lot of diverse sciences, whether it is in interpretation or language and grammar and morphology and rhetoric and hadith and the sciences of the Qur'an and this is the previous scholars in their interpretations and can be said that this is the summary of the ideas of the scholars at that time, according to what the interpreter saw from their guidance in interpreting the verses and discussing them, and each interpreter differs in the way of the transfer from which he draws from it, sometimes he takes from the sources at other times and from the references in order to serve his idea, and you can notice that Mr. Radhi al-Din has balanced the transfer between the sources, And the references that I rely on and also the prophet of Mr. Radhi al-Din in how to transfer the hadiths has been very keen to mention the hadiths and refer to their sources from which it was taken and the Sunnah of the Prophet is the basis in the interpretation of the Quranic verses and is close to the approach of interpretation of the maxim and his approach was in the wanted of the hadiths, What is the whole hadith, and the position of the witness and this indicates the abbreviation and non-lengthening.

### **Second: Sayyid Radhi al-Din's approach to the interpretation of the Qur'an:**

1 - One of the ways that a six work Mr. Radhi al-Din is the interpretation of the Qur'an Balqrana and this method is considered one of the most important and best ways nothing explains and shows the words of God Almighty except the words of God Almighty.

2- The last approach taken by Mr. Radhi al-Din is the interpretation of the Qur'an in the Sunnah, as the Sunnah is the second source of Islamic legislation, so the master took care of this approach and took great care of it in his interpretation and a report of the many hadiths that show and clarify the will of God from the Qur'anic verses.

3 - One of the approaches taken by Mr. Radhi al-Din is the interpretation of the Qur'an with the sayings of the Companions, and this is a command that indicates that the Companions have a great position among Muslim scholars and consider one of the sources of Islamic legislation, and Mr. Radhi al-Din will testify to the

sayings of the Companions a lot in his interpretation, including abin Abbas, may God be pleased with him.

4- The approach of Sayyid Radhi al-Din in the interpretation of the Qur'an with the sayings of the followers, and the Tabi is the one who met the companion and did not meet the Prophet (peace and blessings of Allah be upon him) and Radhi al-Din will testify to the sayings of the followers in many sources in his interpretation such as Qatada, Mujahid and others.

**Third: Sayyid Radhi al-Din's approach to the number of verses:**

1- Sayyid Radhi al-Din mentions the number of verses in one surah before proceeding to interpret them .

2- Sayyid Radhi al-Din provides the agreed opinion on the number of verses of the surah.

3- Sayyid Radhi al-Din mentioned the opinion of the scholars whether the issue of the basmalah and whether it is a verse of the one surah or not.

4 - He mentions the different opinions and the abnormal opinion on the number of verses of one surah.

**Fourth: Sayyid Radhi al-Din's jurisprudential and fundamentalist approach:**

Mr. Radhi al-Din exposed to the provisions of jurisprudence and fundamentalism in his interpretation, and this indicates the breadth of perception and abundance of knowledge, but he did not expand much in matters of jurisprudence and fundamentalism a lot, because he has a special author in jurisprudence and his name is "the collector of provisions in matters of halal and haram" has only a brief explanation of the issues of jurisprudence in his interpretation and did not stand on them for a long time, The approach of Sayyid Radhi al-Din was inferred from the maxim to prove the jurisprudential ruling, and also provides the opinions of other schools of thought, and does not mention their evidence except in a small way.

**Fifth: Sayyid Radhi al-Din's approach to the meaning of hadiths:**

1 - Ten and the approach of Sayyid Radhi al-Din in the meaning of the hadiths of the Prophet, and the master has inferred the authentic hadiths, which is predominant in his interpretation, and also mentions the weak hadiths in his interpretation without reference to that.

2 - a m a for me the bond usually cuts Mr. Radhi al-Din the a Sanaid, which is an approach followed by some scholars, and cut the a Sanad is for the abbreviation that a called him in the introduction to his interpretation and sometimes transfers the bond in full, and sometimes transfers Mr. Radhi al-Din from its light aj evidence only, and thus it turns out that Mr. Radhi al-Din was a different approach to the transfer and can We summarize it as follows:

(a) Sayyid Radhi al-Din shall convey the position of the witness according to the hadith.

(b) Sayyid Radhi al-Din mentions the hadith without mentioning age(d), and this is very much in his interpretation.



T- A Sayyid Radhi al-Din mentioned the weak hadiths without showing the weakness in them, and the reader may adopt them without looking for their graduation, and it can be said that the interpreter collects the hadiths and opinions even if they were weak as long as he did not find the opposite of the other narrations.

(d) Sayyid Radhi al-Din has narrated the complete hadiths that are very long, and it is possible that the Sayyid only takes the position of the witness and shortens the speech.

(c) Among other things, Sayyid Radhi al-Din will refer to the hadiths of sanctity and especially in virtues.

#### **Sixth: Sayyid Radhi al-Din's approach to the translations of narrators:**

Radhi al-Din did not take care of the translations of the narrators whose names are mentioned in his commentary, and he grew a few of them and can be confined to the readings, and they are divided into two parts:

1 - It is one of the Khabariyon and Sayyid Radhi al-Din believes that everything that is mentioned in the four books of hadith is true, and this indicates the validity of what was reported from the narrators of the hadith and does not need to be translated by them.

2- In his other book called "**Jami' al-Hakam fi Halal and Haram Matters**" he shows his approach to accepting the narration, where he said: I relied on some sources and the considered supports, and this indicates that the sources from which it was taken are correct.

3 - The Book of Interpretation and usually the interpreter N N do not care about the translations of the narrators, because it is considered a specialty of hadith.

#### **Seventh: Sayyid Radhi al-Din's Approach to Language:**

God Almighty revealed the Qur'an in Arabic and from here shows the importance of the Arabic language and what it included from the semantics of grammatical words as well as the faces of the Arabs and morphological weight of them, and the language is one of the most important sources that the interpreter must be familiar with, and Mr. Radhi al-Din (**God's mercy**) paid great attention to the linguistic aspect as it tracks the opinions of the language and Yun as well as shows the vocabulary of linguists and its derivations as well as interested in relation to the participation as Verbal and antonym and others and we can briefly show his approach with several points:

1 - Sayyid Radhi al-Din refers the word to its origins and there are many evidences in his interpretation.

2- Sayyid Radhi al-Din mentions the derivation of the word rose in the text and returns it to its origin.

3 - Sayyid Radhi al-Din mentions the verbal common word and then favors the one he deems right.

4- The words of opposites are the two words have one meaning, there are many interpretations of scholars in these quantities, and Mr. Radhi al-Din has shown

these words in his interpretation, and the purpose of it is to know the most correct saying or opinion in the opposite meanings.

#### **Eighth: Sayyid Radhi al-Din's approach to grammar:**

The science of grammar is directly related to the Koran, grammarians take their evidence from the verses of God Almighty, as the interpreter must be able to his tools and have knowledge of the faces of the syntactic and grammatical graduations, interested Mr. Radhi al-Din (**may God have mercy on him**) in this area and more say in explaining the grammatical issues and faces Arabs and evidence for that is very many in his interpretation and summarized points:

- 1- Mr. Radhi al-Din mentions the grammatical opinions of each school without bias towards another school.
- 2-(a) Sayyid Radhi al-Din took care of the syntactic faces and sometimes weighted what he deems appropriate.
- 3 - Mr. Radhi al-Din to many grammatical issues, including introduction, delay, beginner, news, participle, allowance, kindness, situation, exception, deletion, circumstance and others.

#### **Ninth: Sayyid Radhi al-Din's approach to morphology and rhetoric:**

- 1- The approach of Sayyid Radhi al-Din in morphology, so he did not expand much in this area compared to language and syntax, and only referred to in some neighborhoods.
- 2- Mr. Radhi El-Din's keenness to familiarize himself with rhetorical issues such as semantics, statement and Budaiya.

#### **Tenth: Sayyid Radhi al-Din's approach to readings:**

Mr. Radhi al-Din has great knowledge in the science of readings and has been aware of the approach of Mr. Radhi al-Din in it, usually mentions the correct readings and attributes them to their owners, and sometimes mentions the reading and does not attribute it to its owners, and also Mr. Radhi al-Din inferred abnormal readings in his interpretation without warning about them anomalous, and a sometimes Mr. Radhi al-Din mentions grammatical graduations of Quranic readings and also mentions what is in the verse of the language and says this is the language of folding and this is the language of Kenana Or Hawazen, and also attributed readings to a country, for example, reading the people of the Levant or Kufa or Hijaz, and through tracking the approach of Mr. Radhi al-Din in the readings rarely see likely read over another if the readings are correct, and usually Mr. Radhi al-Din reviews the opinions of grammarians in the readings and tends to readers in weighting, and we can say Mr. (**God's mercy**) I am very interested in the investigations of the sciences of the Qur'an and Raat in particular, It usually deals with words that have more than one reading and reviews the opinions of scholars in them, and this indicates his keenness and interest in this aspect and familiarity with it.

#### **Conclusion with the most important results:**

- 1 - It has a highlight of the approach of a great scholar of Muslim scholars and a famous Hafiz of the Hafiz hadith in his time and has a scientific status that



appeared in his time and after his death and as will come in the explanation of his translation, however, I did not find a previous scientific study about him.

2- The author, may God have mercy on him, enriched the Islamic library with many books, from which scholars benefited and benefited from them in his time, and today, praise be to God, there are unremitting efforts to bring his works to the light after they were submerged.

3- Showing this interpretation is a highlight of the efforts of Muslim scholars in general and the Imami Shiites in particular, as Sayyid al-Radhi al-Din Rahmatullah is considered one of the Imami Shiite scholars, and there is very little translation of it in a Shiite eye, the pretext and others.

4- The life of Sayyid Radhi al-Din was crowned with a lot of ambiguity and ambiguity despite his status and high scientific status, which is reflected through his works that refer to the jurisprudence and linguistic meck.

### **Margins:**

(1) The study of the life of any prominent science, whatever its direction, requires taking note of all aspects of his life, by extrapolating the stages of his life with monitoring and examination of the material collected about him, so that the researcher can know everything that affected the formation of his scientific identity and influenced what is around him and his impact on his society and so on.

(2) Takht Steel: It is a famous cemetery in Isfahan very large comparable to the cemetery of Wadi al-Salam in Najaf. This cemetery is still to this day and many great scholars have been buried there, including Muhammad bin Abdul Karim Al-Husseini Al-Marashi, Al-Mawla Ibrahim Al-Jilani, Abu Jaafar Al-Subhi, Al-Sayyid Ahmed bin Al-Sayyid Murtaza Al-Husseini Al-Shirazi and many others. For more information, see: Shi'a notables: 7/451, men's letters: 1/19.

(3) See: Excuse: 26/247, Translations of men: 2/551.

(4) See: Dora Al-Sadaf: 3/89.

(5) When looking at his book Jami' al-Ahkaam fi Halal and Haram Matters, the author mentions Shaykh al-Baha'i (d. 1031 AH), he used to say that our Baha'i Shaykh said, and when passing by another character, he would say so-and-so, and it is possible that Shaykh al-Baha'i is one of his sheikhs, and Allah knows best.

(6) He said it in an introduction Jami' al-Hakam fi Halal al-Haram issues, manuscript: Al-Shura Library, no. 1382.

(7) The author mentioned in the introduction to his interpretation that he disciplined it and others and meant by Shiraz is likely to have moved to several places outside Shiraz and this is customary among scientists previously was moving scientists long distances to seek knowledge, then mentioned in the introduction to his interpretation said that when the town of Isfahan, and Isfahan away from Shiraz 333 kilometers, see: Atlas of Islamic History:34, See: Excuse: 26/247, Translations of men:2/551, Dora Seashell:3/89.

(8) The manuscript of the light of lights and on it the name of the endowment cream Dad Siddiqui, Library Name: Al-Sayyid Al-Marashi Library in Qom No. 2998, as in its index: 8/172. It is clear that Karim Dad Siddiqui was alive in the eleventh century, with evidence that he



stopped the eighth copy of the book Al-Qada, written by Muhammad Nabi Ibn Hassan Ali Al-Astrabadi Al-Ansari (year: 1093 AH), stopped by Hajj Karim Dad bin Hajj Ismail Al-Siddiqi on students of religious sciences in the city of Mashhad in Jumada II (year: 1101 AH), see: Our Heritage Magazine: 26/140.

(10) The slogan - by breaking - : the following is body hair. And the jacket - by breaking - what a person wears from clothing or others, the logo is under the jacket and the jacket is above the logo. See: Bahrain Complex: 3/349, Ibn al-Atheer said at the end: 2/480 and from it the hadith of the Ansar: "You are the emblem and the people are the jacket", i.e. you are the special, the lining and the jacket: the garment that is above the logo, is finished. What is meant here is to practice it, practice it, and maintain it, both outwardly and inwardly.

(9) The lamma of the hair of the head: without the camel, so named because it hurt the shoulders, if it increased it is the camel, and the lamma hair of the head exceeds the earlobe and the plural of the lam, and the lamam, see: Lisan al-Arab: 12/551.

(11) For more information, see: Vacations of the Majlis: 4.

(12) Al-Kafi: Book (Reason and Ignorance), Chapter (Tradition), 1/53(14).

(13) See: Fankha:24/494. The manuscript was received in Persian, and its introduction was translated into Arabic, in addition to that it appeared in several places comments by Sayyid Radhi al-Din in Arabic, since the original manuscript is written in Arabic. It is evident through the interpreter's introduction.

(14) Surah Al-Imran: Verse: 34.

(15) In the preface to his manuscript, he mentions the collector of rulings on matters of halal and haram. For more details, see the Illustrated Appendix, p. 915.

(16) Literary sciences language, grammar and morphology, mental sciences logic, speech and assets, and transport sciences interpretation, hadith and men.

(17) Some words appeared in the interpretation of Nur al-Anwar Misbah al-Asrar in Persian, where he said: (کرد ۹۹ پ ۹ پ) expands further see page:208. as well as his manuscript In Persian.

(18) It is known as free because of the end of its lineage to the martyr of al-Tuff al-Hurr bin Yazid al-Riahi al-Yarbu'i al-Tamimi, a commander from Ashraf Tamim, sent by al-Husayn ibn Numayr al-Tamimi in a thousand knights from Qadisiyah to intercept Imam Hussein (peace be upon him) in his intention to Kufa, and he met him. When the horses of Kufa wanted to kill Hussein and his companions, the free father to be in them, so he went to Hussein, and he fought in his hands a wondrous fight until he was killed in the year 61 AH. See Flags:2/172.

(19) Al-Mashghari relative to Mashghar Balmeem open, then Al-Shin open lexicon, then Al-Ghain lexicon consonant, then Al-Raa is a village of Jabal Amel, see: Students of Majlissi: 61. Revealing the veil and curtains: 135, and Al-Jabai relative to Jaba - Baljem and Al-Baa with a dot under it - a village of Jabal Amel, see: The sanctity of the sacrifices of the People of the Book: 9.

(20) Encyclopedia of Tabaqat al-Fuqaha: 12/39. Men's translations:1/65. Mirror Books:240.

(21) Bajistan: with the first and second fraction, and the silence of the neglected Seine, and two points above it, and a thousand, and Nun: from the villages of Nishapur, see: Dictionary of countries: 1/340.





- (22) See: Shi'a notables: 2/499-501.
- (24) See: Encyclopedia of Tabaqat al-Fuqaha: 11/153, translated in Tabaqat al-Ulam al-Shi'a: 5/328. Amal Al-Amal:2/145.
- (23) Relative to Hawizah: a city in Khuzestan, Iran, see: Ocean Dictionary: 2/174.
- (26) See: Encyclopedia of Layers of Jurists: 122. Anecdotes of the article:1/76, Amal al-Amal: 2/135-385.
- (25) Relative to Karzakan: a village of Bahrain, see: Anwar Al-Badreen: 127.
- (28) See the introduction of the investigator and the means of the Shiites: 1/22.
- (27) See: Amal al-Amal: 1/141-142 with number 1049, and has a translation in Rawdat al-Jannat: 7/96 with number 605, Encyclopedia of Layers of Jurists: 2/398. Conclusion: 1/4.
- (30) Amal Al-Amal:2/219, Dictionary of Hadith Men:15/61. Al-Mufid from the Dictionary of Men of Hadith:465.
- (29) Jami' al-Rawat: 2/22.
- (31) Encyclopedia of the layers of jurists: 11/340-341, pretext: 13/9-10.
- (32) See: Tabaqat al-'Ulam al-Shi'a: 9/274-275.
- (33) See: Pretext:26/247.
- (34) See: Fankha:24/494.
- (35) Men's translations: 3/103-2672.
- (36) See: Dora Al-Sadaf:3/92.
- (37) Consider: Shia notables:7/28.
- (39) See: Ayan Shia: 7/29.
- (38) Hospice and Tekaya: They are houses dedicated to Sufis where they reside and do not leave them to devote themselves to worship and meditation, see: Terminology, prepared by the Fiqh Dictionary Center: 794. (Takaya) in the Ottoman era, and was allocated to shelter the dervishes who are interrupted for worship, see: The Facilitated Arabic Encyclopedia: 1/750, and it is known that the hospice is specific to Sufism and the Shiites have nothing to do with it neither from near nor from afar, and after research and investigation in this regard, it was found that the name of the takih has another concept in Isfahan, Aqili Ahmad said in his book: The graves in the cemetery of Takht Foolad are either in the open space, or inside special frames surrounded by the fence called in Arabic « **Piece** » It is called in Isfahan « Tekyeh ». Most of the famous and great clergy, philosophers and sages are buried in pieces, and ordinary people are buried outside, see: Takht Steel Cemetery in Isfahan:9.
- (40) See: Media Deaths:1/156-157, Authors' Dictionary:4/167.



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