

# Muhammad Abduh

## Wikibook

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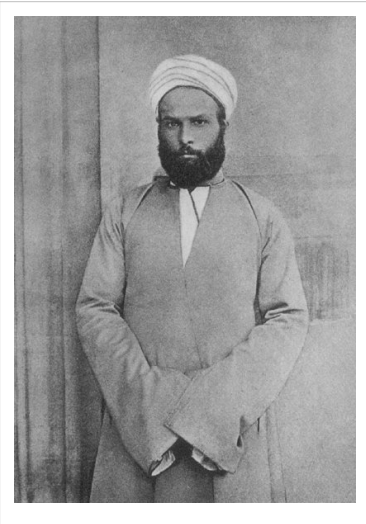
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# Muhammad Abduh

<b>Muhammad Abduh</b>	
	
<b>Born</b>	1849 <sup>[1]</sup> Nile Delta, Egypt
<b>Died</b>	<time class="dday deathdate" datetime="1905-07-11">July 11, 1905</time> (aged 56) <sup>[1]</sup> Alexandria, Egypt
<b>Region</b>	Islam
<b>Movement</b>	Islamic Modernism

**Muḥammad 'Abduh** (circa. 1849 - 11 July 1905) (also spelled **Mohammed Abduh**, Arabic: محمد عبده) was an Egyptian Islamic jurist, religious scholar and liberal reformer, regarded as one of the key founding figures of Islamic Modernism sometimes called Neo-Mu'tazilism after the Medieval Islamic Mu'tazilites.<sup>[1]</sup> He broke the rigidity of the Muslim ritual, dogma, and family ties. He also wrote among other things, "Treatise on the Oneness of God", and a commentary on the Qur'an.<sup>[1]</sup> According to some sources, Abduh was a freemason<sup>[2]</sup> and had a close relationship with the Baha'i faith.<sup>[3]</sup>

## Biography

Muhammad Abduh was born in 1849 into a family of peasants in Lower Egypt (i.e. the Nile Delta).<sup>[1]</sup> He was educated by a private tutor and a reciter of the Qur'an. When he turned thirteen he was sent to the Aḥmadī mosque which was one of the largest educational institutions in Egypt. A while later Abduh ran away from school and got married. He enrolled at al-Azhar University in 1866.<sup>[4]</sup> Abduh studied logic, philosophy and Islamic mysticism at the Al-Azhar University in Cairo. He was a student of Jamal al-Din al-Afghani,<sup>[5]</sup> a philosopher and Muslim religious reformer who advocated Pan-Islamism to resist European colonialism. Under al-Afghani's influence, Abduh combined journalism, politics, and his own fascination in Islamic mystical spirituality. Al-Afghani taught Abduh about the problems of Egypt and the Islamic world and about the technological achievements of the West.

In 1877, Abduh was granted the degree of 'Alim ("teacher") and he started to teach logic, theology and ethics at al-Azhar. In 1878, he was appointed professor of history at Cairo's teachers' training college Dar al-Ulum, later incorporated into Cairo University. He was also appointed to teach Arabic at the Khedivial School of Languages.<sup>[6]</sup> Abduh was appointed editor and chief of *al-Waqā' i' al-Miṣriyya*, the official state newspaper. He was dedicated to

reforming all aspects of Egyptian society and believed that education was the best way to achieve this goal. He was in favor of a good religious education, which would strengthen a child's morals, and a scientific education, which would nurture a child's ability to reason. In his articles he criticized corruption, superstition, and the luxurious lives of the rich.<sup>[7]</sup>

He was exiled from Egypt by the British in 1882 for six years, for supporting the Egyptian nationalist revolt led by Ahmed Orabi in 1879. He had stated that every society should be allowed to choose a suitable form of government based on its history and its present circumstances.<sup>[8]</sup> Abduh spent several years in Ottoman Lebanon, where he helped establish an Islamic educational system. In 1884 he moved to Paris, France where he joined al-Afghani in publishing *The Firmest Bond* (al-Urwah al-Wuthqa), an Islamic revolutionary journal that promoted anti-British views. Abduh also visited Britain and discussed the state of Egypt and Sudan with high-ranking officials. In 1885, he returned to Beirut and was surrounded by scholars from different religious backgrounds. During his stay there he dedicated his efforts toward furthering respect and friendship between Islam, Christianity and Judaism.<sup>[9]</sup>

When he returned to Egypt in 1888, Abduh began his legal career. He was appointed judge in the Courts of First Instance of the Native Tribunals and in 1890, he became a consultative member of the Court of Appeal. In 1899, he was appointed Mufti of Egypt, the highest Islamic title, and he held this position until he died. While he was in Egypt, Abduh founded a religious society, became president of a society for the revival of Arab sciences and worked towards reforming al-Azhar University by putting forth proposals to improve examinations, the curriculum and the working conditions for both professors and students. He travelled a great deal and met with European scholars in Cambridge and Oxford University. He studied French law and read a great many European and Arab works in the libraries of Vienna and Berlin. The conclusions he drew from his travels were that Muslims suffer from ignorance about their own religion and the despotism of unjust rulers.<sup>[10]</sup>

Muhammad Abduh died in Alexandria on 11 July 1905. People from all around the world sent their condolences.

## Thought

“I went to the West and saw Islam, but no Muslims; I got back to the East and saw Muslims, but not Islam.”

— Muhammad Abduh <sup>[citation needed]</sup>

Muhammad Abduh argued that Muslims could not simply rely on the interpretations of texts provided by medieval clerics, they needed to use reason to keep up with changing times. He said that in Islam man was not created to be led by a bridle, man was given intelligence so that he could be guided by knowledge. According to Abduh, a teacher's role was to direct men towards study. He believed that Islam encouraged men to detach from the world of their ancestors and that Islam reproved the slavish imitation of tradition. He said that the two greatest possessions relating to religion that man was graced with were independence of will and independence of thought and opinion. It was with the help of these tools that he could attain happiness. He believed that the growth of western civilization in Europe was based on these two principles. He thought that Europeans were roused to act after a large number of them were able to exercise their choice and to seek out facts with their minds.<sup>[11]</sup> His Muslim opponents refer to him as an infidel; however, his followers called him a sage, a reviver of religion and a reforming leader. He is conventionally graced with the epithets “al-Ustādh al-Imām” and “al-Shaykh al-Muftī”. In his works, he portrays God as educating humanity from its childhood through its youth and then on to adulthood. According to him, Islam is the only religion whose dogmas can be proven by reasoning. Abduh does not advocate returning to the early stages of Islam. He was against polygamy and thought that it was an archaic custom. He believed in a form of Islam that would liberate men from enslavement, provide equal rights for all human beings, abolish the religious scholar's monopoly on exegesis and abolish racial discrimination and religious compulsion.<sup>[12]</sup>

Mohammad Abduh made great efforts to preach harmony between Sunnis and Shias. Broadly speaking, he preached brotherhood between all schools of thought in Islam. However, he criticized what he perceived as errors such as superstitions coming from popular Sufism.<sup>[13]</sup>

Abduh regularly called for better friendship between religious communities. As Christianity was the second biggest religion in Egypt, he devoted an special efforts toward friendship between Muslims and Christians. He had many Christian friends and many a time he stood up to defend Copts.<sup>[14]</sup> During the Urabi revolt, some Muslim mobs had misguidedly attacked a number of Copts resulting from their anger against European colonialism.

Abduh's collected works have been compiled and published in five volumes by Muhammad Imarah.

## Freemason

At the age of 28 Abduh joined a Masonic lodge, the Kawkab Al-Sharq (Star of the East). Its members included Prince Tawfiq, the Khedive's son and heir, leading personalities such as Muhammad Sharif Pasha who had been a minister, Sulayman Abaza Pasha and Saad Zaghlul.<sup>[15]</sup>

A.M. Broadbent declared that, "Sheikh Abdu was no dangerous fanatic or religious enthusiast, for he belonged to the broadest school of Moslem thought, held a political creed akin to pure republicanism, and was a zealous Master of a Masonic Lodge."<sup>[16]</sup>

In line with masonic principles, Abduh sought to encourage unity with all religious traditions. He stated that, "I hope to see the two great religions, Islam and Christianity hand-in-hand, embracing each other. Then the Torah and the Bible and the Qur'an will become books supporting one another being read everywhere, and respected by every nation." He added that he was "looking forward to seeing Muslims read the Torah and the Bible."<sup>[17]</sup>

'Abduh was asked why he and (his teacher) Afghani had become Masons. He replied that it was for a "political and social purpose".<sup>[18]</sup>

## Abduh and the Baha'i Movement

Like his teacher, Abduh was associated with the Bahai movement, which had made deliberate efforts to spread the faith to Egypt, establishing themselves in Alexandria and Cairo beginning in the late 1860s. Abduh met the leader of the Bahai's, Abdul Baha at a time when they had similar goals.<sup>[19]</sup> Remarking on Abdul Baha's excellence in religious science and diplomacy, Abduh said of him that, "[he] is more than that. Indeed, he is a great man; he is the man who deserves to have the epithet applied to him."<sup>[20]</sup>

## Works

- Peak of Eloquence with comments

Other works by Muhammad `Abduh

- (1897), *Risālat al-tawḥīd* ("Theology of unity," first edition)
- (1903), *Tafsir Surat al-`Asr*, Cairo.
- (1904), *Tafsir juz' `amma*, al-Matb. al-Amiriyya, Cairo.
- (1927), *Tafsir Manar*, 12 volumes
- (1944), *Muhammad Abduh. Essai sur ses idées philosophiques et religieuses*, Cairo
- (1954–1961), *Tafsir al-Qur'an al-Hakim al-Mustahir bi Tafsir al-Manar*, 12 vols. with indices, Cairo.
- (1962 or 1963) (Islamic year 1382), *Fatihah al-Kitab, Tafsir al-Ustadh al-Imam...*, *Kitab al-Tahrir*, Cairo.
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- [15] <http://www.arabnews.com/node/341054>
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- [19] Oliver Scharbrodt, *Islam and the Baha'i Faith: A Comparative Study of Muhammad `Abduh and Abdul-Baha Abbas*, p 170
- [20] Cole, Juan R. I. "Rashid Rida on the Bahai Faith: A Utilitarian Theory of the Spread of Religions", *Arab Studies Quarterly* 5, 3 (Summer 1983): 278

## External links

- Center for Islam and Science: Muhammad `Abduh (<http://www.cis-ca.org/voices/a/abduh.htm>)

# Mujaddid

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Part of a series on Islam

## Usul al-fiqh

(The Roots of  
Jurisprudence)

### Fiqh

- Taqlid
- Ijma
- Madh'hab
- Qiyas
- Urf
- Bid'ah
- Madrasah
- Ijazah
- Istihlal
- Istihsan

### Ahkam

- Sawab
- Halal
- Fard
- Mustahabb
- Mubah
- Makruh
- Haram
- Batil
- Fasiq

### Scholarly titles

- Ulema
- Faqīh
- Grand Imam of Al-Azhar
- Grand Mufti
- Hafiz
- Hujja
- Hakim
- Imam
- Imam (Shia Islam)
- Khatib
- Marja'
- Mawlānā
- Mawlawi
- Mufassir
- Mufti
- Muhaddith
- Mujaddid
- Mujtahid
- Mullah
- Qadi

- Sheikh
- Shaykh al-Islam
- Ustad

A *mujaddid* (Arabic: مجدد), according to the popular Muslim tradition, refers to a person who appears at the turn of every century of the Islamic calendar to revive Islam, remove from it any extraneous elements and restore it to its pristine purity.

The concept is based on the following Prophetic tradition (hadith): Abu Hurairah narrated that the Islamic prophet Muhammad said;

"Allah shall raise for this Ummah at the head of every century a man who shall renew (or revive) for it its religion."

—Sunan Abu Dawood, Book 37: Kitab al-Malahim [Battles], Hâdith Number 4278.<sup>[1]</sup>

## List of potential Mujaddideen

### First Century (after the prophetic period) (August 3, 718)

- Umar ibn Abd al-Aziz (682–720)<sup>[1]</sup>

### Second Century (August 10, 815)

- Muhammad ibn Idris ash-Shafi'i (767–820)<sup>[1]</sup>
- Ahmad ibn Hanbal (780-855)<sup>[1]</sup>

### Third Century (August 17, 912)

- Muhammad ibn Ya'qub al-Kulayni (864–941)<sup>[1][2]</sup>

### Fourth Century (August 24, 1009)

- Abu Bakr Al-Baqillani (950-1013)<sup>[1]</sup>
- Hakim al-Nishaburi (933–1012)<sup>[1]</sup>
- Ibn Hazm (994–1064)<sup>[1]</sup>

### Fifth Century (September 1, 1106)

- Muhammad al-Ghazali (1058–1111)<sup>[1][2]</sup>

### Sixth Century (September 9, 1203)

- Fakhr al-Din al-Razi (1149–1210)<sup>[1]</sup>

### Seventh Century (September 5, 1300)

- Moinuddin Chishti (1165-1240)<sup>[1]</sup>
- Ibn Arabi (1165-1240)<sup>[1]</sup>
- Ibn Taymiyyah (1263-1328)<sup>[1]</sup>



### **Eighth Century (September 23, 1397)**

- Ibn Hajar al-Asqalani (1372–1448)<sup>[1]</sup>

### **Ninth Century (October 1, 1494)**

- Jalaludin Al-Suyuti (1445–1505)<sup>[1]</sup>

### **Tenth Century (October 19, 1591)**

- Khayr al-Din al-Ramli (1585–1671)<sup>[1]</sup>

### **Eleventh Century (October 26, 1688)**

- Ahmad Sirhindi (1564–1624)<sup>[1]</sup>
- Abdullah ibn Alawi al-Haddad (1634–1720)<sup>[1]</sup>

### **Twelfth Century (November 4, 1785)**

- Murtaḍá al-Zabīdī (1732-1790)<sup>[1]</sup>
- Shah Abdul Aziz Delhwi (1745–1823)<sup>[1]</sup>
- Usman Dan Fodio (1754–1817)<sup>[1]</sup>

### **Thirteenth Century (November 14, 1882)**

- Muhammad Abduh (1849-1905)<sup>[1]</sup>
- Saïd Nursî (1878-1960)<sup>[1]</sup>

### **Fourteenth Century (November 21, 1979)**

- Ahmad Raza Khan (1856-1921)<sup>[1]</sup>
- Mirza Ghulam Ahmad (13 Feb 1835 - 26 May 1908) <sup>[2]</sup>

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## **Further reading**

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## External links

- Islami Mehfil, Concept Of Revivalist (Mujaddid) In Islam (<http://www.islamimehfil.com/topic/10135-concept-of-revivalist-mujaddid-in-islam/>)
- (French) Shah Waliyu Llah about the Mujaddids (<http://www.at-tawhid.net/article-commentaire-du-hadith-sur-les-mujaddid-shah-waliyu-llah-79827012.html>)
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- (Urdu) Brief Introduction to the Concept of Mujaddidiyyat in Islam (<http://khilafatbook.files.wordpress.com/2013/02/thebook.pdf>)

# Islamic Modernism

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**Islamic Modernism** is a movement that has been described as "the first Muslim ideological response"<sup>[1]</sup> to the cultural challenges which attempts to reconcile Islamic faith with modern values regarding nationalism, democracy, civil rights, rationality, equality and progress.<sup>[2]</sup> It featured a "critical reexamination of the classical conceptions and methods of jurisprudence" and a new approach to Islamic theology and Quranic exegesis.<sup>[1]</sup>

## Overview

Some trends in modern Islamic thought include:

- Restricting traditional Islamic law by limiting its basis to the Quran and authentic Sunnah, limiting the Sunna with radical Hadith criticism.<sup>[3]</sup> A few, such as Ghulam Ahmed Pervez in Pakistan, go further and treat only the Quran as absolutely binding.
- A more or less radical (re)interpretation of the authoritative sources. This is particularly the case with the Quranic texts on polygyny, the hadd (penal) punishments, jihad, and treatment of unbelievers, which conflict with "modern" views.<sup>[4]</sup>
- An apologetic which links aspects of the Islamic tradition with Western ideas and practices, and claims Western practices in question were originally derived from Islam.<sup>[citation needed]</sup> Modernist apologetic has however been severely criticized by many scholars as superficial, tendentious and even psychologically destructive, so much so that the term "apologetics" has almost become a term of abuse in the literature on modern Islam.<sup>[5]</sup>

## History

In relation to the Islamic Caliphate, some Modernists argue there was no glorious history as the first three Caliphs were assassinated. Furthermore, Spain, Africa and Persia were autonomous at different points in history resulting in there being no one Caliphate state, contradicting traditional historiography which relates the Umayyad, Abbasid and Ottoman Caliphates as maintaining general political and territorial integrity with fragmentation and divisions being the exception.<sup>[citation needed]</sup>

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## Criticism of Modernism

Criticism of Islamic modernism comes mainly from supporters of Islamism who argue modernist thought is little more than the fusion of Western Secularism with spiritual aspects of Islam.<sup>[citation needed]</sup> Other critics have described the modernist positions on politics in Islam as ideological stances.<sup>[6]</sup>

Critics argue politics is inherently embedded in Islam, a rejection of the secular principle, "render unto Caesar what is Caesar's". They claim that there is a consensus in Muslim political jurisprudence, philosophy and practice with regard to the Caliphate form of government with a clear structure comprising a Caliph, assistants (mu'awinoon), governors (wulaat), judges (qudaat) and administrators (mudeeroon).<sup>[7][8]</sup>

It is argued that Muslim jurists have tended to work with the governments of their times. Notable examples are Abu Yusuf, Mohammed Ibn al-Hasan, Shafi'i, Yahya bin Said, Abu Hamid al-Ghazali, Ismail bin Yasa, Ibn Tulun<sup>[9]</sup>, Abu Zura, Abu Hasan al-Mawardi and Tabari.<sup>[10][11]</sup> Prominent theologians would counsel the Caliph in discharging his Islamic duties, often on the request of the incumbent Caliph. Many rulers provided patronage to scholars across all disciplines, the most famous being the Abassids who funded extensive translation programmes and the building of libraries.

## A list of alleged Islamic Modernists

- Jamal al-Din al-Afghani
- Muhammad Abduh
- Rashid Rida
- Maududi
- Agus Salim
- Hassan al Banna
- Mohammad Natsir
- Sayyed Qutb
- Syed Ahmed Khan
- Mahmoud Shaltout
- Haji Abdul Malik Karim Amrullah
- Ali Shariati
- Muhammad Iqbal
- Ghulam Ahmed Pervez
- Javed Ahmad Ghamidi
- Syed Ameer Ali
- Hamiduddin Farahi
- Amin Ahsan Islahi
- Mahmoud Mohammed Taha(Neomodernist)
- Farag Fawda(Neomodernist)
- Yasir Qadhi

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- [2] [Encyclopedia of Islam and the Muslim World, Thompson Gale (2004)]
- [3] Muhammad 'Abduh, for example, said a Muslim was obliged to accept only mutawatir hadith, and was free to reject others about which he had doubts - Risalat al-Tawhid, 17th Printing, Cairo: Maktabat al-Qahira, 1379/1960, pp. 201-3; English translation by K. Cragg and I. Masa'ad, The Theology of Unity London: Allen and Unwin, 1966, pp. 155-56. Ahmad Amin, in his popular series on Islamic cultural history, cautiously suggested that there were few if any mutawatir hadith (especially, Fajr al-Islam, 10th edition Cairo: Maktabat al-Nahda al-Misriyya, 1965, p. 218; see also G. H. A. Juynboll, The Authenticity of the Tradition Literature: Discussions in Modern Egypt (Leiden: Brill, 1969), and my Faith of a Modern Muslim Intellectual, p. 113.
- [4] See Quran 4:3 on polygyny, 5:38 on cutting off the hand of the thief, 24:2-5 on whipping for fornication (the provision for stoning for adultery is in the Hadith). On jihad and the treatment of unbelievers, the difficult passages for modernists are the so-called "verses of the sword," such as 9:5 on the Arab pagans and 9:29 on the people of the Book – Shepard, W E, op cit, 1987, p. 330
- [5] Smith's criticism of Farid Wajdi in Islam in "Modern History", pp. 139-59, and Gibb's complaint about "the intellectual confusions and the paralyzing romanticism which cloud the minds of the modernists of today" - "Modern Trends in Islam", Chicago: University of Chicago Press, 1947, pp. 105-6.
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- [7] Nabhani, T, "The Islamic Ruling System", al-Khilafah Publications
- [8] Mawardi, "Ahkaam al-Sultaniyyah"
- [9] [http://toolserv.org/%7Edispenser/cgi-bin/dab\\_solver.py?page=Islamic\\_Modernism&editintro=Template:Disambiguation\\_needed/editintro&client=Template:Dn](http://toolserv.org/%7Edispenser/cgi-bin/dab_solver.py?page=Islamic_Modernism&editintro=Template:Disambiguation_needed/editintro&client=Template:Dn)
- [10] Hallaq, W, "The Origins and Evolution of Islamic Law", Cambridge University Press, 2005, pp.173-6, 182-7
- [11] Salahi, A, "Pioneers of Islamic Scholarship", The Islamic Foundation, 2006, pp. 51-2

## Peak of Eloquence with comments (Muhammad Abduh)

Part of a series on
<b>Hadith</b>

<ul style="list-style-type: none"> <li>• <b>Category</b></li> <li>• <b>Portal</b></li> </ul>

*This is about the book by Muhammad 'Abduh. For other uses, see Comments on the Peak of Eloquence (Ibn Abu al-Hadid). Or see the original Nahj al-Balagha.*

**Sharh Nahj al-balagha** is a book authored by the Shaykh Muhammad 'Abduh.

## Overview

Shaykh Muhammad 'Abduh, the former mufti of Egypt, edited and published the Peak of Eloquence (Arabic: *Nahj al-Balagha*) with a brief commentary and for the first time introduced this book to the Egyptians.



He said that he had no knowledge of "Peak of Eloquence" until he undertook its study far from home in a distant land. It is said that he was struck with wonder and felt as if he had discovered a precious treasure trove. Thereupon, he immediately decided to publish it and introduce it to the Egyptian public.

## External links

- <http://www.al-islam.org/al-tawhid/glimpses/1.htm>
- <http://www.al-islam.org/guided/8.html>

# Nahj al-Balagha

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Part of a series on
<b>Ali</b>

<ul style="list-style-type: none"> <li>• <b>Category</b></li> <li>•  <b>Islam portal</b></li> </ul>

Part of a series on
<b>Hadith</b>

<ul style="list-style-type: none"> <li>• <b>Category</b></li> <li>• <b>Portal</b></li> </ul>

The **Nahj al-Balagha** (Arabic: نهج البلاغة *Nahj ul-Balāghah*, Arabic pronunciation: [naħdʒ ul bæˈlæːɣæ]; "Peak of Eloquence") is the most famous collection of sermons, letters, tafsirs and narrations attributed to Ali, cousin and son-in-law of Muhammad. It was collected by Sharif Razi, a Shi'i scholar in the tenth century<sup>[1]</sup> Known for its eloquent content, it is considered a masterpiece of literature in Shi'a Islam, third only to the Qur'an and Prophetic narrations.

## Subjects

Nahj al-Balaghah comprises various issues that cover major problems of metaphysics, theology, fiqh, tafsir, hadith, prophetology, imamate, ethics, social philosophy, history, politics, administration, civics, science, rhetoric, poetry, and literature. The book not only reflects the spirit of early Islam and the teachings of the Qur'an and the Prophet Muhammad, but also serves as a guide to traverse the future in the light of these teachings.

## Introduction

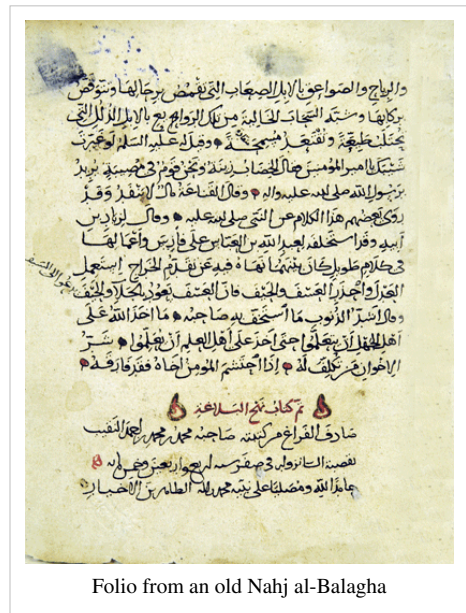
Nahj al Balagha is a collection of 241 sermons, 79 letters, and 489 utterances. As per each new publishing versus past volumes, the number of sermons, letters and utterances has varied from 238 to 241, 77 to 79, and 463 to 489, respectively [citation needed].

The book narrates from Ali on a wide variety of topics, ranging from the creation of the World, the creation of Adam, end of the Universe and the arrival of Imam al-Mahdi.

## Authenticity

Since the book is a literary work meant to demonstrate Ali ibn Abi Talib's eloquence, it does not gather all of Ali's sermons. Instead, only segments deemed to possess greater literary value are included. introduces some of these.[2] An alternative sourcing of the book's content by Muhammad Baqir al-Mahmudi represents all of 'Ali's extant speeches, sermons, decrees, epistles, prayers, and sayings that are found in Nahj al-Balagha. Thus, except some aphorisms, the original source of all the content of *Nahj al-Balaghah* has been determined.[]

Nahj al-Balagha was written by Sharif Razi, a scholar in the tenth century. Over 300 years after Ali. Until then the sermons had been transmitted orally, between the generations and the wording was therefore open to change and misinterpretation. There is no chain of narration. The last few pages were left empty, Sharif Razi says incase he came across new Sermons; highlighting that Sharif Razi wrote down anything he came across. Sharif Razi did not follow the same level of scrutiny as followed by Hadith collectors therefore Nahj al-Balagha was not regarded as Sahih (authentic or correct) to the level of the Hadith collections.



Folio from an old Nahj al-Balagha

Several scholars have sought to trace back the sources of different utterances and letters collected in Nahj al-balaghah to the works compiled centuries before the birth of Sharif Razi. The most painstaking research in this context was done by an Indian Sunni scholar Intiyaz Ali Arshi,[] who died in 1981. He succeeded in tracing back the early sources of 106 sermons, 37 letters and 79 dispersed sayings of Ali ibn Abi Talib in his book *Istinad-e Nahj al-balaghah*, originally written in Urdu, subsequently translated into Arabic in 1957, then into English and Persian.[] Besides this work, some others deserve special mention such as Abd al-Zahra al-Husayni al-Khatib's *Masadir Nahj al-balaghah*,[] Hibat al-Din al-Shahristani's *Ma huwa Nahj al-balaghah*, Sayyid Ali al-Naqawi al-Nasirabadi's introduction to the Urdu translation of Nahj al-balaghah by Mufti Jafar Husayn, and al-Mujam al-mufahras li alfaz Nahj al-balaghah, a joint work of al-Sayyid Kazim al-Muhammadi and al-Shaykh Muhammad Dashti. Sayyid Mohammad Askari Jafery and Sayyid Ali Reza also dealt with the issue of basic sources of Nahj al-balaghah in their prefaces to their separate translations of the book into English.[]

## The Shi'a

The collection is regarded by the Shi'a as authentic.<sup>[1]</sup>

## Sunni

As with the majority of posthumous works of Shia theology that emerged centuries after the life of the Prophet Muhammad), Sunni scholars do not regard the Nahj al-Balagha as authentic. According to one Shi'i source,<sup>[1]</sup> the first person to raise doubts about its attribution to Ali was Ibn Khallikan, a Sunni scholar (d. 1211/1282). Izz al-Din ibn Hibatullah ibn Abi l-Hadid's (d. 656/1258) commentary and collection, *Sharh Nahj al-Balagha*, is widely disseminated. Muhammed Abduh, Mufti of Egypt, published a commentary on the book in Egypt.

## Sermons

In total Nahj al Balagha has a collection of 245 sermons of Ali.

*The following is an incomplete list of summaries on each sermon in the collection.*

- **Sermon 1** In this sermon Ali mentions the genesis of creation of the Universes, Earth and Adam.
- **Sermon 2** (some consider this part of the previous sermon). In this sermon the creation of Adam is mentioned.
- **Sermon 3** Known as the Sermon of ash-Shiqshiqiyah. Deals with his period between Muhammad's death to the period of the Kharijite revolt
- **Sermon 4**, was delivered by Ali on his return from the Battle of Siffin. In this sermon Ali explained the condition of Arabs in pre-Islamic days and the corrupt conditions in which Islamic society had fallen again.
- **Sermon 5**, (some consider this part of the previous sermon), is in praise of Ahl al-Bayt (the progeny of Muhammad). In this sermon Ali mentions that the Ahl al-Bayt are the *strong holds* of God's commands, and are the ones that can interpret His commands.
- **Sermon 6**, is about the *hypocrites*.
- **Sermon 7**, is the famous speech of *Shaqshaqiyyah* (Sermon of the roar of a camel), in this sermon Ali again mentions about the caliphate being snatched from him. *"By Allah, that man, Abu Bakr, snatched away the caliphate (from me) as it was an insignia..."*
- **Sermon 8**, in this sermon Ali has depicted the mentality of Quraysh and what the Ahl al-Bayt have done to teach them Islam and to reform their minds. He finished it with an advice to them to accept religion sincerely.
- **Sermon 9**, After the death of Muhammad when `Abbas ibn `Abd al-Muttalib (uncle of Muhammad) and Abu Sufyan came to Ali to swear allegiance, he advised them in this sermon.
- **Sermon 10**, Talhah and Az Zubayr rebelled against Ali and raised an army to occupy the provinces of Kufa and Basra. Ali A.S resolved the issue instead of fighting. Some people tried to dissuade Ali against his decisions, in reply to the dissuasion Ali delivered Sermon 10.
- **Sermon 11**, In sermon 11 Ali describes the mental conditions of those Muslims who in reality were hypocrites and had in their inner hearts no place for truth, justice and Islam. To serve their purpose they stooped to every vice and evil and Shaitan (Satan) was their guide and lord.
- **Sermon 12**, Ali warns Az Zubayr (who turned against Ali).
- **Sermon 13**, Ali replies to the propaganda of the opponents.
- **Sermon 14**, Ali delivered this speech after Talha and Az Zubayr broke their oath of allegiance to Ali. Ali realized that Muawiyah I was behind this and delivered Sermon 14, *Followers of truth and religion! Beware that the Satan (Referring to Muawiyah) has amassed his followers ...*
- **Sermon 15**, Ali instructs Muhammad Ibn Hanafiya (commander of Ali's army at the Battle of Basra (also called the Battle of the Camel or the Battle of Jamal).
- **Sermon 16**, Speech given after the victory at the Battle of Basra.
- **Sermon 17**, Ali condemned the activities of the people of Basra (Ayesha who had fought against him at the Battle of Basra).

- **Sermon 18**, In this sermon Ali again condemned the actions of the people of Basra.
- **Sermon 19**, is in context of the conquest of Armenia, where the *Khums* income had been transferred from the state to Marwan I (Marwan ibn Hakam), (a process that Ali would later reverse).{fact}
- **Sermon 20**, this sermon was delivered after the death of caliph Uthman Ibn Affan, when Ali was being offered the caliphate. In it Ali told people what to expect under his Caliphate.
- **Sermon 21**, Ali describes three kind of people found in society and also the best course to be followed in life.
- **Sermon 22**, Ali condemns people who assume the status/title of a *Qadi* (Judge) without having qualification or enough knowledge for this kind of responsible work.
- **Sermon 23**, remarks of Ali on differences of opinions amongst jurists on the same question of *Sharia* (Islamic law).
- **Sermon 24**, While Ali was delivering a speech in the mosque of Kufa, Ash'ath ibn Qays (who was the chief of Muawiya's army at the Battle of Siffin) intervened saying that such a speech was harmful to Ali. Sermon 24 was a reply to Ash'ath; *"You a wicked son of a depraved father, a hypocrite, son of an infidel, do you know which part of my speech is harmful and which part is beneficial to me? ..."*
- **Sermon 25**, Ali explains how and from whom we can take lessons to mould and reform our lives. In it Ali also reminds people of the hereafter; *"If you had only a true conception of what would happen after death, you would have screamed with horror and trembled with fright ..."*
- **Sermon 26**, Ali tells that this life is just a journey and by reducing our sins we could make this journey easy; *"Reduce the burden of your sins and vices so that you may carry on the journey with ease"*.
- **Sermon 27**, Talhah and Az Zubayr had wanted to take over the caliphate and therefore murdered Caliph Uthman Ibn Affan, the only obstacle remaining in their way was Ali. They decided to falsely accuse and implicate Ali for the murder. In Sermon 27, Ali tells Talhah and Az Zubayr to be afraid of Allah.
- **Sermon 28**, Ali advises the poor not to envy the rich and the rich to support and help the poor.
- **Sermon 29**, Ali advises people to follow Allah's commands, as that is the only way one can enjoy the hereafter; *And, if you are not rewarded in this life, I guarantee for your reward in the hereafter.*
- **Sermon 30**, was delivered in the context of Muawiyah I's seizure of some provinces (previously under the control of Ali's caliphate) and the subsequent flight of Ali's Governors.
- **Sermon 31**, believed to be given before Sittin, Ali highlights three points. He illustrates the condition of Arabs in pre-Islamic days, the reasons why he did not take serious steps to defend his causes before the Battle of Bassorah, and how Muawiyah I allegedly purchased the allegiance of 'Amr ibn al-'As.
- **Sermon 32**, This sermon is in praise of Jihad, it shows what it means that is real Jihad is battling with inner self against sins and worldly pleasures and what one can achieve from it.
- **Sermon 33**, Ali advises people to abandon corrupt ways of life and try to achieve salvation.
- **Sermon 34**, Ali criticized those people who said that they were ready to fight for Islam, but practically used excuses, whenever Islam needed defense.
- **Sermon 35**, Ali explains the causes of the murder of Caliph Uthman Ibn Affan and also clarifies himself of not having any connection with the incident. *"If I had ordered him to be killed I undoubtedly would have been his murderer, and if I had prevented people from killing him I would have been his helper. But I have no connection whatsoever with that affair."*
- **Sermon 36**, in this sermon Ali gives advice to `Abd Allah ibn `Abbas when he is sent to Az Zubayr before the Battle of Bassorah.
- **Sermon 37**, Ali advises people to lead an honest and pious life, he also explained the condition in which people were living in at that time.

Ali also describes four main types of people:

- *"Firstly there are those, who abstain from vice, villainy and violence because they are timid and cowards, and have neither means nor enough wealth."*



- *"Then there are those, who have drawn their swords, have openly declared their evil intentions and have gathered armies around them." (Referring to Muawiya(Father Of Yazid) I)*
- *"And there are some, who instead of trying to gain blessings of Allah with sincere good deeds, want to secure a high place in this World with pretense of piety and holiness."*
- *"Lastly there are people weak in mind and depraved in character. They can neither create resources, nor can secure assistance from others, and thus find themselves deprived of wealth and social status. ... cover their humility and poverty under the guise of a religious and contended life ...".*

Then Ali mentions a fifth group of people:

- *"...there is also an insignificant minority of those pious people, whom the true conception of His Divine Greatness and Might does not allow to be cruel, villainous, and haughty; and whom the fear of the Day of Judgment does not permit to lead a frivolous life."*
- **Sermon 38**, Ali tells people that his mission is the same as it was in Muhammad's time, *My mission today is the same as it was during the time of Muhammad. I shall thrive till I eradicate impiety and injustice, and till I establish a rule of justice and truth, - a humane and divine regime.*
- **Sermon 39**, in this sermon Ali has expressed his sorrow over the mental condition of Iraqis, warning them of the results of negligence of duty and indifference to religion.
- **Sermon 40**, when Muawiyah I's army was on verge of a defeat at the Battle of Siffin, his commander 'Amr ibn al-'As bribed some of Ali's Army officers. Some of the officers came back to Ali and apologised for their betrayal. On this occasion Ali delivered Sermon 40.
- **Sermon 41**, the Battle of Nahrawan took place between Ali and the Kharijites. Before the battle began Ali warned the Kharijites in Sermon 41, *I want to warn and advise you against this battle, for you may be killed in it, and the next day sun may shed its morning light upon your mutilated and blood-stained bodies ...*
- **Sermon 42**, Ali describes his sincere efforts, courage and fortitude for the cause of Islam.
- **Sermon 43**, is a very short sermon, in which he talks about how pious people *"walk through the darkness"*, but because of their strong believe in Allah stay on the right path.
- **Sermon 44**, talks about Malik ibn Ka'ab, who was the Governor of Aynut Tamr (a province), he only had an army of about 100 men to guard this province. Without any prior warning Muawiyah I sent an army to invade the province. When Ali found out, he urged the Muslims to go help Malik ibn Ka'ab. The Muslims were timid and unwilling to go help Malik ibn Ka'ab, seeing this Ali gave Sermon 44. After this sermon finished, Adi ibn Hatim came to Ali with a 1000 soldiers from the Bani Hatim. Ali made Adi the commander of the army. Adi was preparing to depart to Aynut Tamr, when news reached that Malik ibn Ka'ab and his small army of 100 men had defeated Muawiya's horde of a thousand soldiers.
- **Sermon 45**, After breaking away from Ali, the Kharijites used the slogan *"Only Allah is the judge"*. Ali in this sermon throws light upon this slogan and the false meaning they wanted to derive from it, *the slogan they repeat is true indeed but they deduce wrong meaning and infer from it conclusions which are harmful to mankind.*
- **Sermon 46**, *To be edited*
- **Sermon 47**, Ali tells his people that inordinate cravings and bad deeds would only bring harm. He also points out that good deeds, do not necessarily mean a reward in this life, but will definitely be rewarded in the hereafter.
- **Sermon 48**, Ali delivered this sermon when he got informed that Muawiyah I was getting ready for a war. *"I find that no choice has been left to me; either I have to crush the rebellion by force (therefore go on war) or submit to paganism (do nothing and let Muawiyah I takeover power).*
- **Sermon 49**, was delivered when Ali found out that Masqala ibn Hubayra Shaybani, had run away to Muawiyah I with some money of state treasury. *"May Allah not forgive Masqala. In the beginning he acted like a chieftain, but in the end he fled like a slave."*
- **Sermon 50**, Admixture of right and wrong
- **Sermon 51**, was delivered by Ali on his journey to Syria.
- **Sermon 52**, Ali's prediction on the future of Kufa.

- **Sermon 53**, was delivered at a place called Nukhayla, while he was on his journey to Syria.
- **Sermon 54**, Ali explains the theory of accepting the existence of God. "...those who have not seen Him physically cannot deny his existence ..."
- **Sermon 55**, throws light on the causes of people going astray. "Surely the causes of discord and rebellion against religion are that people follow the dictates of their minds and introduce innovations and schisms against the explicit orders of the Book of Allah."
- **Sermon 56**, delivered at the Battle of Siffin, when Muawiyah's forces had occupied the Euphrates and stopped the supply of water to Ali and his army. Ali's forces re-captured the river and allowed Muawiyah's army to use as much water as they'd like. Before the Battle for the re-capturing of The Euphrates began, Ali delivered this sermon.
- **Sermon 57**, is a warning to those people that do not attach any importance to the hereafter.
- **Sermon 58**, Ali explains what kind of animals can be sacrificed on the occasion of Eid al-Adha.
- **Sermon 59**, delivered just before the Battle of Siffin, when the forces of Ali were asking permission to fight.
- **Sermon 60**, Ali was trying to delay the war (at the Battle of Siffin). Some people thought that Ali was afraid of death, this sermon was a reply to those people. "It is not right for you to say that I am hesitating to start the war because I am afraid of death. By Allah I never delayed war even for a day but with the hope that some rebels might come back to me and through to me they might be guided towards religion ..."
- **Sermon 61**, as mentioned in the previous sermon, Ali was trying to delay the war, some people started complaining, saying that they could wait no longer. But when war broke out, these same people started acting cowardly. This sermon was for these people.
- **Sermon 62**, this is a prediction of Ali about the rule of Muawiyah I after him. He tells that Muawiyah I will force people to calumniate and dishonour him (Ali). In this sermon Ali advises people what to do then. "Certainly after my death you will be overpowered and ruled by a pot-bellied glutton (Muawiyah I). Beware! He will ask you to calumniate me and to disown me. So far as calumny is concerned you can obey his orders because it will save you from his wrath and tyranny... but so far as disowning me is concerned you should not do so, because I am a Muslim by birth and I was the first to testify ..."
- **Sermon 63**, was given when Muawiyah I violated the terms of the Treaty of Siffin and started getting ready to invade Kufa, Ali decided to invade Shaam first. He asked the Kharijites to come for help, they refused because of the arbitration in the Battle of Siffin. In the reply of the refusal, Ali delivered Sermon 63. "May you be punished by Allah ... Beware! Your misguided policy will bring death and destruction to you."
- **Sermon 64**, was delivered when Ali got informed that the Kharijites were trying to invade Basra.
- **Sermon 65**, was delivered when Ali was informed that some people were planning to assassinate him. In this sermon he declared: "Allah's protecting shield is still protecting me. On the day which is fixed for my death, the shield will disappear and hand me over to death. On that day death will not miss its target and the mortal wound will not heal."
- **Sermon 66**, is believed to be part of Sermon 57, by some commentators. In it Ali has recounted the realities of life, what one has to face and how to deal with it.
- **Sermon 67**, Ali warns people of certain basic facts about life. He also advises people to lead a pious life.
- **Sermon 68**, to be edited
- **Sermon 69**, is regarding the Battle of Siffin. One day both the armies fought continuously for 24 hours, the fighting in the night was terrible and is known as *Laylatul Harir*. The next morning he delivered sermon 69, in this sermon Ali refers to the Battle of Siffin as *Jihad*. "Remember that Allah is watching you and you are fighting under command of the cousin and son-in-law of the [Muhammad]... do not accept the shame and disgrace of a defeat or a rout, for which you shall be punished on the Day of Judgement, because yours is a Jihad in defence of Islam, truth and justice."
- **Sermon 70**, refers to Abu Bakr's claim to caliphate and the incident of Saqifah.
- **Sermon 71**, Sermon delivered on the death of Muhammad ibn Abi Bakr (who was killed by Muawiyah I's forces).

- **Sermon 72**, directed to some of the companions of Ali.
- **Sermon 73**, Ali narrated this dream on the eve of his martyrdom. Next morning he received a mortal wound during the morning prayers. *"As I was sitting I fell asleep and dreamt that Prophet Muhammad came in front of me. I told him of intrigues, enmities and suffering that fell to my lot from the hands of his followers. He (Muhammad) told me to curse them. And I prayed to Allah to give me better companions than they and to them a tyrant ruler in my place."*
- **Sermon 74**, to the people of Iraq.
- **Sermon 75**, is regarding the way to supplicate for peace and blessings on Muhammad.
- **Sermon 76**, was given after the Battle of Bassorah. Marwan I (one of the chiefs of the enemy forces) was taken prisoner. Marwan requested Hasan ibn Ali and Husayn ibn Ali (the two sons of Ali and Fatimah) to request Ali to release him, in return he would pay his oath of allegiance to Ali. Ali released Marwan, but on the issue of the oath of allegiance, the delivered sermon 76. *"Did he not swear oath of allegiance to me after the death of Uthman Ibn Affan..."* The sermon also contains a prophecy on the future of the Islamic World, *"Remember he (Marwan) is going to have a kingdom and it will last only so long as it takes a dog time to lick its nose. He will be father of four chieftains and very soon he and his sons will bring disaster to the Muslim World"*. The prediction of Marwan ruling a kingdom became true, Marwan I was the Umayyad caliph after Yazid I and ruled only for four months and ten days.
- **Sermon 77**, is delivered after Uthman Ibn Affan became caliph. In it Ali says that he had to suffer injustice and tyranny in order to prevent bloodshed and oppression of Muslims. *"You (Uthman Ibn Affan) know very well that I deserve the caliphate more than anyone else... I shall keep on bearing this injustice as long as oppression and bloodshed of Muslims are resorted to, and as long as I alone remain a target to their (the early Muslim caliphs) tyrannies."*
- **Sermon 78**, This sermon was delivered when news reached Ali that Banu Ummaya were falsely accusing Ali of the murder of Uthman Ibn Affan. *"Did the fact of me being the first to testify Islam and of my services to Islam and Muslims not dissuade and check these wicked people from calumniating or slandering me ..."*
- **Sermon 79**, describes the qualities of a true Muslim.
- **Sermon 80**, is a complaint of Ali against the behaviour of Banu Ummaya, during the rule of Uthman Ibn Affan.
- **Sermon 81**, A prayer to Allah.
- **Sermon 82**, When Ali decided to head towards Kufa, to face the rebellion of the Kharijites, an astrologer advised Ali not to take the journey, as according to astrology it was an inauspicious moment. Ali in this sermon gave a reply to the astrologer.
- **Sermon 83**, This sermon was delivered after the Battle of Bassorah.
- **Sermon 84**, A sermon on piety and devotion.
- **Sermon 85**, A sermon on the World.
- **Sermon 86**, Is a very long and famous sermon. It is also known as *Khutba-e-Gharra* (an eminent sermon) and *Khutba-e-Ajiba* (a wonderful sermon). *"I glorify Him (Allah) for His constant favors, vast bounties and lasting protection. It is my firm belief that he is Eternal; He existed before anything came into existence and that he is the Mighty Creator."*
- **Sermon 87**, Ali talks about the propaganda carried out against him by 'Amr ibn al-'As.
- **Sermon 88**, A few attributes to God and a few pieces of advice to his followers and companions. Some consider this only a part of a very long sermon.
- **Sermon 89**, Advising people to believe in religion and to sincerely follow the teachings of it.
- **Sermon 90**, Ali described the kind of people liked by Allah and the acts of a true Muslim. *"O people! The person who is liked most by Allah is he who implores him for help to overcome his passions, who accepts the unpleasantness of life, and fears Him..."*
- **Sermon 91**, When the Muslims during the caliphate of Ali started to go astray, Ali delivered this sermon.

- **Sermon 92**, Ali reminds Muslims of the conditions in which society was before God sent Muhammad with His Message. *"The Almighty Allah sent our [Muhammad] with His Message at a time when the World was for a long time without any prophet or reformer; when nations had passed through years without realizing the duty of man towards man and Allah..."*
- **Sermon 93**, Attributes to Allah and his creations.
- **Sermon 94**, This is another famous and long Sermon, called *al-Ashbah*. Once somebody asked Ali to describe Allah in such a way that he could feel that he is seeing Allah (in a physical state). Ali felt annoyed by this request, as God cannot be described in such a way by which men could imagine Him physically. On this occasion this sermon was delivered by Ali.
- **Sermon 95**, After the death of Uthman Ibn Affan, the Muslims of the time requested Ali to assume the caliphate. Ali then delivered sermon 95. In it Ali tells people what to accept under his caliphate, *"Remember that if I accept your caliphate I shall make you follow the religion according to my own conscience and sense of judgement..."*
- **Sermon 96**, Ali delivered this sermon after the Battle of Nahrawan, in which the Kharijites were heavily defeated. In it Ali tells people to ask him whatever they wanted, as they were soon lose their Imam (Ali martyred shortly afterwards in Kufa). *"...ask me anything you like, before you lose sight of me."* Ali also tells in this sermon that he has knowledge of the unknown and future, *Ilm-e-Ghaib*, *"...if you ask any questions about important events that would happen from today onwards to the Day of Judgement, I shall explain them all to you."*
- **Sermon 97**, A sermon in praise of Muhammad. *"The last and most exalted of them all was Muhammad."*
- **Sermon 98**, is a sermon about the Arabs during Muhammad's lifetime.
- **Sermon 99**, is a sermon in praise of Allah and Muhammad.
- **Sermon 100**, Ali condemns those Muslims that did not respond to the call of Ali before the early Islamic Civil Wars. *"I swear by Allah that this group (Umayyads) will defeat you, not because they are defending justice or protecting the truth, but simply because they implicitly and willingly obey their leader even in vice and sin, and you lazily gather around me when I call upon you to defend the cause of religion and Allah."*
- **Sermon 101**, This sermon is a prediction on the future of Muslims and the Muslim empire. *"...these Umayyads (Today's Salafis And Wahabis) will remain in power till they force the people to discard Islam so flagrantly that every act forbidden by Allah will be considered and enacted as legitimate and lawful."*
- **Sermon 102**, is a description of life and advice on how to live it according to the Islamic way.
- **Sermon 103**, is a sermon about himself and the leaders after his death.
- **Sermon 104**, is prophesy of the Umayyad rule. A famous quote from this is: *"I am thinking of a person from Syria (Referring to Muawiyah I), who is misguided and is misleading people with loud and flagrant lies..."*
- **Sermon 105**, this sermon is about three main topics, the Day of Judgment, the Islamic World after the death of Ali (a prophecy) and another prophecy about Basra.
- **Sermon 106**, Ali mentions about the things in the World that lure one towards evil and vice.
- **Sermon 107**, is an attempt to show the condition of the World before Muhammad.
- **Sermon 108**, explains the mission of Muhammad and a prophecy about the Umayyad's.
- **Sermon 109**, is about Islam, Muhammad and Muslims.
- **Sermon 110**, During the Battle of Siffin some soldiers of Ali's army retreated, but later regained the lost position. On this occasion Ali delivered this sermon.
- **Sermon 111**, mentions some attributes to Allah.
- **Sermon 112**, is regarding the attributes to Allah and mentions about his faithful companions.
- **Sermon 113**, A sermon advising people to have true faith in Allah and believe in the Qur'an.
- **Sermon 114**, A sermon advising people not to be trapped in worldly desires as the ultimate destination is in the hereafter.
- **Sermon 115**, A sermon about the *Angel of Death*.
- **Sermon 116**, Ali warns people against the vicious pleasures of the World.
- **Sermon 117**, In this sermon Ali praises Allah and talks about the *ways of life*.

- **Sermon 118**, This sermon is said to have been delivered during a period of severe drought. In it Ali prays to God for rain.
- **Sermon 119**, A sermon in praise of Muhammad and a prophecy about Hajjaj ibn Yusuf (who later became the Governor of Iraq, during the rule of Abdul Malik ibn Marwan).
- **Sermon 120**, Ali advises people to spend their wealth in good causes.
- **Sermon 121**, Ali praises his loyal and faithful companions. *"You are supporters of truth and justice"*.
- **Sermon 122**, A sermon to those people that claimed to be true supporters of Ali, but whenever were needed during war, would cowardly back down.
- **Sermon 123**, Reminds people that the Ahl al-Bayt are the true guardians of Islam. *"We, the progeny of the [Muhammad] are the doors through which real wisdom and true knowledge reaches mankind; we are the lights of religion."*
- **Sermon 124**, A sermon about the Battle of Siffin.
- **Sermon 125**, A sermon directed to the Kharijites.
- **Sermon 126**, Part of a sermon delivered on a battlefield containing advice to strong and brave people to help the weak and nervous.
- **Sermon 127**, Instructions to his soldiers, some consider this part of the previous sermon.
- **Sermon 128**, A sermon considering the arbitration at the Battle of Siffin, which led to the creation of the Kharijites sect.
- **Sermon 129**, When Ali started distributing the *Baytul Mal* or Public Treasury to all Muslims irrespective of race and status, the rich felt that Ali's caliphate was more sympathetic to the poor. The rich and wealthy decided to send a delegation to Ali to protest. At this occasion Ali delivered this sermon.
- **Sermon 130**, This sermon was delivered when Ali found out that the Kharijites were massacring Muslims simply because they has different views. *"Of all the wicked and sinful people of this World you are the worst."*
- **Sermon 131**, A prophecy about a future war.
- **Sermon 132**, A sermon commenting on worldly activities.
- **Sermon 133**, Part of a sermon believed to be delivered when Ali went to see Abu Dharr al-Ghifari, a companion of Muhammad who was forced into exile by Uthman Ibn Affan.
- **Sermon 134**, An advice to the people of Kufa who had gathered around Ali.
- **Sermon 135**, A sermon on death and how to be prepared for it.
- **Sermon 136**, Thought to be a portion of a very long sermon, containing attributes to Allah, Muhammad ibn Abdullah and the Qur'an. *"It (the Qur'an) always guides you towards Islam."*
- **Sermon 137**, When the Second Sunni Caliph, Umar wanted to invade the Roman Empire, he consulted Ali whether he (Umar) should head the invasion. This sermon was the reply of Ali. In the sermon Ali gives the second Caliph permission to appoint an experienced officer but not to head the invasion himself. *"You may appoint an experienced officer to take charge of the expedition ..."*
- **Sermon 138**, When a contention took place between Ali and the third Sunni Caliph, Uthman Ibn Affan, Mughira ibn Akhnas claimed he would defend the third caliph against Ali. In this sermon Ali criticizes Mughira, *"By Allah! The Lord will never grant victory to those whom you support (the third Sunni caliph)."*
- **Sermon 139**, *to be edited*
- **Sermon 140**, Ali tells people in this sermon that Talhah and Az Zubayr were responsible for the murder of the third Sunni Caliph, Uthman Ibn Affan.
- **Sermon 141**, A sermon about the Mahdi and the Dajjal. *"...and you must abide by the orders of a man from the Ahl al-Bayt who will be amongst you."*
- **Sermon 142**, The again claims to be the rightfull and legitimate Caliph, *"The time is near when the caliphate will be claimed at the point of a drawn sword, and when promises will be recklessly broken."*
- **Sermon 143**, Sermon considering the evils of backbitting and slandering
- **Sermon 144**, *to be edited*

- **Sermon 145**, *to be edited*
- **Sermon 146**, *to be edited*
- **Sermon 147**, *to be edited*
- **Sermon 148**, *to be edited*
- **Sermon 149**, Umar, the second Sunni Caliph sought the advice of Ali when leading an army to confront the Persians. Ali told the Caliph not to lead the army himself but rather appoint someone else to lead the army.
- **Sermon 150**, *to be edited*

## Letters

Nahj al Balagha also contains a collection of 79 letters, including letters to Muawiyah I. The following is a short summary to each letter, relevant quotes have been used out of the original letters.

- **Letter 1**, Sent to the people of Kufa, before Ali proceeded to Basra for the Battle of Bassorah
- **Letter 2**, Sent to the people of Kufa after the victory at the Battle of Bassorah.
- **Letter 3**, to Shuray bin Harith, Chief Judge (*Qadi*) of Kufa, after Shuray purchased a very expensive house (which did not suit a *Qadi's* lifestyle).
- **Letter 4**, A Letter to one of the commanders of his army.
- **Letter 5**, A letter to Ash'ath ibn Qays.
- **Letter 6**, To Muawiyah I considering the election in which Ali became Caliph.
- **Letter 7**, Muawiyah I had been sending Ali letters giving him hypocritical advice and falsely accusing him. Letter 7 was reply to Muawiyah's false accusations on Ali.
- **Letter 8**, Jarir ibn Abdullah Bajali (a companion of Ali) was sent by Ali to Damascus to deliver a letter to Muawiyah I. Some delay occurred in Jarir's return which made Ali worried about his safety. Ali wrote this letter to Jarir, in this letter he told Jarir to force Muawiyah I to reply to Ali's previous letter giving a final answer; Peace (*in which case Muawiyah I would have to swear oath of allegiance to Ali*) or War.
- **Letter 9**, Another letter to Muawiyah I, in which Ali told Muawiyah I that he (Muawiyah) had done nothing for Islam while he (Ali) had devoted his whole life to Islam. In it Ali mentions that he has no comparison with Muawiyah; *"In Islam there is no rank, no honour, no position and no merit for him as it is for me"*.
- **Letter 10**, Ali reminds Muawiyah I that all his wealth is only in this World and would not help in the hereafter; *"The possessions, the riches and the luxuries that you have surrounded yourself with, belong to this World ..."*.
- **Letter 11**, Instructions to his marshal when Ali sent to a battle. In it Ali tell them what to do before and during the battle.
- **Letter 12**, Instructions to an expedition of 3000 soldiers, who were sent to fight against the Syrians.
- **Letter 13**, Instructions to two of his commanders, in it he tells his commanders that he has appointed Malik ibn Harith as the Chief of Staff and they must follow his orders.
- **Letter 14**, At the Battle of Siffin Ali gave instruction in Letter 14 to his soldiers before the battle began.
- **Letter 15**, This letter has the words in which Ali used to invoke Allah whenever he faced an enemy.
- **Letter 16**, This letter has the words in which Ali used to advise his followers during a battle.
- **Letter 17**, A reply to a letter of Muawiyah I, *Your claim that your clan is also descended from Abd Manaf ibn Qusai is true but you must remember, as the history of Arabs will convince you, that your ancestor Umayya was not equal to our ancestor, the famous Hashim, neither Harb, another ancestor of yours, was equal to our Abdul Muttalib ... nor Abu Sufyan could claim himself equal to Abi Talib ... and one coming from a doubtful lineage (pointing to Muawiyah I) cannot claim to be equal to those who come from the noble parentage (meaning himself and the Banu Hashim)*
- **Letter 18**, A letter to `Abd Allah ibn `Abbas. Abdullah was appointed as 'acting governor' of Basra, he was accused of ill treating the Banu Tamim clan. Ali wrote this letter to Ibn Abbas, to treat them equally.
- **Letter 19**, A letter to one of his governors. In it Ali tells about the ways of divine rule. It shows how Ali was training Muslims to behave tolerantly towards other religions, how a minority was to be treated and what should

those who hold a different creed, expect of a Muslim ruler.

- **Letter 20**, By ibn Abbas, Ziyad was appointed commissioner of Basra. He was totally corrupt and was therefore dismissed by Ali. At the time of Ziyad's birth he was branded as illegitimate as no one claimed to be his father. He was known as "*His Father's son*" (a nickname given to him by Aisha). Later on Muawiyah I, in order to get support from Ziyad, claimed that Ziyad was his half-brother, thus Abu Sufyan's illegal son. Because of this Ziyad became a staunch ally of Muawiyah I. Ali wrote this letter to Ziyad when he was still commissioner of Basra.
- **Letter 21**, Another letter to Ziyad, in it Ali tells Ziyad the right way of living.
- **Letter 22**, This letter was an advice to ibn Abbas. Ibn Abbas later reported that except the advice of Mohammad, no other advice had been more beneficial to him.
- **Letter 23**, Was a letter by Ali, to his family, shortly before he was martyred in Kufa.
- **Letter 24**, is Ali's will. It was written shortly after the Battle of Siffin.
- **Letter 25**, Directions to assessors and collectors of Zakat
- **Letter 26**, has instructions to Zakat collectors.
- **Letter 27**, Muhammad ibn Abi Bakr was the son of the first Caliph, but was raised by Ali. During the caliphate of Ali he was appointed Governor of Egypt. This Letter was sent to Muhammad by Ali, in it Ali instructs Muhammad how to govern in a fair and just way.
- **Letter 28**, is a famous reply of Ali to Muawiyah's letters.
- **Letter 29**, A letter to the people of Basra.
- **Letter 30**, A letter to Muawiyah I.
- **Letter 31**, A letter to one of his son's (either Hasan ibn Ali or Muhammad ibn Hanafiya). In it Ali advises him how to lead a successful life.
- **Letter 32**, Another letter to Muawiyah I, "*You have misguided the whole generation of men around you. Having no faith in the truth of Islam you have led others to go astray. O Muawiyah! Fear Allah, do not let the Devil lead you to Hell ...*"
- **Letter 33**, A letter to Qutham ibn Abbas, brother of `Abd Allah ibn `Abbas (Ali's Governor of the Hejaz Province).
- **Letter 34**, A letter to Muhammad ibn Abi Bakr. Muhammad was appointed Governor of Egypt by Ali, later on Ali replaced him and appointed Malik al-Ashtar as the new Governor. Muhammad felt sad about this, when Ali found out about the sadness of Muhammad, he wrote letter 34 to him.
- **Letter 35**, When Muhammad ibn Abi Bakr (former Governor of Egypt was killed by the guerrillas of Muawiyah I, Ali wrote this letter to `Abd Allah ibn `Abbas (the new Governor).
- **letter 36**, A letter to his (Ali's) brother, Aqeel ibn Abi Talib.
- **Letter 37**, A short letter to Muawiyah I. "*Allaho Akbar. How hopelessly you are engulfed in your inordinate and sinful desires.*"
- **Letter 38**, A letter to the people of Egypt, telling them about Malik al-Ashtar, when he was appointed Governor of Egypt.
- **letter 39**, A letter to 'Amr ibn al-'As.
- **Letter 40**, A letter to a commissioner of a province, it is unknown to whom this letter was addressed.
- **Letter 41**, An unknown Governor of a province ran away with the public treasury. This letter is to the *unknown* Governor.
- **Letter 42**, written to Umar ibn Abu Salama Mukhzumi, when Ali replaced him with Nu'man ibn Ajlan Zuraqi for the Governorship of Bahrain.
- **Letter 43**, A letter to Muskala ibn Hubayra Shaybani who was the Governor of Ardshir Khurra.
- **Letter 44**, Ziyad was a Governor of Ali, when Muawiyah I came to power in Bilad al-Sham he tried to bribe Ziyad, in order to befriend him. When Ali found out about this he wrote this letter to Ziyad. "*... Beware, he wants to make a fool of you, ...*".

- **Letter 45**, Uthman ibn Hunayf was appointed Governor of Basra. Once he attended a luxurious dinner given by a rich man of Basra. Ali wrote this letter regarding this matter.
- **Letter 46**, A letter to one of his Governors.
- **Letter 47**, contains the words in which Ali advised Husayn ibn Ali and Hasan ibn Ali, shortly after being wounded by Abdur Rahman ibn Muljim, while offering the Fajr Salah (morning prayers).
- **Letter 48**, A letter to Muawiyah I. *"Remember that inequity and falsehood bring disgrace to a man in this World and in the hereafter"*
- **Letter 49**, Another short letter to Muawiyah I.
- **Letter 50**, A circular to the chiefs of his army.
- **Letter 51**, A letter to the collectors of taxes and revenues. In it Ali tells the tax collectors that they have a huge responsibility, and they must carry out the duty sincerely and with fairness and justice. *"In collection of taxes and revenues do not sell their winter and summer clothings ... do not resort to whipping; do not touch their property; be they Muslims or non-Muslims."*
- **Letter 52**, is a highly valuable source to determine the timing of Salah. In it Ali informs the timing of prayers. *"Lead the Zohr prayers till the shadow of a wall becomes equal to the height of the wall. The Asr prayers can be performed till the sun is still bright and enough time of the day is left for a person to cover a distance of six miles. The maghrib prayers should be performed when people open their fast and when Hajj pilgrims return from Arafat. And the time for Isha prayers is when the red glow of the evening twilight disappears from the west... The morning prayers are to be performed when there appears enough light of the dawn for a man to recognize the face of his companion."*
- **Letter 53**, Is a very long letter that contains instructions to Malik al-Ashtar, after he was appointed Governor of Egypt. *Never say to yourself, "I am their lord, their ruler and all in all over them and that I must be obeyed submissively and humbly"*.
- **Letter 54**, A letter to Talhah and Al-Zubayr, *"...both of you know very well that I did not approach the people to get the oath of allegiance but they came to me with their desire to make me their Amir (ruler)... And you to were among those who had flocked round me to swear the oath"*.
- **Letter 55**, A letter to Muawiya, *"I swear, and my oath is such that I have no intention of breaking it, that if fate so arranges as to bring us face to face against each other than I shall not leave the battle field: **Until Allah judges between us, and He is the best judge.** (surah al-Araf, 7:87)"*
- **Letter 56**, Shuray ibn Hani was appointed commanding officer of the vanguard of Ali's army, which was marching towards Syria. Instructions to Hani were sent through this Letter.
- **Letter 57**, When leaving Medina for Basra, Ali wrote this letter to the people of Kufa. *"... I invite in the Name of Allah those to whom this letter reaches, to come and see for themselves whether I am in the right or in the wrong."*
- **Letter 58**, A letter sent by Ali to people of various provinces, giving them the reasons of the Battle of Siffin.
- **Letter 59**, A letter to Aswad ibn Qatiba, the Governor of Hulwan. In it Ali gives Aswad a great piece of advice, *"Keep yourself away from what you consider bad and evil in others"*.
- **Letter 60**, A circular-letter sent to those Governors and State officials, through whose territory the armies of Ali were to pass.
- **Letter 61**, Kumayl ibn Ziyad Nakhai was Governor of Hayit. Once he left his province unguarded, which gave the Syrian guerrillas to attack and loot the people of Hiyat. After this incident Hiyat sent a letter to Ali asking for permission to take revenge on the Syrian province of Kirkisiya. Kumayl was let known that Ali had not given him permission to invade Kikisiya through letter 61.
- **Letter 62**, When Ali appointed Malik ibn Harith Ashtar the Governor of Egypt, he gave him this letter to be read out to the people of Egypt.
- **Letter 63**, Abdullah ibn Qays (also known as Abu-Musa al-Asha'ari), was a man with weak faith, who was attracted to wealth and worldly desires even at the cost of religion. When Ali assumed the Caliphate, Abu Musa



was in Kufa. When he found out that Talhah, Az Zubayr and Aisha were preparing for the Battle of Bassorah, he decided to act wisely and be friendly to both parties, he started saying, *"Though Ali was the lawful Caliph of Muslims, yet it was not correct for him to fight against other Muslims"*. When Ali found out that through this statement he (Abu Musa) was trying to persuade people not to help him (Ali), Ali replied in Letter 63. *"I shall not allow you to sit peacefully at home with a double face, one for each party and I shall expose you to the people."*

- **Letter 64**, A reply to Muawiyah I. In it Ali accuses Muawiyah I of revolting against Islam. *"... we are faithful and staunch followers of Islam and you have revolted against it."*
- **Letter 65**, Another letter to Muawiyah I. *"It will be great misfortune for Muslims if you become their despotic ruler after me ..."*
- **Letter 66**, A letter containing advice given to `Abd Allah ibn `Abbas. Later Abdullah stated that except the advice of Muhammad, no other advice had been so useful to him.
- **Letter 67**, A letter to the Governor of Mecca, Qutham ibn Abbas (the brother of `Abd Allah ibn `Abbas).
- **Letter 68**, Ali wrote this letter to Salman the Persian, before the start of Ali's caliphate.
- **Letter 69**, A letter to Harith al-Hamdani.
- **Letter 70**, A letter to his Governor of Medina, Suhayl ibn Hunayf. The letter was written when some Medinites had left Suhayl and gone over to Muawiyah I. *"Do not feel sorry for those who have left you ... Their turning of faces away from Allah ... and of stealthily walking over to sin and vice..."*
- **Letter 71**, Ali had entrusted Munzir ibn Jarud Abdi to a high-ranking official position. Munzir misused his position, thereupon Ali wrote this letter to him. *"I thought you were a worthy son of a worthy father ... If all that is reported to me about you is correct, then the very camel you own or even the shoe-strap is superior to you."*
- **Letter 72**, A letter to `Abd Allah ibn `Abbas.
- **Letter 73**, A letter to Muawiyah I. *"Beware that Satan has made you incorrigible, it has made you blind to good things as shown by the [Muhammad] and deaf to his teachings."*
- **Letter 74**, is a treaty (which Ali worded) between the Yemanites and the Bani Rabia tribe.
- **Letter 75**, After all Muslims accepted Ali ibn Abi Talib as the rightful caliph, he wrote this letter to Muawiyah I. In it Ali tells Muawiyah I to pay his oath of allegiance to him.
- **Letter 76**, This letters contains the instructions given to `Abd Allah ibn `Abbas, when he was appointed as Ali's representative to Basra.
- **Letter 77**, Another letter containing instruction to `Abd Allah ibn `Abbas, when he was sent to the Kharijites.
- **Letter 78**, A letter to Abdullah ibn Qays (also known as Abu Musa Ashari).
- **Letter 79**, This the final letter in the collection. It is an order issued by Ali to his generals when he took over the Caliphate of the Muslims Empire: *"Verily previous rulers have come to sad ends because they prevented people from getting their just rights. They got corrupted and could be purchased, when they were tempted by sins and vices; they were led astray and they followed the wicked lead."*

## Sayings

 Quotations related to Nahj al-Balagha at Wikiquote

## Translations of Nahj al-Balagha

### English

- *English Translation of Nahj al-Balaghah* Peak of Eloquence.pdf
- *Nahj al-Balaghah / Peak of Eloquence*. 3rd ed. Trans. Sayed 'Ali Reza. Elmhurst: Tahrike Tarsile, 1984.
- *Nahj al-Balaghah*. Ed. Muhyi al-Din 'Abd al-Hamid with commentary from al-Shaykh Muhammad 'Abduh. 3 vols. al-Qahirah: Matba'at al-Istiqamah, n.d.

## French

- *La voie de l'éloquence*. Ed. Sayyid 'Attia Abul Naga. Trans. Samih 'Atef El Zein et al. 2nd ed. Qum: Ansariyan, n.d

## German

- *Pfad der Eloquenz* (in zwei Bänden). Trans. Fatima Özoguz. Bremen: Eslamica, 2007.

## Romanian

- *Nahj al-balagha / Calea vorbirii alese*. Trans. George Grigore. Cluj-Napoca: Kriterion, 2008.

## Russian

- *Путь красноречия (Put' krasnorechiya)*. Trans. Abdulkarim Taras Cherniyenko. Moscow: Восточная литература (*Vostochnaya literatura*), 2008.

## Spanish

- *La cumbre de la elocuencia*. Trans. Mohammed 'Alí Anzaldúa-Morales. Elmhurst: Tahrike Tarsile, 1988.

## Urdu

- *Urdu translation written in HINDI language*<sup>[3]</sup>

## Nahj al-Balagha's Way for Learning Knowledge

Knowledge of the creation in general, and of this World in particular, is emphasized by Ali ibn Abi Talib in the Nahj al-Balagha as a prerequisite for making use of freedom in the right direction and for the purpose willed by God. Knowledge, if used properly, helps man in winning God's favour and bartering his deeds with Divine Will, as the Qur'an declares:

And among men is he who sells his self for seeking the pleasures of Allah. . . (al-Baqarah: 207)

Those who attain such a stage are few, and as many mufassirun point out Ali as one of those chosen few who bartered his self with Divine Will, according to the interpretation of this Qur'anic verse. When human will becomes one with Divine Will, man attains the highest stage of freedom: now there is no compulsion, and whatever a man wills or does is in conformity with what God wills and wants man to do. Rightly guided knowledge helps in attaining this stage.

After expressing his view on human freedom, Imam Ali proceeds to highlight the value and importance of knowledge. We find after the saying 78 about freedom, his views about knowledge and wisdom in the saying 79, or in his saying 130 we come across his views on the significance of acquiring knowledge and contemplating the signs observable in the World after his description of the World as the best place for making proper use of human freedom. Knowledge is held by Ali to be the light of reason, a treasure, the root of all good, and that which emancipates man; it is a power (saying: 146), and one's supremacy is in proportion to the extent of one's knowledge and wisdom (Sayings: 175).

From his many sayings about knowledge it may be rightly inferred that knowledge is itself freedom, for it saves man from ignorance, which is the cause of man's slavery to false beliefs, unfounded fear of nature and his superiors. It is at the same time a key to attain and safeguard freedom accorded to human beings. The Holy Qur'an is unique among the scriptures in encouraging the believers to acquire knowledge and to verify the fundamentals of faith rationally. There are 704 verses in the Qur'an where the word 'ilm or its derivations are used. Book, an essential aid of 'ilm occurs in the Qur'an 230 times, while the total number of verses in which words related to kitab and kataba have occurred is 319. The Qur'an itself is mentioned as kitab on 81 occasions

in its text. It is not possible in this brief article to quote even a few of the relevant Qur'anic verses and the sayings of Ali. However, it would not be out of place to point out that the right to acquire knowledge and freedom of enquiry forms an essential part of the laws and guiding principles governing human rights in Islam. In this matter, no distinction is made between Islamic and non-Islamic sources and Muslim and non-Muslim teachers. Ali says:

"Acquire knowledge and truth from whomever you can, because even an apostate can have them, but unless they are passed over to a faithful Muslim and become part of wisdom and truth that he possesses, they have a confused existence in the minds of apostates." (Sayings: 79).

Another saying of Ali an elaboration of the Prophet's famous tradition, according to which knowledge is the lost property of Muslims:

"A wise saying is a lost and long-sought article of the believer. Therefore, acquire it even if it is to be found with hypocrites". (Sayings: 80).

The right to acquire knowledge has been always accorded to non-Muslims also in Muslim States. An important point made by Ali is as to how an infidel uses knowledge, which remains in a confused state in his mind.

Being fully aware of the dangers of the abuse of knowledge, Ali claims that God will always appoint some Imam as the guardian of Divine revelation and he, openly or hidden from the eyes of the World, will guide men till the end of this World. (Saying 146 addressed to Kumayl)<sup>[4]</sup>

## References

[2] <http://www.al-shia.com/html/eng/books/nahjulbalaga/altsourc.htm>

## External links

- Nahj al-Balagha website (<http://www.nahjulbalagha.org/sermons.php>)
- Nahj al-Balagha Translations (<http://www.shiamultimedia.com/nahjulbalagah1.html>)
- Nahj al-Balagha Audio (Urdu) (<http://www.shiamultimedia.com/nahjulbalagah2.html>)
- Nahj al-Balagha Audio (English) (<http://www.shiamultimedia.com/nahjulbalagah3.html>)
- Nahj ul Balagha - Sermons, Sayings & Letters (<http://www.qul.org.au/library/nahj-ul-balagha>)
- Nahj al-Balagha with English translation (<http://www.imamalin.net/EN/nahj/nahj.htm>)
- Nahj al-Balagha and Commentaries Online (<http://www.hadith.net/english/sources/nahj/>)
- Nahj al-Balagha and Commentaries Online (<http://www.majalla.org/books/balagha/index.htm>)
- Nahj al-Balaghah (Peak of Eloquence) (<http://www.al-islam.org/nahj/>)
- (<http://www.al-islam.org/nahjul/lifelineage.htm>) Lineage of al-Radi and his Life
- (<http://www.al-islam.org/nahjul/sources.htm>) Sources of Nahj al-Balaghah
- (<http://www.al-islam.org/nahjul/contents.htm>) The Contents of Nahj al-Balaghah
- (<http://www.al-islam.org/nahjul/commentaries.htm>) The Commentaries on Nahj al-Balaghah
- (<http://www.al-islam.org/nahjul/misconceptions.htm>) Misconceptions about Nahj al-Balaghah
- (<http://www.imamreza.net/eng/imamreza.php?id=5247>) Right to Acquire Knowledge: Nahj al-Balaghah's Approach
- (<http://www.imamreza.net/eng/imamreza.php?id=5246>) Freedom, Human Destiny, and the World in the Nahj al-Balaghah
- (<http://www.imamreza.net/eng/imamreza.php?id=5380>) The Concept of Freedom in the Nahj al-Balaghah
- (<http://www.imamalin.net/en/a/ad/add/add2.htm>) Freedom in the Islamic Framework of Human Rights, With Special Reference to the Nahj al-Balaghah

- Words of Ali, Nahj al Balagha, Qazi Dr. Shaikh Abbas Borhany.pdf Miraculous Words of Ali, Nahj al-Balagha by (<http://www.durrenajaf.com/Articles/Literature/Miraculous>) Qazi Dr. Shaikh Abbas Borhany
- Aalulbayt Global Information Center (<http://www.balaghah.net/>)

## List of modern-day Muslim scholars of Islam

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This article is a list of modern-era (20th to 21st century) scholars of Islam who are considered to be leading authorities on the teachings and rulings of the religion of Islam.

Geographical categories have been created based on commonalities in culture and language across the Muslim World. Non-scholars (i.e. prominent lecturers, speakers, famous imams, political activists and others) whose scholarly credentials are not clear-cut have been listed at the bottom in a separate category.

### Africa

- Muhammad al-Ameen Ash-Shanqeetee (1907-1973), Mauritania/Saudi Arabia
- Abdallah Bin Bayyah (1935-), Mauritania

Sheikh Abdulr-Rahman Ahmad .Nigeria Sheikh Ahmad Deedat, South Africa Sheikh Adam Abdullah Al-ilory, Nigeria Sheikh Kamaldeen Al-adaby, Nigeria Sheikh Abubakar Gumi, Nigeria

### North Africa

(includes Algeria, Morocco, Tunisia, Libya)

- Muhammad Taqi-ud-Din al-Hilali (1927-), Morocco
- Fatema Mernissi (1940-), Morocco
- Abdessalam Yassine (1928-), Morocco
- Abdelhamid Ben Badis (1889–1940), Algeria

### Greater Levant

(includes Iraq, Syria, Jordan, Palestine, Lebanon, Egypt)

- Muhammad Nasiruddin al-Albani (1914–1999), Albania (Eastern Europe), lived in Syria.
  - Yusuf al-Qaradawi (1926-), Egypt
  - Ali Gomaa (1952-), Egypt
  - Umar Sulayman al-Ashqar (1930s-2012), Jordan
  - Taqiuddin al-Nabhani (1909-1977), Palestine
  - Hassan al-Banna (1906–1949), Egypt
  - Sayyid Qutb (1906–1966), Egypt
  - Muhammad Sayyid Tantawy (1928–2010), Egypt
  - Kamal alHaydari (1956–), Iraq
  - Rashid Rida (1865–1935), Syria
  - Abd al-Rahman al-Kawakibi (1849–1902), Syria
  - Mahmud Shaltut (1893–1963), Egypt
  - Abd al-Hamid Kishk (1933–1996) Egypt
  - Mohammed al-Ghazali (1917–1996) Egypt
  - Abdel-Halim Mahmoud (1910–1978), Egypt
  - Safwat al-Shwadify (1945–2000), Egypt
  - Aisha Abd al-Rahman (1913–1998), Egypt
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- Ahmad Muhammad Shakir (1892–1956), Egypt
- Amr Khaled (1967-), Alexandria, Egypt
- Abdul Basit 'Abd us-Samad (1927-1988), Egypt
- Gibril Haddad (1960-), Lebanon
- Abdul Qader Arnaoot (1928–2004), Kosovo-born Syrian
- Muhammad bin Yahya al-Ninowy Syria
- Muhammad Metwally Al Shaarawy (1911–1998), Egypt

## The Arabian Peninsula

(includes Saudi Arabia, Yemen, Kuwait, Gulf States)

- Ali Jaber (scholar) (1953–2005), Saudi Arabia
- Abd al-Aziz ibn Abd Allah ibn Baaz (1910–1999), Saudi Arabia
- Muhammad ibn al Uthaymeen (1925–2001), Saudi Arabia
- Anwar al-Aulaqi (1971–2011), Yemen
- Muhammad Al-Munajjid (1960–), Saudi Arabia
- Saleh Al-Fawzan (1933–), Saudi Arabia
- Abdur-Rahman al-Mu'allimee al-Yamani (1894–1966), Yemen-Saudi Arabia
- Abdul Majeed al-Zindani (1942-), Yemen
- Muhammad Muhsin Khan (1927-), Saudi Arabia
- Abdullah ibn Abdulrahman ibn Jibreen (1933–2009), Saudi Arabia
- Habib Umar bin Hafiz (1963 -), Yemen
- Abdul-Azeez ibn Abdullaah Aal ash-Shaikh (1943 -), Saudi Arabia
- Aaidh ibn Abdullah al-Qarni (1960 -), Saudi Arabia
- Abdul Rahman Al-Sudais (1960 -), Saudi Arabia
- Saud Al-Shuraim (1964 -), Saudi Arabia
- Salman al-Ouda (1955 -), Saudi Arabia
- Mishari Rashid Al-Afasy (1976 -), Kuwait
- Muhammad al-Ameen Ash-Shanqeetee (1907-1973), Saudi Arabia

## Western Europe

- Ivan Aguéli (1869–1917), Sweden
- Tariq Ramadan (1962-), Geneva, Switzerland
- Muhammad Asad (1900–1992), Germany, of Jewish origins
- Frithjof Schuon (1907–1998), Switzerland

## Eastern Europe

(includes Turkey, Albania, Bosnia, Kosovo)

- Muhammad Nasiruddin al-Albani (1914–1999), Albania
- Fethullah Gülen (1941-), Turkey
- Dr. Mehmet Görmez (1959-), Turkey
- Bediüzzaman Said Nursî (1878-1960), Turkey
- Mahmut Ustaosmanoğlu (1929-), Turkey
- Ahmet Mahmut Ünlü (1965-), Turkey
- Mustafa Cerić (1952-), Bosnia
- Abdul Qader Arnaoot (1928-2004), Kosovo

## Great Britain

- Abdal Hakim Murad (1960-), London, England
- Khalid Yasin (1946-), Manchester, England
- Yusuf Motala (1946-), Lancashire, England
- Marmaduke Pickthall (1875–1936), Surrey, England
- Martin Lings (1909–2005), Kent, England
- Abu-Abdullah Adelabu, London, England
- Haitham al-Haddad, London, England
- Imam Abdul Qayum, London, England
- Muhammad ibn Adam al-Kawthari, Leicester, England
- Abdur Rahman ibn Yusuf, London, England
- Abdur Raheem Green, London, England
- Yusuf Islam (Cat Stevens), London, England

## East, Southeast, and Central Asia

(includes China, Indonesia, Malaysia, Brunei, Australia, New Zealand, Central Asia)

- Hussein Ye (1950-), Malaysia
- Syed Muhammad Naquib al-Attas, Malaysia
- Muhammad Ma Jian (1906–1978), China
- Abdul Aleem Siddiqi (1892–1954), Singapore
- Muhammad Sadik Muhammad Yusuf (1952-), Uzbekistan
- Abu Bakar Ba'asyir, Indonesia

## North America

- Jonathan A.C. Brown (1977-), Washington DC, USA
- Mohammed Adam El-Sheikh, Virginia, USA
- Ovamir Anjum, Ohio, USA
- Yusuf Estes (1944-), Texas, USA
- Khaled Abou El Fadl, California, USA
- Mohammed al-Hanooti (1937-), Virginia, USA
- Anwar al-Aulaqi (1971-2011), New Mexico, USA
- Hamza Yusuf Hanson (1958-), California, USA
- Hassan Hathout (1924–2009)
- Mohammad Fadel, Ontario, Canada
- Yasir Qadhi, USA
- Faraz Rabbani, Ontario, Canada
- Siraj Wahhaj (1950-), New York, USA
- Warith Deen Mohammed (1933-2008), Illinois, USA
- Zaid Shakir (1956-), California, USA
- Faisal Kutty
- Louay Safi (1955-)
- Muqtedar Khan (1966-)
- Muzammil H. Siddiqi (1943-)
- Omid Safi, North Carolina, USA
- Seyyed Hossein Nasr (1933-)
- Amir Hussain Born in Lahore, Pakistan, raised in Toronto, Canada, living in Los Angeles

- Ingrid Mattson (1963-), Ontario, Canada
- Sherman Jackson, California, USA
- Mohammad Hassan Khalil, Michigan, USA
- Dr. Jamal Badawi, Halifax, Nova Scotia, Canada
- Bilal Philips, Jamaica & Toronto, Canada
- Ahmad Kutty (1946-), Toronto, Canada (originally from Kerala, India)

## Caribbean

- Maulana Fazlur Rahman al-Ansari (1914-1974) - Islamic theologian and philosopher, author of the 2-volume book *The Quranic Foundations & Structure of Muslim Society*, established the Aleemiyah Institute of Islamic Studies.
- Imran Nazar Hosein (1942-) - Leading International Islamic philosopher, specialising in world politics, economy, eschatology, modern socio-economic/political issues and expert on international affairs, author of best-seller *Jerusalem in the Qur'an*<sup>[1]</sup>

## South Asia

### Pakistan

- Abul A'la Maududi
- Dr. Muhammad Tahir-ul-Qadri Pakistan
- Muhammad Taqi Usmani Pakistan
- Talib Jauhari Pakistan.
- Maulana Tariq Jameel Pakistan.
- Haji Abdul Wahab Ameer of Dawat O Tablegh, Pakistan
- Ehsan Elahi Zaheer (May 31, 1945 – March 30, 1987)
- Farhat Hashmi (1957- ), (Pakistan)
- Hafiz Muhammad Saeed (Urdu: حافظ محمد سعید; born 1950)
- Ahmad Rafique Akhtar (b. 1941) Gujarkhan
- Abd-al-Hamid Siddiqui
- Abdul Aleem Siddiqi (1892–1954) Meerut-Madina
- Amin Ahsan Islahi (1904–1997)
- Inayatullah Khan Mashriqi (1888–1963)
- Khalid Masud (1935–2003), Lahore
- Syed Shujaat Ali Qadri (1941–1993)
- Naseer Ahmad Nasir (1910–2000)
- Prof Dr Muhammad Akram Chaudhary (b. 1950)
- Qamaruzzaman Azmi
- Syed Tatheer Hussain Zaidi (b. 1956), Lahore
- Yousuf Ludhianvi (1932–2000)
- Zafar Ishaq Ansari (b. 1932)
- Zar Wali Khan (b. 1955)
- Ghulam Ahmed Pervez (1903–1985)
- Maulana Muhammad Shafee Okarvi (1930-1985)
- Javed Ahmad Ghamidi

## India

- Kanthapuram A. P. Aboobacker Musalyar (b. 1939) Kerala, India.
- Kalambadi Muhammad Musliyar(b. 1935) Kerala, India.
- Akhtar Raza Khan (b. 1943) Bareilly, India
- Abul Kalam Azad (1888–1958) India
- Bahauddeen Muhammed Nadwi (b. 1951) Kerala, India
- Hashim Amir Ali (1903–1987), Hyderabad, India
- Mirza Abul Fazl (1865–1956), Allahabad, India
- Muhammad Hamidullah (1908–2002), Hyderabad (India) exiled in Paris.
- Shibli Nomani (1857–1914), India
- Asghar Ali Engineer (b. 1939), India
- Husain Ahmed Madani (1879–1957), India
- Rashid Ahmad Gangohi (1829–1905), Delhi India
- Khurshid Ahmad (b. 1932), India
- Muhammad Ilyas al-Kandhlawi (1885–1944), Khandala, India
- Omar Khalidi (1953–2010), Hyderabad, India. migrated to US.
- Pir Meher Ali Shah,(1856–1937)
- Maulana Mehmud Hasan,(1851–1920) Darul Uloom Deoband
- Qazi Athar Mubarakpuri (1916–1996), U.P., India
- Saniyasnain Khan (b. 1959), New Delhi, India
- Syed Abul Hasan Ali Hasani Nadwi (1913–1999), India
- Syed Aqeel-ul-Gharavi (b. 1964), Delhi, India
- Syed Qazi Muzainul Haq (1937-2013), Wasa Dargah, India
- Syed Mohsin Nawab Rizvi (1911–1969), Lucknow, India
- Wahiduddin Khan (b. 1925), New Delhi, India
- Rafique Zakaria, India
- Abul Hasan Ali Hasani Nadwi, Raibareli, India
- Muhammad Qasim Nanotvi (1833-1880), India
- Zakir Abdul Karim Naik (Mumbai. India)

## Kashmir

- Anwar Shah Kashmiri (1875–1933) Jammu & Kashmir

## Bangladesh

- Abdur Rahim <sup>[2]</sup>
- Professor Ghulam Azam
- Delwar Hosain sayeedy <sup>[3]</sup>
- Shah Abdul Hannan <sup>[4]</sup>
- Abbas Ali Khan
- Muhammad Asadullah Al-Ghalib (Rajshahi, Bangladesh)



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  - [4] [http://en.wikipedia.org/wiki/Shah\\_Abdul\\_Hannan](http://en.wikipedia.org/wiki/Shah_Abdul_Hannan)
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