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Ali quli qarai biography

Muslim Shi'ite researcher and thinker Allāma Hājī Sayyid on the introduction of Muhammad Husaynī Tīhrānī Core Core: According to available biographies, Allamah Tihrani was born in Tehran, Iran, in 1345 A.H./1925 (1303 solar) and died in Mashhad-Iran in 1416 A.H./1995 (1374 solar). Family: His grandfather, Ayatullah Hajj Sayyid Ibrahim, had studied in Najaf with Ayatullah Mirza hassan shiraz (among the ulama known as mirza-yi awwal/first mirza d. 1312/1894). Ayatullah Sayyid Muhammad Sadiq, the father of Allamah, was a student of Mirza Muhammad Taqi Shiraz (known as mirza-yi duwvum/second mirza d. 1339/1920). After completing his training in Samarra, Muhammad S adiq returned to Iran and settled in Tehran. Little has been written about the life and career of Muhammad Sadiqs during the reign of Rida Shah (1925-1941). However, there is a lot of evidence to suggest his active involvement in open suitability activities against rida shahs' government. Several observers, including Allamah Tihrani himself, testify that, like many other members of the clergy, Ayatullah Muhammad Sadiq was strongly opposed to Iranian sestivity and Westernization. She was particularly active in organizing and leading opponents of the government on behalf of the Dress Act (Solar Energy) and the Women's Stint Removal Act (solar), introduced in Tehran in December 1921/1307. As a result of these actions, Muhammad Sadiq was arrested and imprisoned several times. Despite the government's attempt to bring him into disreputation, he survived and remained one of Tehran's most high-ranking and respected mujtahids in the early and mid-20th century. Ayatullah Allamah Tihrani is related to many prominent Shia-Iranian ulamai by the birth and/or marriage of previous centuries, including prominent scholars such as Muhammad Baqir Majlisi Ayatullahs Mirza Muhammad Tihrani, author of Mustadrīk al-Bihdr, Muhammad Salih khatunabadi and Sayyid Mahdi Bahral-ulum Education: Unlike his father, the young Muhammad Husayn did not receive his early religious education in Qum or Tehran theological schools. He and his father studied at home until he got to know Islamic sciences well. He also received modern education in Tehran in the 1930s and 1940s. After completing primary school and three years of secondary school, he was admitted to a German technical school in Tehran and graduated in 1942 with a degree in mechanical engineering. It wasn't until 1364 A.H./1943 (Sun. 1322) that Muhammad Husayn entered Qum's Hawzah Ilmiyah and joined the Student Circle of Allamah Tabataba'i for the next seven years, young Muhammad Husayn studied at Qum, receiving teaching from Shaykh Murtaza Hairi Yazd and Sayyid Muhammad Damad in addition to Allamah. Seven years after studying with Allamah, Tihrani achieved the value of mujtahid and decided to go to Najaf to continue his education. Tihrani stayed in Najaf for seven years, during which time he studied with Ayatullahs Aqa Buzurg Tihran, Sayyid Mahmud Shahrudi Sayyid Abul-Qasim Khi, Shaykh Husayn Hill and several other researchers. Researchers: Many scholars and gnostics played an important role in the spiritual life of Allamah Tihrain. As Tihrani himself has stated, his first teacher and spiritual guide was 'Allamah Tabatabai, who began to toned in Tihran (irfan), took him under his spiritual guidance and closely monitored his path and spiritual progression as he studied at Qum until the end of his life, Tihrani constantly admired Tabatabai and acknowledged his role in his intellectual and spiritual achievements. Yes, by the time Tihrani left Qum for Najaf, he had already begun to wayfaring and pursue an active spiritual life. During the Najaf years, like 'Allamah Tabataba', I had taught him, Tihrani almost sought guidance in spiritual matters only from Ayatullah Abbots quchan and anyone he saw fit. Ayatullh Quchani taught Tihran the details and theoretical principles. In 1376 A.H./1957 (Sun. 1336), Tihrani met Karbala's most prominent spiritual master, namely Hjj Sayyid Hshim Haddad (d. 1984), an incident that changed tihranis' soul and destiny. Allamah Tihrani says he heard Hjj Sayyid Hshim Haddads' name from Allamah Tabataba, who always spoke of him with respect and admiration. When he went to Najaf and visited Ayatullah Shaykh Abbas Quchan, Tihrani inquired about Hjj Sayyid Hshim Haddad and found out he lived in Karbala... A mysterious desire to meet Sayyid Hashim finally prompted Tihran to make a pilgrimage to Karbala the same year he met the great master. Sayyid Hashim Haddad's spiritual highness and charisma completely captured young Tihran's soul. Tihran's acquaintance with Sayyid Hashim Haddad had a profound impact on his scientific and spiritual life. From his first meeting with Haddad, young Tihran's soul changed greatly. Haddad Tihrani found a sincere Muslim and a great spiritual master and guide who had moved from the world of diversity and was completely destroyed in Divine Unity (tawhid): ... Sayyid Hashim Haddad was so melted into Divine Unity that words cannot describe his status and personality. He can't be described and understood. He was one of the most powerful figures of the spiritual journey, who had traveled beyond the world of angels (malakut), attained the Bay of Divine Names and the World of Divine Invincible Jabarut, and who had been completely destroyed in divine Being. Haddad's influence on Tihran's spiritual life can hardly be overstated. muJarradissa muJarradissa has described in detail Haddad's spiritual status and the way he educated his disciples on spiritual matters. Suffice to mention that after getting to know Haddad, the master until his death, Tihrani made considerable progress on the path to the extent that Haddad honored Tihran by awarding him the title Sayyid al-taifatay Master of two peoples (i.e. scholars and gnostics). After seven years of studying in Najaf and making use of Sayyid Hashim Haddad's presence and instructions, the master advised him to go back to Tehran. Despite his own desire, Tihrani reluctantly returned to Iran and began his career as a teacher, prayer leader and speaker at the Qaim Mosque in Tehran. In the meantime, On Haddad's recommendation, Tihrani took spiritual guidance from Shaykh Muhammad Jawad Ansar, who lived in the city of Hamadan in western Iran. For the next 22 years, Tihrani regularly visited Najaf and other Iraqi sanctuary cities and benefited greatly from contact with the hajj Sayyid Hashim Hadda. Works: At the same time, he devoted most of his time and effort to preaching and disseminating the principles of traditional Islam, as well as to teaching and education students who came to him from all over the country. In his very popular public sermons, Tihrani addressed purely religious issues and sociopolitical issues. Some of these speeches were later published in Tehran or Mashhad Sayyid Muhammad Husay's Husayni Thirani was a traditional scholar in the truest sense of the word and was highly respected in the scientific and religious circles of Tehran, Qum and Mashhad. Like his teacher and mentor Allamah Tabataba, Tihran can be considered a student of Muhyi Al-Di's Ibn Al-'Arab School. while sadr al-din Shish's (Mulla Sadrā) thoughts and writings influenced and inspired him greatly, he admired and respected Iranian philosophy, especially such thinkers as Abu Rayhan Biruni, Ibn Sina, Nasir al-Din Tusi and Mulla Muhsin Fayz Kashani. In his writings, Tihrani often referred to these thinkers and philosophers. In addition, he used the koran's skeins extensively. Like 'Allamah Tabatabai, he uses the same technique by commenting and interpreting each verse using other verses. As Thirani notes, this approach is based on a certain ahiding of the prophet and the Rawdy (narrations) of Shia imads, as well as the nahj-al-Balifah of imam Ali Ibn Abi Talib: Indeed, some verses in the Koran interpret and comment on audio-by-voice. And the book of Inghah is the one through which you can see the Truth, say the Truth, and hear the Truth. Some of its verses interpret other verses, some are witnesses and the reason for others. The Koran does not contain any conflicts in Allah's affairs and does not distinguish Allah. in its injunctions. Another in Tihran's writings is his handling of social, political historical, moral and philosophical issues, in addition to purely religious and metaphysical issues. In his writings, he discusses many issues related to modern Muslim society and offers appropriate Islamic solutions. Like Allamah Tabaitaba'i, Ayatullah Tihrani dedicated his life to scholarship, spiritual journey and wayfaring. He wrote about metaphysics and many Islamic topics and greatly expanded our scope to understand the relationship between Shi'ism and Sufism. His writings are characterized by their luciousness, originality and depth, and reflect the manageability of his Koran, Shi'ism, Sufism, and Persian and Arabic literature. His spiritual orientation and esoter ideas were influenced in particular by the teachings and instructions given to him by Hashim Haddad and by 'Ali amah Tabataba' and Muhammad jawad Ansari Like them, he admired Muhyi al-din Ibn al-Arabia, Shaykh Mahmud Shabastar, Mawlana Jalal al-din Rumi, Habiz and Ibn al-Farid His devotion to these Sufi poets and thinkers is well reflected in his writings, in which he often presents meaningful examples of their works. However, he was an outspoken critic of his teachers against Sufism. Ayatullah Husayni Tihrani was a teacher, eloquent speaker and prolific writer. He wrote, edited and translated numerous works on various aspects of Islam, Shiism, Sufism, eschatology and other related topics. According to his teacher, Tihran's contribution to Islamic studies and to the tons earned him the honorable title of Allmah while he was still alive. In addition to reflecting the depth of his knowledge and the manageability of philosophy, case law, teapohy, Shi'ism, and the Holy Koran, these writings also demonstrate the purity of his heart, faith, honesty, and genuine longing for knowledge and truth. Another aspect: Another aspect of Allamah Tihran's life that has not yet been explored is his interest in politics and his involvement in political activity in the two decades before the 1979 Islamic Revolution. The nature and details of Tihran's political activities before, during and after the Islamic Revolution are important issues that cannot be addressed here and must be investigated separately. The information available suggests that despite his concerns about preaching, teaching and writing, Tihraini had made his mosque an active opposition center against the Shah's government before the revolution, and the centre of mass movement and political education after the establishment of the Islamic Republic. In one of his publications Tihrani how he organized certain members of the clergy into small groups and defied the Shah's government and its reforms in the early 1960s, how he Ayatullah Ruhullah Khomeini made statements against the government and formed networks for their distribution, and how he met or communicated with Ayatullah Khomeini and advised him to take positions on various occasions. Of particular interest is Tihran's discussion of events 15 Khordad, 1342/5 June, 1963 and his activities for Khomeini When Khomeini was arrested by government forces and rumours of his impending execution spread, Tihrani claims to have met many prominent Qum Ulama and wrote to others in cities across Iran asking them to declare that Khomeini was Ayatullah and one of the sources of the country's emulation (marja'i taqlid and therefore, his execution was not allowed under the 1905 constitution, so instead of being executed, Ayatullah Khomeini was sent into exile first in Turkey and then in Iraq. After the victory of the revolution, Tihrani states that he has met with Ayatullah Khomeini several times and presented a 20-point programme to strengthen the new regime, including the creation of new military forces and proposals to amend the new constitution. Despite his interest in politics, before the revolution, Tihrani focused most of his time and energy on a broad cultural campaign to purify Islam and Shiism from beliefs and practices that he considered corrupt and non-Islamic. At the same time, he devoted himself to teaching, studying and practicing irfan in a serious but quiet way. We know that in the late 196th and 1970s, when Allamah Tabatabai led a course for a certain group of his students in Tehran, young Tihrani and the late Ayatullah Murtada Mutahhari and professors Henry Corbin and Seyyed Hossein Nasr attended these sessions and benefited from the knowledge and presence of Allamah. These sessions discussed important religious and intellectual issues relating to Islam in general and Shia and Sufism in particular, and Professor Nasr served as chief translator and interpreter. 13 After the 1979 Islamic Revolution and the founding of the Islamic Republic, Tihrani settled in Mashhad, where he devoted his time to teaching, writing and spiritual shipping. Many other Irfan students and aspirants rallied around Tihran, benefited from his scholarship, and received spiritual guidance from him until his death in 1416A.H. /1995.14 As mentioned earlier, Allamah Tihrani was launched into divine mysteries when he was still quite young. In Lubb al-Lubdb, allamah Tabatabai deals with the doctrine and method of tariqah (order), which they both followed. In this order, equal emphasis is placed on the exothical and esoter aspects of Islam, as well as on love and devotion to the Ahl al-Bayt of the Blessed Prophet (may peace and blessing be upon them). In Lubb al-Lubdb, data details thoughts and even goes so far as to say that the status of the Universal Man (al-insan al-kdmil) can only be achieved entirely by the imam that the imam's position in shiism is identical to the qutb or spiritual tango status of sufism, the existence of which in the world is always necessary and necessary. Allamah Tihrani was a man of piety and nobleness. His presence is still strongly felt in Mashhad's intellectual and spiritual circles several years after his departure from this world. Three years before his death in 1995 and with the support of his students and disciples, Allamah was founded in Mashhad with the foundation for translating and publishing a collection of Islamic sciences and cultures (mussasaayi tarjumah wa nashr-1 dawra-yi ulum wa maarif-i islam He appointed some of his trusted students to manage and supervise the publication of the writings and the translation of some of these works into other languages. Hikmat Publication Company had published most of Allamah's writings while he was still alive. When he died, the foundation took on this difficult task. To date, the Foundation has published most of allamah's writings in Persian. Many of his works have also been translated into Arabic and published by dar alMahajjaht al-bayda in Beirut, Lebanon. Lubb al-Lubdb is the first in the series to be translated into English in its entirety. Synopsis of some books: Allah Shinasi is a collection of speeches that Ayatullah gave in Mashhad. It begins by commenting on the 35-64 slews of the Koran (surat al-Nur) chapter. In this collection, he discusses some of the most profound metaphysical issues, such as The Unity (Tawhid), Attributes, and Essence of divine Names. The descent of divine Light in manifestations of existence (wujud) to the reality of Walayat, the question of unity with God, the meaning of lahuwa illa huwa (is nothing but Him) and other related questions. Imam Shinasi is an encyclopedia work in Part 18, based on the Koran and Hadit, which deals with the issue of imamism from historical, social, philosophical and esoter perspectives, as well as the imam Ali ibn Abi Talib's imam. This collection addresses important and often controversial issues, such as the need for prophetic traditions of unmistakable and living imams regarding the Walayat issue, the Ghadir-i Khumm case and the prophet's farewell pilgrimage (hajjat al-wida), the development of Shiite sciences and the role of Imam Sadiq (peace may be upon him) and other similar issues. Ma'ad Shinasi is another comprehensive work in 10 sections on eschatology from the Shiite perspective of this collection, 'Allamah deals with issues such as the intermediate world (alam-i barzakh), the creation of angels and their duty, life after death, and finally resurrection and the day of judgment. Like other works, this collection is also based mainly on the holy Koran hadith and rawayat of Shiite imads. Other important books written by Ayatullah Husayni Tihrani and published by the Foundation include: 1. Hadiya Gadiriyah (Gadiriyah Present) 2. You're paralyzing al-Husay (Divin flashes from [imam] Husayn) 3. Lubb al-Lubab dar sayr wa suluk-i ulu'-l-albab (core of the core concerning the path and spiritual journey of the people of intelligence) 4. mihr-i taban (Shining Sun: Alla-mah Taba-taba'i biography) 5. Nami-yi pish niwis-i qanu-i asasi (Introduction to the first draft of the [Iranian] Constitution) 6. nigarishi bar maqala-yi bast wa qabz-i turik-i shariat (Study of Dr Abdulkarim's essay). Surush for theoretical expansion and contraction in Shariah 7. nur-i malakut-i Koran (Angel light of the Koran) [in Part 4] 8. Risaia -yi badiah (Original delicacy) 9. Risalah haw-li mas'ala-yi ruyat-i hilal (Treatise on Seeing the Moon) 10. Risalah-yi nikahiyah (Marriage Treat) 11. Risalah-yi nuwin (The New Treatise) 12.Risalah-yi sayr wa suluk (Sayyid mahdi bahr al-ulumin (edited with introduction and comments) 13. ruh-i Mujarrad (The Detached Soul) 14. Waldyat-i faqih dar hukumat-i Islam (Fight of lawyers by the Regime of the Islamic

Government) 16. Wazifa-yi fard-i musalain dar ihya'-i lost-i isldm (The duty of individual Muslims to revitalize the Islamic government) Lubb al-Lubab's departments, as well as the selected parts of ruh-i Mujarrad, previously made in English by Ali Quli Qarai, appeared in Tawhid, a quarterly magazine once published in the city of Qum, although its publication has ceased for some time... A sample of Autor's manuscripts of Oros Autor's Voice [1] Brief description of AyatulU Muhammad sadiq Tirran's actions against Riza Shah's government, see Allamah Tihrani.: Wazifa-yi fard-i musulman dar ihya-yi hukumat-ia koonlamnut and supplied by Muhsin saiidian (Tehran), 1410 a.h. On Uama's reaction to Riza Shah's government and his policies are in Muhammad H. Faghfoory: Uama-State Relations in Iran: 1921 in the International Journal of Middle East Studies, 19 (Nov. 1987):413-432.; and The Impact of Modernization on Uland in Iran: 192 5-1941, in the Journal of Iranian Studies, 26:3-4 (June-Autumn 1993):277-312. Short biography 'Allamah Tabatabai in English, see Seyyed Hossein Near's introduction Shiits Islam, käännetty persiasta (Albany: State University of New York Press), 1975. Hänen persiaksi kirjoittamansa elämäkerta on kohdassa 'Allamah Muhammad Husayn Husayni Tihrani mihr-i taban (Mashhad, Iran: Mashhad Pressin yliopisto), a.h. 1417/1996. tietoja meistä & apua Kaikki oikeudet, jotka on varattu The Foundation for Translation and Publication of the Islamic Knowledge & sciences -info@Islamknowledge.org info@Islamknowledge.org

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