

3 The Sahifa Of Al Ridha

The Islamic regime that came to power after the 1978-79 Iranian revolution justified the rule of the Ayatollah Khomeini, and the Shi'ite imams in general, on the basis of the doctrine that the Islamic jurist is best suited to rule with justice in an Islamic country. Arguing that this concept has no apparent parallel in Sunni Islam, this study explores its origins in the Sunni/Shi'ite schism, which took place after the death of the Prophet, and traces its evolution to the present day. Drawing on exhaustive research in the Islamic libraries of Iran and Jordan, as well as discussions with leading jurors and scholars in Iran, Sachedina presents the first in-depth analysis of an Islamic phenomenon of vital contemporary social and political significance.

The present volume – grown out of an international symposium at the Free University, Berlin in 2002 – is concerned with religious authorities, men and women claiming, projecting and exerting religious authority within a given context. The volume focuses on Middle Eastern Muslim majority societies in the period from the eighteenth to the twentieth centuries, and the papers collected therein highlight the scope and variety of religious authorities in present and past Muslim societies.

The Psalms of Islam A collection of supplications and whispered prayers composed by the great-grandson of the Prophet (s). Includes supplication for the Coming of the Month of Ramadhan, and supplication for Bidding Farewell to the Month of Ramadhan. At the end there is also the famous Treatise on Rights that explains beautifully the rights in an Islamic point of view.

Discusses philosopher Mulla Sadras commentary on the opening chapter of the Quran. This book investigates the

convergence of philosophy, scriptural exegesis, and mysticism in the thought of the celebrated Islamic philosopher Mulla Sadra (d. 1050/1640). Through a careful presentation of the theoretical and practical dimensions of Sadras Quranic hermeneutics, Mohammed Rustom highlights the manner in which Sadra offers a penetrating metaphysical commentary upon the Fatiha, the chapter of the Quran that occupies central importance in Muslim daily life. Engaging such medieval intellectual giants as Fakhr al-Din al-Razi (d. 606/1210) and Ibn Arabi (d. 638/1240) on the one hand, and the wider disciplines of philosophy, theology, Sufism, and Quranic exegesis on the other, Sadras commentary upon the Fatiha provides him with the opportunity to modify and recast many of his philosophical positions within a scripture-based framework. He thereby reveals himself to be a profound religious thinker who, among other things, argues for the salvation of all human beings in the afterlife.

If the Qur'an is the first written formulation of Islam in general, Malik's Muwatta' is arguably the first written formulation of the Islam-in-practice that becomes Islamic law. This book considers the methods used by Malik in the Muwatta' to derive the judgements of the law from the Qur'an and is thus concerned on one level with the finer details of Qur'anic interpretation. However, since any discussion of the Qur'an in this context must also include considerations of the other main source of Islamic law, namely the sunna, or normative practice, of the Prophet, this latter concept, especially its relationship to the terms of hadith and amal (traditions and living tradition), also receives considerable attention, and in many respects, this book is more about the history and development of Islamic law than it is about the science of Qur'anic interpretation. This is the first book to question the hitherto accepted frameworks of both the classical Muslim view and the current revisionist western view on the

development of Islamic law. It is also the first study in a European language to deal specifically with the early development of the Madinan, later Malik, school of jurisprudence, as it is also the first to demonstrate in detail the various methods used, both linguistic and otherwise, in interpreting the legal verses of the Qur'an. It will be of interest to all those interested in the underlying bases of Islamic law and culture, and of particular interest to those involved in studying and teaching Islamic studies, both at undergraduate and research level. It will also be of interest to those studying the relationship between orality and literacy in ancient societies and the writing down of ancient law.

Brockelmann's *History of the Arabic Written Tradition* offers bio-bibliographic information about works written in Arabic and their authors, with an emphasis on manuscripts from the classical period. This originally multivolume reference work is divided in chronologically organized sections, which are subdivided by literary genre. Individual entries typically consist of a biographical section and a list of the author's works in manuscript and print, with references to secondary literature. The "Brockelmann", now also available in English, is an indispensable research tool for anyone working on the Islamic world in general and the Middle East in particular.

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Some Islamic scholars hold that Salafism is an innovative and rationalist effort at Islamic reform that emerged in the late nineteenth century but gradually disappeared in the mid twentieth. Others argue Salafism

is an anti-innovative and antirationalist movement of Islamic purism that dates back to the medieval period yet persists today. Though they contradict each other, both narratives are considered authoritative, making it hard for outsiders to grasp the history of the ideology and its core beliefs. Introducing a third, empirically based genealogy, *The Making of Salafism* understands the concept as a recent phenomenon projected back onto the past, and it sees its purist evolution as a direct result of decolonization. Henri Lauzière builds his history on the transnational networks of Taqi al-Din al-Hilali (1894–1987), a Moroccan Salafi who, with his associates, participated in the development of Salafism as both a term and a movement. Traveling from Rabat to Mecca, from Calcutta to Berlin, al-Hilali interacted with high-profile Salafi scholars and activists who eventually abandoned Islamic modernism in favor of a more purist approach to Islam. Today, Salafis tend to claim a monopoly on religious truth and freely confront other Muslims on theological and legal issues. Lauzière's pathbreaking history recognizes the social forces behind this purist turn, uncovering the popular origins of what has become a global phenomenon.

As-sahifa Al-kamilah Al-sajjadiyya Lulu Press, Inc

The influence of the Platonic theory of forms is to be found in nearly all periods in the history of Western philosophy. Much less well known is the fact that in all ages Arabic philosophers also discussed “Platonic forms” in their written works, although they had no access to Plato’s Dialogues. This study analyses how this conception was given doctrinal content without

recourse to Plato's works, and presents the relevant Arabic works in German translation for the first time. They offer a first insight into a branch of the reception of Platonism that has not yet been researched, but which is often clearly influenced by Islam.

The Jewish community of Egypt in modern times-now practically non-existent-consisted in part of autochthonous Jews who traced their origins to the periods of Maimonides, Philo, and even the prophet Jeremiah, thus making it the oldest community in the Jewish Diaspora. It also contained Jews who were part of the waves of immigration into Egypt that began in the second half of the nineteenth century. Coming mostly from Mediterranean countries, this predominantly Sephardic community maintained a network of commercial, social, and religious ties throughout the entire region, as well as a distinctively Mediterranean culture and life-style. In this volume, international scholars examine the Ottoman background of this community, the political status and participation of the Jews in Egyptian society, their role in economic life, their contributions to Egyptian-Arabic culture, and the images of the community in their own eyes, as well as in the eyes of Egyptians and Palestinian Jews. The book includes an extensive set of appendixes that illustrate the wide range of primary sources used by the contributors. Recent years have seen a dramatic change in scholarly views of the later career of Arabic and Islamic philosophy. For much of the twentieth century, researchers tended to dismiss the value of Arabic writings on philosophy and logic after the twelfth century,

often on the basis of the prejudice that handbooks, commentaries and glosses are of necessity pedantic and unoriginal. This assumption has now been abandoned. As a consequence, a vast amount of later Arabic writings on philosophy and logic, hitherto neglected, are now being studied and edited. The present work is an attempt at giving an overview of the development of Arabic logic from 1200 to 1800, identifying major themes, figures and works in this period, while taking into account regional differences within the Islamic world. It offers a corrective to Nicholas Rescher's seminal but now outdated *The Development of Arabic Logic*, published in 1964.

Shows how the frictions and disparities between the different pockets of believers scattered throughout the Eastern Islamic world in the late ninth and tenth centuries, the relations between each of these and the Abbasid political institution favoured the narration of different bodies of the Imams' traditions

Philosophy in Qajar Iran offers an account of the life, works and philosophical thoughts of major philosophers of Iran between the late eighteenth and the early twentieth centuries.

Für eine beträchtliche Zeit war der Ibadismus ein vernachlässigtes Forschungsobjekt, sowohl im Westen, als auch in der arabischen Welt und darüber hinaus. Seit ungefähr einem Jahrzehnt ändert sich dies jedoch schnell. Immer mehr Studenten, Forscher und Wissenschaftler schenken dem Ibadismus und seiner reichen Geschichte im Maghreb, Mashriq und in der Region des Indischen Ozeans, insbesondere bei Sansibar und Ostafrika, Beachtung. Internationale Konferenzen mit allen Aspekten der al-Ibadiyya, die nicht selten durch das omanische Ministerium

für Stiftungen und religiöse Angelegenheiten angeregt werden, etablieren sich zu einem wiederkehrenden Phänomen. Die Ibaditen werden nicht länger mit den Kharijīs und den negativen Konnotationen, die dieser Bewegung anhaften, gleichgesetzt. Weitere Studien könnten sogar zu dem Verständnis führen, dass al-Ibadiyya als die älteste aller islamischen Madhahib angesehen werden kann. Die drei Bände Al-Ibadiyya, a Bibliography bieten ein komfortables Werkzeug im Studium des Ibadismus. Die ersten beiden Bände Ibadis of the Mashriq and Ibadis of the Maghrib, incl. Egypt, enthalten Werke von Ibadī Autoren, darunter druckfertige Werke sowie Manuskripte, die vor allem dem Ibadī Turath angehören. Neben Informationen zu den Autoren und ihren Werken finden sich sekundäre Quellen und Verweise auf verwandte Elemente in den beiden anderen Bänden; Details zu den Manuskripten werden nebst ihrer Standorte angegeben. Ein Namensindex erleichtert die Suche nach einem bestimmten Autor. Dem dritten Band dieser Bibliographie, der Sekundärliteratur, sind nicht nur Veröffentlichungen zuzuordnen, die unmittelbar und ausschließlich auf Ibadismus -Bücher, Artikel, Dissertationen und noch nicht veröffentlichte Vorträge zurückzuführen sind, es werden auch Titel berücksichtigt, die oft über indirekten Zusammenhang zum Ibadismus verfügen, wie beispielsweise Ibadī-bezogene Themen zu Djerba, dem Jabal Nafusa, Mizab, der modernen Geschichte des Oman, Sansibar usw. Diese werden noch ergänzt um zahlreiche Querverweise und verwandte Elemente innerhalb dieses Bandes wie auch der beiden anderen Bände. Ausgewählte Sachregister am Ende erleichtern die gezielte Suche. Die drei Bände dieser zweiten, überarbeiteten und erweiterten Auflage der Al-Ibadiyya Bibliographie sind das Ergebnis von Reisen nach Mizab, Djerba, Tripolitanien sowie Kairo in den frühen 1970er Jahren, auch kommen neuere Abschnitte, basierend auf der

Arbeit von insgesamt sechs Monaten in den verschiedenen gut ausgestatteten Bibliotheken des Sultanats Oman, sowie dem Studium möglichst vieler Publikationen über den Ibadismus und nicht zuletzt der ausgiebigen Recherche im Internet hinzu. Al-Ibadiyya, a Bibliography sollte daher eher als ein Handbuch über den Ibadismus betrachtet werden, denn als eine bloße Bibliographie. Studienanfänger sowie erfahrene Forscher werden in diesen Bänden ein unverzichtbares Instrument für ihre Studien finden. *****For a considerable time Ibadism has been a neglected field of studies, in the West as well as in the Arab world and beyond. Since a decennium or so this is changing fast. More and more students, researchers and scholars are paying attention to Ibadism and its rich history in the Maghrib, in the Mashriq and in the region of the Indian Ocean, especially Zanzibar and East Africa. International conferences on all kinds of aspects of al-Ibadiyya, more often than not stimulated by the Omani Ministry of Awqaf and Religious Affairs, are becoming a recurring phenomenon. No longer the Ibadis are simply equated with the Kharijīs and the negative connotation attached to that movement. Further studying might very well even lead to the understanding that al-Ibadiyya is the oldest of all Islamic Madhahib. The three volumes of Al-Ibadiyya, a Bibliography offer a comfortable tool in studying Ibadism. The first two volumes, Ibadis of the Mashriq and Ibadis of the Maghrib, incl. Egypt, contain works by Ibadi authors, printed works and manuscripts, mostly works which can be considered to belong to the Ibadi Turath. Information is given on the authors and on their works, with secondary sources and references to related items in the other two volumes; of manuscripts details are given as well as their locations. An index of names facilitates finding a particular author. As for the third volume of this bibliography, Secondary Literature, it does not only contain publications

directly and strictly related to Ibadism -books, articles, dissertations, not yet published conference lectures, but also titles often not directly related to Ibadi works or Ibadi subjects, such as books and articles on Jerba, the Jabal Nafusa, Mizab, the modern history of Oman, Zanzibar etc., with as much cross-references as possible to related items within this volume and in the other two volumes. Selected subject indexes at the end facilitate searching. The three volumes of this second, revised and enlarged edition of *Al-Ibadiyya*, a Bibliography are the results of visits to Mizab, Jerba, Tripolitania and Cairo in the early 1970s, more recent work of, in all, six months in several rich libraries in the Sultanate of Oman, as well as the studying of as much as possible publications on Ibadism, and searching on the world wide web. *Al-Ibadiyya*, a Bibliography is to be considered a handbook on Ibadism rather than a mere bibliography. Beginning students of Ibadism as well as seasoned researchers will find this work an indispensable instrument for their studies.

The book highlights the fact that Islam does not encourage or incite intolerance of other faiths, and that it values sanctity of human life, regardless of religious affiliation, and abhors violence and extremism, as being perpetrated by the misguided muslim jihadists of al-Qaeda, ISIS, and their associated terrorist groups that have been wreaking atrocities on defenseless civilian populations of Muslim majority countries, including women and children. The book describes the inception, support, and unlimited funding of these groups by the Sunni Arab countries, and implores the Funders to discontinue their support, forthwith, to restore peace and stability to the marginalized communities, particularly the Shia Muslims of the world who have been subjected to persecution for centuries, ever since the advent of Islam in the seventh century, following the death of the Prophet of Islam in

623. The book also implores the World powers to end their tacit support of terrorism by seriously confronting the supporters of terrorist groups, without which the terrorism will not end.

Guidance (Uwongozi) is a bi-lingual edition of a collection of essays from the first Swahili Islamic newspaper, Sahifa, written by Sheikh al-Amin Mazrui (d. 1947) in Mombasa between 1930 and 1932. The collection was first printed locally in 1944.

Kleine Schriften, written by the eminent German scholar of Islamic Studies Josef van Ess, is a unique three-volume collection of Van Ess' widely scattered short writings, journal articles, encyclopaedia entries, (autobiographical) essays, reviews and lectures, in (mainly) German, English and French, some of which are published here for the first time. The present volume focuses on aspects of Islamic thought in Iran and Yemen, and other regions of the Middle East, ninth through fifteenth century CE, through a close study of manuscript materials. The book's sixteen chapters are arranged under five rubrics: Mu'tazilism, Zaydism in Iran and in Yemen, Twelver Shi'ism, Mysticism, and Bibliographical Traditions. The material included in the book has been published previously in a different version. The appearance of these studies together in a single volume makes this book a significant and welcome contribution to the field of classical Islamic Studies.

Text in English & Arabic. This is a collection of narrations from the honourable Prophet of Islam and the Twelve Imams (AS). This compendium of Shi'a 'a hadith aims at traditions which are central to understanding the teachings of the Holy Qur'an and the ethical foundations of Islam. The ten-volume edition, for which the present volume serves as an abridged edition, was first published in March 1983 in Arabic. The remarkable reception of Mizan al-Hikmah by researchers in

the Islamic world shows a keen interest of the new generation of scholars in the pure knowledge of Islam. To simplify the use of this collection, a selection of its most important narrations was published in 1987. This book offers the translation of this Arabic selection and has undergone several years of appraisal and reappraisal by a group of translators at the Islamic College in London in order to make the work accessible to a wider audience.

The present English translation reproduces the original German of Carl Brockelmann's *Geschichte der Arabischen Litteratur* (GAL) as accurately as possible. In the interest of user-friendliness the following emendations have been made in the translation: Personal names are written out in full, except b. for ibn; Brockelmann's transliteration of Arabic has been adapted to comply with modern standards for English-language publications; modern English equivalents are given for place names, e.g. Damascus, Cairo, Jerusalem, etc.; several erroneous dates have been corrected, and the page references to the two German editions have been retained in the margin, except in the Supplement volumes, where new references to the first two English volumes have been inserted.

Salafism in Jordan debunks stereotypes and presents the diversity of Salafism on a range of political and ideological issues.

The written text was a pervasive feature of cultural practices in the medieval Middle East. At the heart of book circulation stood libraries that experienced a rapid expansion from the twelfth century onwards. While the existence of these libraries is well known our knowledge of their content and structure has been very limited as hardly any medieval Arabic catalogues have been preserved. This book discusses the largest and earliest

medieval library of the Middle East for which we have documentation - the Ashrafiya library in the very centre of Damascus - and edits its catalogue. This catalogue shows that even book collections attached to Sunni religious institutions could hold rather unexpected titles, such as stories from the 1001 Nights, manuals for traders, medical handbooks, Shiite prayers, love poetry and texts extolling wine consumption. At the same time this library catalogue decisively expands our knowledge of how the books were spatially organised on the bookshelves of such a large medieval library. With over 2,000 entries this catalogue is essential reading for anybody interested in the cultural and intellectual history of Arabic societies. Setting the Ashrafiya catalogue into a comparative perspective with contemporaneous libraries on the British Isles this book opens new perspectives for the study of medieval libraries.

Malika Zeghal analyzes the historical roots and recent evolution of Moroccan Islamist movements in the context of a new political system that combines pluralistic electoral competition with authoritarian government. To elucidate these ideological and institutional transformations, she stresses the role of 'ulama and Islamic institutions and the history of their tense and unequal relationship with an authoritarian monarchy constrained by the religious origins of its legitimacy. She analyzes the transformations in the movements' political strategies and religious discourses generated by the legalized Islamist party's integration into the political process. This book provides an original perspective on the prospects for democratization in an Arab country and

the role religion plays in that process. In a clear and compelling presentation that encompasses reactions to the 2003 suicide attacks in Casablanca and the legislative elections of 2007, the author combines historical analysis with her perspective, as a political scientist, on the rapidly changing dynamics of Islam and politics in Morocco.

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In Morocco, Marvine Howe, a former correspondent for *The New York Times*, presents an incisive and comprehensive review of the Moroccan kingdom and its people, past and present. She provides a vivid and frank portrait of late King Hassan, whom she knew personally and credits with laying the foundations of a modern, pro-Western state and analyzes the pressures his successor, King Mohammed VI has come under to transform the autocratic monarchy into a full-fledged democracy. Howe

addresses emerging issues and problems--equal rights for women, elimination of corruption and correction of glaring economic and social disparities--and asks the fundamental question: can this ancient Muslim kingdom embrace western democracy in an era of deepening divisions between the Islamic world and the West?

In his book, Amikam Elad offers a detailed study of the revolt of the Alid al-Nafs al-Zakiyya in 145/762 and the relations between the early Abassids and the different Talibi families, mainly the Hasanis and the Husaynis. One of the most controversial issues that divided Islamic philosophers and theologians during the Middle Ages was whether human beings would have a spiritual or bodily existence after death. The idea of a world of image was conceived as a solution, suggesting that there exists a world of non-physical (imagined) bodies, beyond our earthly existence. This world may be reached in sleep, in meditation or after death. From the embryonic conception by Ibn Sina, to the radical rethinking by Suhrawardi and Shahrazuri into a sophisticated system, L. W. C. van Lit unravels the history of this idea. Using a distant reading approach for measuring the transmission, he further shows how the idea remained relevant for Muslim thinkers through the centuries, up until today.

Wegner traces the party's choices through an analysis of organizational, ideological, and institutional constraints. Adopting a simple but novel perspective, Wegner distinguishes Islamist parties from other opposition parties because of their

connection to a powerful social movement. The author shows how the PJD initially made major progress in electoral politics by building up a strong party organization, sustaining full support of the Islamist movement, and positioning itself as the only credible opposition party. Ultimately, the failure of the PJD to win elections was due to political concessions it made to secure its legality combined with a distancing from the Islamist movement. Based on extensive field research in Morocco in 2003 and 2007 and drawing upon personal interviews with members, candidates, and leaders of the PJD, *Islamist Opposition in Authoritarian Regimes* presents a meticulous and enlightening case study. Wegner enriches our understanding of electoral authoritarianism in Morocco and throughout the Arab- Islamic world.

The Struggle of the Shi'is in Indonesia is a pioneering work. It is the first comprehensive scholarly examination in English of the development of Shiism in Indonesia. It focuses primarily on the important period between 1979 and 2004 – a period of nearly a quarter of a century that saw the notable dissemination of Shi'i ideas and a considerable expansion of the number of Shi'i adherents in Indonesia. Since Islam in Indonesia is overwhelmingly Sunni, this development of Shiism in a predominantly Sunni context is a remarkable phenomenon that calls for careful, critical

investigation. There is also an important examination of the principal ideas underlying the Madhab Ahl al-Bayt, the Imamate and Imam Madhi, Ja'fari jurisprudence and ritual piety. Appropriately, in his discussion, Zulkifli provides a succinct outline of contrasts with Sunni ideas and practice. He also examines the publishing efforts that underpinned the dissemination of Shi'i ideas and the founding of IJABI (Ikatan Jamaah Ahlul Bait Indonesia) in July 2000 for the propagation of Ahl al-Bayt teachings. Given the Indonesian context, Zulkifli is also concerned with Sunni reactions to these Shi'i developments – a story that continues to unfold to the present. This book as a work of great value and significance for the continuing understanding of the richness and complexity of Indonesian Islam. Shi'i Islam, with its rich and extensive history, has played a crucial role in the evolution of Islam as both a major world religion and civilization. The prolific achievements of Shi'i theologians, philosophers and others are testament to the spiritual and intellectual wealth of this community. Yet Shi'i studies has unjustly remained a long-neglected field, despite the important contribution that Shi'ism has made to Islamic traditions. Only in recent decades, partially spurred by global interest in political events of the Middle East, have scholars made some significant contributions in this area. The Study of Shi'i Islam presents papers originally delivered at the first

international colloquium dedicated exclusively to Shi'i studies, held in 2010 at The Institute of Ismaili Studies, London. Within the book are eight sections, namely, history, the Qur'an and its Shi'i interpretations, hadith, law, authority, theology, rites and rituals, and intellectual traditions and philosophy. Each section begins with an introduction contextualizing the aspects of studying Shi'i Islam particular to its theme, before going on to address topics such as the state of the field, methodology and tools, and the primary issues with which contemporary scholars of Shi'i studies are dealing. The scope and depth here covered makes this book of especial interest to researchers and students alike within the field of Islamic studies. The volume benefits from the diverse expertise of nearly 30 world-class scholars, including Mohammad-Ali Amir-Moezzi, Meir M. Bar-Asher, Farhad Daftary, Daniel De Smet, Gerald R. Hawting, Nader El-Bizri, Etan Kohlberg, Wilferd Madelung, Andrew Newman, Ismail K. Poonawala, Sabine Schmidtke and Paul E. Walker.

Oil and water, and the science and technology used to harness them, have long been at the heart of political authority in Saudi Arabia. Oil's abundance, and the fantastic wealth it generated, has been a keystone in the political primacy of the kingdom's ruling family. The other bedrock element was water, whose importance was measured by its dearth. Over

much of the twentieth century, it was through efforts to control and manage oil and water that the modern state of Saudi Arabia emerged. The central government's power over water, space, and people expanded steadily over time, enabled by increasing oil revenues. The operations of the Arabian American Oil Company proved critical to expansion and to achieving power over the environment. Political authority in Saudi Arabia took shape through global networks of oil, science, and expertise. And, where oil and water were central to the forging of Saudi authoritarianism, they were also instrumental in shaping politics on the ground. Nowhere was the impact more profound than in the oil-rich Eastern Province, where the politics of oil and water led to a yearning for national belonging and to calls for revolution. Saudi Arabia is traditionally viewed through the lenses of Islam, tribe, and the economics of oil. Desert Kingdom now provides an alternative history of environmental power and the making of the modern Saudi state. It demonstrates how vital the exploitation of nature and the roles of science and global experts were to the consolidation of political authority in the desert.

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