

Research Article

Description of sayingⁱ 64 of Nahjolbalagha about the time

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ABSTRACT

According to the Saying 64 of Nahjolbalagha: "Time wears out bodies, renews hopes, brings death nearer and takes away aspirations. Whoever gets anything from the world lives in anxiety for holding it and whoever loses anything passes his days grieving over the lossⁱⁱ". Imam Ali (PBUH) describes the natural effects "of Time" on "the body and essence" of human beings. The main objective of this statement, is the "Timeⁱⁱⁱ" which has had a negative connotation in folk literature, and all disappointments, disasters and failures are attributed to it. The Impression which is in conflict with religious beliefs. But the meaning of "Time (Dahr)" in the Arabic language, logic and culture as well as the Theological elaborations of infallibles (peace be upon them) is stated concerning the concept of this article.

Keywords: Dahr, the time, people, renewing, wish, death, ambition, suffering and loss

INTRODUCTION

Our explanation and interpretation is conducted in two basic steps. To find basic understanding of the text, first, we will discuss the terms. In the second step, to understand the purpose of statement we track the central theme in the Qur'an, Hadith and books on hadiths. Conclusion of the scientific records on the above issue directs us to system of revelation and Islamic culture in Imam's statement.

A. The description of the terms and the understanding of the text

First, we focus on the terms and key words of the text. In this regard, three steps of understanding the essence of meaning, semantic meanings and elegances, and the deductive method of words' perception are discussed. Words such as Dahr, wearing out, renewing, wish, death, ambition, suffering and loss¹ are analyzed in three steps.

1. Dahr (the time)

A) The essence of meaning

Dahr is an Arabic word being composed of the root (Da, Ha, Ra); it has one principle and it is that of overcoming and coercion. It enters, reaches out and overcomes. As it is stated by Saheb Maqaes: it "overcomes everything"²

B. Semantic meaning

Dahr or time means "thousand years", "long time", "Long living in the world" and "what is revealed". Dahr is interpreted as "time" and "year" by some people, while it is opposed by others. Because "time" is divided into the months, seasons, and years but it is endless. So anyone who does not believe in the Hereafter and

¹ دهر، يخلق، يجدد، الامل، منية وامنية، نصب وتعب؛¹

² Abu Zakaria al-Ahmad al-Fares, research and record: Abdul Salam Mohammad Haroon, refining: Ali Haider al-Askari and Almasjedy, an easy Center of Hawza and Jameah, 2008, No 1, p. 337.

believes in the survival of the world, is called "Dahri"¹.

C. Sematic elegance

Dahr refers to consecutive, various non-finite times. Dahr and time together are synonymous. Dahr is a group of unlimited times; the Time is the passing of nights and days, as well as seasons. So we are allowed to use Dahr and time interchangeably.

Philosophers believe that the time is an amount of Atlantic Ferris and Dahr is the inside of time. It is the time that renews the eternity. They define Dahr as: Dahr or the time is a permanent moment that actually represents the continuing presence of God². Ibn Seyedeh defines Dahr as the time of stationary objects (non-animated), the time of reasonable / rational objects (objects that are not visible to the eye and present in the intellect and imagination), the time of moving objects, and the time of tangible/ visible objects³.

Conclusion:

Dahr means the time, fate and what a human receives within his lifetime. But it is merely the image of measurement for moments. In fact, the relationship of "time" and "Dahr" is the relationship of general and particular."

Also "Dahr" is semantically different from the word "world". Because the essence of the world, is that of "closeness". That is whatever is close

and visible vs. the hereafter that cannot be seen. It also means "gift of life"; in religious texts, including the Koran and the Hadith, the human is prohibited from establishing a humiliating relationship with any of the material and spiritual issues of life.

2. Creation (Yakhloq)⁴

A. The essence of meaning

Yakhloq is an Arabic word from the root (Kha-La, Qa). It has two principles: measuring something and the easiness of something. The creation and the conducts are the first principles of wearing out. The second principle is "being upside down" or, "softening" and "wearing out". So the Arabic phrase "اخلق يخلق" means wearing out and softening.⁵

B. Semantic meaning

Creation is one of the attributions of God. Being worn out is its principle. Creation in Arabic language means the creation of something in a way that had not existed before (Invention) or creation in a way that something is innovated. The Arabic word "Khaliq" is from the same root and means "balanced creation". Or the phrase "Rajol Al Khaliq" means good-tempered man. The word "Khalq" means human and the word "Khaliqa" means animals or humans. "Khelqah" means temperament and taste. "Kholq" means attribution. "Alkhalqo" means "Lie and false statement attributed to someone other than the speaker of the Word". Also the root Kalaqah also means Decay, soft, Old fashioned, Slick and

¹Lisan Al Arab, refined: Jamaluddin Mirdamadi, daralfekr lelteba and alnashr, Beirut, 1993, vol. 4, p. 292.

²:" الدهر هو الانالادانماالذيهو امتدادالحضرةالالهية"

³Abi Hilal Al Askari, glossary of linguistic differences, the group of teachers in the hawza, Islamic publishing EST.1991, p. 237.

⁴يخلق

⁵Ibn Faris, language standards, p. 295.

fragile, and a soft part of anything. The root has also been used in some sentences meaning: “They have no portion and no interest in the Hereafter¹”, “They have no portion and no interest in goodness²”, “the sky is close to...”³ Meaning “similarity and intimacy”.

C. Sematic Elegances

As Ibn SeyedeH states: “God created everything in a way that it was not existed beforehand. And the term Khalq/ Creation is the infinitive which results in the meaning of the creature. This is stated in Qur’an: “He creates you in the wombs of your mothers, creation after creation, in a threefold darkness, Then He created the drop of fluid as a clinging mass. Then He created the clinging mass as a fleshy tissue. Then He created the fleshy tissue as bones. Then He clothed the bones with flesh. Then He produced him as [yet] another creature.” So this is the creation after creation, in a threefold darkness of abdomen, uterus, and placenta. Khalq as a word means wearing out and “Khalq al Thoub⁴” and “Akhlāq” means that the clothes is worn, wear out, disappeared, and tattered⁵.

Conclusion

¹ ليس لهم في الآخرة من خلاق

² ليس لهم الحظ والنصيب من الخير والصلاح

³ اخلو لقتال السماء

⁴ خلق الثوب

⁵ Abu Hilal Al Askari, glossary of linguistic differences, p. 224.

Khalq is composed of two essence of meaning "wearing out" and "softness, easiness". Here the latter meaning of "softening, smoothing, wearing out" is considered. Thus, it may be inferred that the nature of life destroys and corrodes the human body.

3. Renewing (Yajadad⁶)

A. The essence of meaning

The Arabic word Yajadad "يجدد" is composed of the root “Ja- Da, Da” and has three principles: Greatness, efficiency, and cutting.

1. جَدَّ الرجل في عيني يعني "عظم": that man became great in my eye it means he became honorable. Anas Ibn Malik sys: “كان الرجل اذا قرأ سورة البقرة و آل عمران، جدَّ فينا. اي: عظم في صدورنا.” When the man read Surah Al-Baqara and Al-Imran, possessed a valuable position within our souls.
2. Efficiency and benefiting: The Messenger of Allah (PBUH) once said in his supplication: لا ينفَعُ ذا الجَدِّ منك الجَدِّ فلان اجدَّ من فلان it means that he benefits from you.
3. Cutting. جددت الشيء جدا وهو مجدود و جديد. I made a new thing, the new thing means something which is separated from a whole and has become new. The sentence "الجد في الامر والمبالغة فيه." Means Innovation and exaggeration. For example “جداء” (Jeddah) is a field from which the water is separated. Also "Thub Jadid" (ثوب جديد) is a clothes that the weaver has cut off now. Al- “Ayyam

⁶ يجدد

Jadidah” (الايام جديدة) means new days because the coming days and nights are new¹.

B. Semantic meaning

The phrase “جدد يجدد” is composed of the root “Ja- Da- Da”. The words “Jad- جد” and “Jaddeh- جدة” and their plural form “Jaddat” mean grandfather and grandmother. The verb form mean “sustenance and pleasure”. انه تعالى جد ربنا has been stated in Qur’an and means ‘ the glory of our Lord is sublime’ (the word Jad is used in this sentence meaning glory). : "سُعيَ بجدَّ فلان و. عُديَ بجدّه و أَحْضِرَ بجدّه و أدركَ بجدّه إذا كان جدّه جديداً

When an Arab wants to talk about the glory of someone, he would say: he was glorified, he was considered to be a great and distinguished person, he was described with magnitude and greatness. جدَّ فلان في عيني بجدِّ جدًّا means he seems a distinguished and eminent person. Now Jod and Joddeh (جد و جدّه) mean Beach in Mecca. It also means “way” or “mark”. It is stated in the sentence "الطريقة في الارض و السماء" which literally means a Way and sign in the earth and sky. The other meanings are: “White, black, red lines”, Black marks on the back of a zebra, contrast with the color of its skin. Way or path. بلد على الساحل also means Coastal city. فلاة جداء: لا ماء بها is literally translated as Dry land: without water. ناقه جدود: انقطع لبنها. Camel whose milk is dried: its milk has been finished. الجداء الشاة: مقطوعة الضرع. means a Sheep whose milk is dried. Now “Jedd” means Ijtihad

in affairs. Joddad means a woman who is in a hurry².

C. Sematic Elegances

Ibn SeyyedeH believes that the word “Jadid” means something which has been cut. For example in the following example this meaning has been used in sentences: ملحفه جديد و جديدة حين جَدَّها الحائكُ أي قطعهُ و ثوبٌ جديد، و هو في معنى مجدودٍ، يُرادُ به حين جَدَّه الحائكُ أي قطعهُ و لجدَّة: تَقِيضُ البلى؛ يقال: شيءٌ جديد، و الجمعُ أجدَّةٌ و جُدُدٌ و جُدُدٌ؛" و نيز اللحياني: "أصبحت ثيابهم خُلقاناً و خَلْفهم جُدُدًا؛ أراد و خُلُقائهم جُدُدًا فوضَع الواحدَ موضعَ الجمع، و قد يجوزُ أراد: و خَلْفهم جديداً فوضَع الجمعَ موضعَ الواحد، و كذلك الأُنثى و قد قالوا: ملحفَةٌ جديدةٌ. " the literal transition is “ a New fabric is the one that the tailor has not yet cut it and a new clothes is the one which has been cut and tailored. The word “Jaddeh” is the opposite of obsolescence and deterioration. It is said that the plural form of a Jadid thing = new thing is Ajeddah, Joddod, and Jodad. Also Allhyany says: their garments worn old, they were torn, this means that the old clothes were ripped and the singularword is used rather than the plural form.

Conclusion

Yajadad “يجدد” has three different essences and its use in the Arabic language is because of these three meanings. According to the discussed saying “يقطع” and “يجدد” are related and opposed to “يخلق”. It means that Time renews desires in human being (possible desires).

¹Ibn Faris, the order of language standards, pp. 163-164

²Ibn Manzur, Lisan al-Arab, vol. 3, pp. 107-115

4. Wishes. Wishes and hopes¹

A. The essence of meaning

As you can see in the footnote the word Al-Amal is an Arabic word from the root “A- Ma- La” and has two principles: Consolidation and sustainability in something and also hope².

B. Semantic meaning

Hope or Ta’ammol means the stabilization of opinions.³

C. Semantic elegances

In this regard Ibn Seyyedehe states that: "الأميل": حَبْلٌ مِنَ الرَّمْلِ يَكُونُ عَرْضُهُ نَحْوًا مِنْ مَيْلٍ، وَ قِيلَ: يَكُونُ عَرْضُهُ مَيْلًا وَ طُولُهُ مَسِيرَةَ يَوْمٍ، وَ قِيلَ مَسِيرَةَ يَوْمَيْنِ، وَ قِيلَ عَرْضُهُ نِصْفَ يَوْمٍ، وَ قِيلَ الْأَمِيلُ مَا ارْتَفَعَ مِنَ الرَّمْلِ مِنْ غَيْرِ أَنْ يُحَدَّ" the literal translation is as follows: Amil consists of a long string of sand on the ground that its width is in the size of a bar and its length is as much as a day’s journey. It may be as much as two day’s journey and its width is in the size of a half day. It’s been stated that Amil is an unspecified amount of sand that is raised to the air. Amal, being used in possibilities, is unachievable. Greed is achievable. Hope (Raja) is between Amal and greed; it is likely to be achieved⁴.

Conclusion

Amal has two semantic essences which refer to expectation. Ama is used in possible and

assimilated affairs and getting access to it is like a servitude.

5. Death and wishes⁵

A. Semantic essence

These two words are from the root: “Ma- Na- Ya”, they have only one principle which signifies the destiny of an object. " نفاذ القضاء به " means Predestination and fate befell on him; Ordained destiny. Also “منى” (ماء الانسان) literally means the water of human) is from the same root because It indicates that creation was destined by it.

Almonieh: means death because death is predestined.

Alamnieh: is from the same root and refers to the same principle. Tamanna (Desire) also means امل ان يقدره because we hope it is ordained. It’s been stated in the verse 52 of Surah Al-Hajj that: الا اذا تمنى الشيطان فى امنية but that when he recited [the scripture] Satan interjected [something] in his recitation. Because the status of each verse in its position is important and according to its ordained destiny⁶.

B. Semantic meaning

It means fate and destiny. As it is observed on the poem of Sakher Al-Qei:

لَعَمْرُ أَبِي عَمْرٍو لَقَدْ سَأَقَهُ الْمَنَى
إِلَى جَدَثٍ يُوزَى لَهُ
بِالْأَهَاضِبِ

Destiny and death, led Omar Ibn Umar to the grave, where it rains intensely.

¹الامال . الأمل

²Ibn Faris, the order of language standards, p. 44

³Ibn Manzur, Lisan al-Arab, vol. 11, p. 27.

⁴Abu Hilal Askari, glossary of linguistic differences, pp. 73-74.

⁵منية و امنية

⁶Ibn Faris, the order of language standards, p. 927.

And it also means death. As Abu Ghalib Huzali says:

Never say I will do something tomorrow, until it becomes apparent that what is your destiny.

Moni and Al-Amani are plural forms of Amnieh and mean what humans ask and plead for something. Abu Abbas says: Tamana (asking for something) is asking God for something you need. Or it refers to "recitation of the Quran". It's been stated in the Quran: "And among them are the illiterates who know nothing of the Book except hearsay, and they only make conjectures¹." Abu Ishaq states that: "The meaning of this verse is that they know nothing of God's book but recitation and reading of it." It's been also stated that they know nothing but conjectures. Al-Arabi says: "when you think about a statement, you are creating it, it is the same about thoughts and wishes; if the speaker speaks about something of which he has no knowledge, he 'll create it. This is common when people talk about the things they like but their sayings are not true. They say: This is the wish and desire. And also the phrase" Tamanna al-Hadith "means hadith is unreliable and fake."²

C. Semantic elegance

Ibn Seyedeh says that in some words (dialects) *is* replaced with *المثوة* (the final sound is changed and the first letter is replaced with A). Also he states: "the tow words above –Al Amnieh and Al Manvah- (days of hope and

expectation) refer to times when in vitro fertilization has yet not implanted in Camel. The camel at the beginning of this process is: in a state of expectation and hope, because it is not yet known and no one knows whether or not it is pregnant. The waiting period for a camel that has been previously pregnant, is ten nights and the period for a camel which has been pregnant for the second time, is fifteen nights."

Conclusion

"Monieh- منية" means death and it is destined to all living creatures and the passage of time cause this inevitable fate for man.

Amnieh is a desire that we hope to be ordained. The time makes the man to be closer to death and therefore makes him not to be able to reach his ambitions.

6. Nasb³

A. Semantic essence

This Arabic word's root is "Na- Sa- ba" and it has one principle: Establish, straighten and balance, moderate. The word is used in the following sentences as an example: نصبت a تيس انصب. نصبت الرمح Spear was raised and established. نصبت اناة A female goat with a right horn. نصبت اناة A female goat with right horns. نصبت اناة Worship rock being installed نصبت النصب (Nosob) Stone installed for sacrifices. So Al- Nosob is equivalent with Ana'a (عناء). Ana'a has three principles: greed, modesty and, the emergence of an object. Khalil says: it means captive and humbled. As it is stated in the Quran:

¹ ومنهما مئوئلا يعلمونا الكتاب الا لآمانى

² Ibn Manzur, Lisan al-Arab, vol 15, p 292

³ نصب

all faces shall be humbled before the Living One¹. Also the word Aani عانى means modesty as in: I came to you with humility: the modesty "جئت اليك عانيا: خاضعا"².

B. Semantic meaning

It means "اعياء" and obtained from "عناء". It is synonymous with "تعب". It is stated in the Quran that: "when you are finished [with prayer], exert yourself [in supplicating to Allah]."³ the word here means struggle. Also it means "disaster, evil". As the Quran says: "When he called out to his Lord, 'The devil has visited on me hardship and torment,⁴". The word also means "firm Flag", "Interest, dividends, and benefits" and "Interest of anything"⁵.

C. Semantic elegance

Ibn al-Sayyida said: "نصب means struggle and effort". He has referred to the poem of Dhu Al-Ramah: إذا ما ركبها نصبوا when riders are trying and struggling. الأصباب Al- Ansab is Stone (idol) around the Kaaba, which they had sacrificed for and sacrificed animals to other than Allah. And the meaning of Ansab Al Haram is around the shrine and at its border. Al-Nasa'eb were the stones placed around the pond which has holes and ligated using mud paste, its singular form is

Nasibah. These are all derived from the three main letters of NA- SA- BA.⁶

Conclusion

The essence of meaning and origin of the word is "establishment of an object" and "hardness". In dictionaries it is synonymous with "تعب" But since there is no pure Synonym, it must be said that the common denominator of these two words is "اعياء" and the distinction between them is "عناء". (Ana'a) is a kind of hardness that makes the man modest and humble, and captures and tames him. Imam Ali states: "Anyone who has overcome the time, spends his days well; he would be the captive of sufferings and hardships; and becomes humbled."

7. Ta'ab (تعب)

A. Semantic Essence

This word is from the root "Ta, A, Ba" and means Fatigue, weak and tired. But this word has no principles. "تعب يتعب" "تعب العظم" mean the Welded broken bone which is re-broken. As it's been written in an Arabic Poetry:

إذا ما رآها راية هيص قلبه بها كانهياض المتعب المتهشم

When he saw the flag, he was excited and his heart began to beat faster, like breaking welded bones again.

So for understanding this word it is better to know "عتب" which is its principle. This word refers to something which is difficult. It is the strength and intensity. Jumping and going, and

¹ wa-•anati l-wujūhu li-l-•ayyi l-qayyūmi- Taha. 111

² Ibn Faris, the order of language standards, p. 955.

³ fa-•idhā faraghta fa-n•ab غتفانصب

⁴ annī massaniya sh-shay•ānu bi-nu•bin wa-•adhābiⁿ

⁵ مسنن الشيطان بنصنو عذاب

⁶ Ibn Faris, the order of language standards, p. 955.

⁶ Ibn Manzur, Lisan al-Arab, vol. 1, p. 758.

non-tolerance. Such as a sensible limp who jumps¹.

B. Semantic meaning

Ta'ab is opposed to comfortability. "اعتب العظم" is a bone being broken after it is treated. "

C. Semantic elegances

The word "Ta'ab" is the inversion of "Ata'ab". "Ata'ab" and "Etab" are abusing friendship and assistance. The time does not be friend with its lovers and doesn't love them back.

Conclusion

It was made clear that the word "Nasb" means "اعياء" and its key meaning is that of "عناء". Also Ta'ab has no principles and is an inversion of Atab. According to the semantic essence of "Atab" if the time is not right for someone, would turn him helpless as if his bone is re-broken after it is just treated. The Nature of time is full of crushing hardships.

B. Second stage: objective description and explanation of the theme of the text

After the discussions on the terms. In the second step, we attempt to understand the purpose of the statement and the concept of Dahr we track the central theme in the Qur'an, Hadith and books on hadiths. Thus we may understand the meaning of the saying of Imam Ali.

The meaning of Dahr in the Qur'an

The word "Dahr" or the time is used in two of the verses of the Qur'an.

¹Ibn Faris, language standards, p. 135 &601.

1. Based on the belief of "Dahris" i.e. those who believe in no God, Phenomena such as life and death, sickness and health, being granted and denied; even the movements and peace of the elements, birth and planetarium; and all things are attributed to the Dahr –the time- and the existence and influence of God is denied. ² Expressing this group of infidels, Allah says: "Except for the time (transition of the time), nothing destroys us."³ They believe that "universe" is eternal. Not every movement emanates from the previous first and there is no last for it. ⁴
2. In the first verse of Surah Dahr or human, recalling the first creation of man, God almighty says :

هل أتى على الإنسان حيناً من الدهر لم يكن شيئاً مذكوراً

hal · atā · alā l- · insāni · īnun mina d-dahri lam yakun shay · an madhkūraⁿ

Has there been for man a period of time when he was not anything worthy of mention?

God mentions the time when there were nothing notable and then everything became capable. From a time when there was no mention of him.

²Seyyed Morteza, aspirations, Dar al-Arabi, Cairo, 1998, vol. 2, p. 45; Majzoub Tabrizi, Al- Hadaya le Shiateh Imams al-Huda (as Usul al-Kafi), vol. 2, p. 9; Sheikh Koliieini, To · fat Awliya (Translation of Kafi), Abdulhadi Masoudi and Vafa dar Moradi , Dar al-Hadith, Qom, vol. 4, p. 135.

³وما يهلكنا إلا الدهر

⁴Allama Majlisi, Bihar al-Anwar, Dar al Ahya Altras Arabi, Beirut, vol 54, 1982, p. 238

From initial creation to inspiration of soul, something.

So in the Qur'an, the word "Dahris" means those who deny the existence and influence of God and "Dahr" refers to a certain period of time in the human's development.

The meaning of Dahr in the hadith

With a review of the authentic Hadith, we can reach a collection and analysis about the overall meaning of this word.

"Dahr" in hadith sources, mean "acts of God", "time", "Through the centuries", "long time", "lifetime" and "one year"; in the first and second items, it refers to a principle. In other cases, according to the semantic relationship between "Dahr" and "time" a metonymy has been used in a metaphorical meaning.

1. Acts of God

The Messenger of Allah (PBUH) said: Do not curse the time that God is the same as the time¹. Abu Obeid said: "when Arabs are struck with a disaster, say "the time ruined and destroyed us"². Contrary to popular beliefs, the time should not do anything, but the main agent, is God.³ Whatever is the pain and pleasure of

man is the result of the act of God, and in accordance with the wisdom of Him. A person who curses the time is actually cursing God who is the cause and subject of it.

2. The time

In some Hadiths, and even in the language of common people, "Dahr" means "the Time", ie "cultural, social and political conditions" and even "morality and spirituality of the people". Imam Ali (AS) describing the cultural, social and political era after the death of the Prophet (PBUH), analyzed the impact of time on people's moods and stated: "we live At a spiteful and ungrateful time in which the good people are considered bad and the oppression and rebellion is increasing; we don't use our knowledge and we do not question when we don't know, we are not scared of the events and disturbances. In such circumstances, people are divided into four groups⁴." Time is the Ethics and Spirituality of people and cultural, social and political conditions that are made according to good-will or ill-will of men.

3. The centuries

In the traditions, sometimes "Dahr" is taken as "the time" and the purpose of it is "the passing of centuries ". Commander of the Faithful (PBUH) describing the true scholars said: "Scientists remain in the times, their body may be destroyed

¹Seyyed Razi, penalties of the messenger, Dar al-Hadith, Qom, 2001, Page 222; Krajaky, Kanz al favayed, Dar al zakhayer, Qom, 1989, p. 49; Ibn Jozi, Kashf Al moshkel I Hadith men hadith al Shihein, Daralvatan, Riyadh, Page 347, Faiz al-Islam, translation and commentary of Sahfeh Sajadieh, Faqieh, Tehran, p. 72.

²Ibn Faris, language standards, Qom, 2008, p. 377

³Seyyed Morteza, Amali, Dar al-Arabi, Cairo, 1998, vol. 1, p. 45.

⁴ Seyyed Razi, Nahj al-Balagha, Sermon 32; al-Badri, Nazhat Al- Nazar Fi Qarib al Nahj and Al Asar, Alaslamyh Institute, Qom, 2000, p. 589

by death, but their personality is in our hearts.¹ Scientists remain as the time remains, their bodies are unstable but their signs are in the hearts. Also when stating the deadline of God to tyrants, the same meaning has been used. "God didn't destroy the tyrants until after a deadline, and did not compensate for any nation's loss except a dilemma and tribulation²."

4. Time

In this section we mention Hadith to clarify the meaning of "time". God has been stated in many of hadiths: "He is not affected by time". God is above "time" and is perpendicular to it, otherwise he had to change³. Commander of the Faithful has said "He is not in any place so as to allow Him movement (from one place to another) If He gives away all that the mines of the mountains emit out or the gold, silver..."⁴. It has been stated About the Holy Prophet (PBUH) that: "From the time of Adam to the era of the Prophet Muhammad, in any period of time, you sent messengers who were a guidance to people."⁵ Or

in another hadith: "Then the prophets in every age and time were sent and indicated signs that have to be fixed, so that the earth be full of God's truth, righteousness and signs."⁶ As well as this hadith: "At each period and time, it is necessary for people to have a wise and sage custodian so that they may achieve what is in their interest and benefit, the benefit that their intellect cannot specify"⁷. Imam Hossein (PBUH) narrated once: "When Imam Mahdi (PBUH) arises, people say: how is possible for a person whose bones have decayed to arise?"⁸ In all these hadiths the word time has been used.

5. Long Time

In some hadiths Dahr is used to mean long time. We read about creation of the creatures: O Muhammad (PBUH), the oneness of Almighty God is affirmed, So He created Muhammad, Ali and Fatima, then waited a thousand years (many years) and then created everything.⁹

6. Lifetime

In some Hadith "Dahr" means "lifetime" and "the entire lifetime of a person". About the virtue of

¹Seyyed Razi, Nahj al-Balagha, Saying 134; Sayyid Razi, characteristics of Imams (AS) Astan Quds Razavi, Mashhad, 106, p. 105; Sheikh Mufid, Alarshad, Congress of Mofid, Qom, 1992, p. 20; Sheikh Mufid, Amali, Congress of Mofid, Qom, p. 249; Halvani, Nazhat Al- Nazar and Tanbih Alkhatir, Imam al-Mahdi School, Qom, 1987, p. 57; Al Qarat, Dar al-Hadith, Introduction to Volume 1, p. 1; Ibn Meysam, Nahj al-Balagha, vol. 5, p. 544;

²Seyyed Razi, Nahj al-Balagha, Sermon 88, Sheikh Mufid, Alarshad, vol. 1, p. 291, Allama Muhammad Baqir Majlisi, Marath Al oqul, Dar al kotob, Al eslamyeh Tehran, 1983, p. 138.

³Tabarsi. Alahtejaj, publication of Morteza, Mashhad, 1982, vol. 2, p. 34.

⁴Sheik Sadouq, /towhid, P. 47

⁵Sahifeye Sajadieh, publication Hadi, Qom, 1997 S, p. 40; Allameh, Majlesi Alqvl fi Sharhe Akhbar al

Rasool (PBUH), Dar al kotob Alaslamyeh, Tehran, 1983, vol. 2, p. 260; Sayyed Ali Khan Madani Shirazi, Riyadh Alsale'kyn (as Sahifa Sajjadiyyah), Hossein Amini, Islamic Publications office, Qom, 1988, vol. 2, p. 81.

⁶Sheikh Koleini, Kafi, correction of Ali Akbar Ghaffari, vol. 1, p. 168; Sheikh Saduq, Elal Al shray, Nashr davary, Qom, 2006, vol. 1, p. 120.

⁷Muhammad ibn Jarir al-Tabari, Almostarshed, publication Koushanpour, Qom, 1994, p. 583.

⁸Sheikh Tusi, Al ghaybeh, Daer almarf Al Eslamyh, Qom, 1990, p. 423.

⁹Sheikh Koleini, Kafi, vol. 1, p. 441; Allama Majlisi, Bihar al-Anwar, vol. 25, p. 25; Mulla Saleh Mazandarani, Sharh Osoul al-Kafi, Almaktabah Al Eslamyh, Tehran, 2003, vol. 7, p. 147

fasting in the month of Sha'ban it has been stated that: "Anyone who fasts seven days of the month of Sha'ban; will be away from the lifetime of the Iblis and his aides."¹ Or in virtue of the pilgrimage of Imam Hussein (AS) it's been stated that "If someone during the Dahr and his lifetime went to Hajj pilgrimage but refrain from going to Hussein bin Ali (PBUH); has left a right of God and His Prophet (pbuh) because the right of Hussain (PBUH) is on every Muslim."² Commander of the Faithful once said: sometimes momentary pleasure of eating a mouthful, prevents from eating other mouthfuls.³

7. One year

In some Hadiths, "Dahr" has been used as "one year". A person who fasts three days every month, is like a person who has fasted an entire year. Three days fasting per month is equivalent for Dahr's fasting. As God almighty said: "a person who does good, will be rewarded ten times more"⁴. Fasting a whole year is forbidden because some certain days of year are Haram. Some people may say that we fast all day of a year except for the Haram days. Such fasting is Dahr and considered Haram; because it becomes the habit and the effect of austerity won't be cleared⁵. In another hadith from the Commander

of the Faithful (PBUH) we read: "If you fast all days and prey all nights and be killed between pillars (black stone) to Abraham's position in Mecca (between Safa and Marwa), Lord, will bless you in the other world."⁶

Features of Dahr

In another group of Hadiths, "Dahr" means "what is not under the authority of Human" and "what is the effect of his voluntary actions". There are features and characteristics such as lawfulness, the transformation, and enmity with the world, devastation of the joys, decline, and the impact on the body and the psyche of human.

1. Lawfulness

ان الدهر يجرى بالباقيين كجره بالماضين. لا يعود ما قد ولى منه، و لا يبقى سرمد ما فيه. آخر افعاله كاوله، متسابقة امور، متظاهرة اعلامه، لا ينفك مصاحبه من عناء و فناء و سلب و حرب.⁷ The time passes as it has passed for the ancestors, what is passed never returns. Nothing is eternal, the end is like the beginning, the signs are clear, and the one who relies on the time is suffering from destruction and annihilation.

2. Transformation

The time is not always the same. Transformation, breaking ties and friendships, change and transfers are its features. The time is sometimes pro you and sometimes against you. When it is pro you do not be rebellious and when it is

¹ Sheikh Sadok, the virtues of the three months, Davari publication, Qom, p. 47.

² Ibn Qolouyeh, Kamel Al Ziarat, Najaf, 1977, P. 398

³ Jahez al Bayan and Al maktabeh, Altejarieh al Kobra, Mustafa Mohammed, Egypt, 1926, vol. 3, p. 182; Sayyid Razi, Nahj al-Balagha, Saying 171.

⁴ من جاء بالحسنة فله عشر امثالها

⁵ Mulla Fath Kashani, the method of interpretation of truthful against violators, vol. 8, p. 40.

⁶ Ibn Abi al-Hadid, as Nahjolbalagha, Almaktabah Al Eslamiyah, Tehran, 2003, vol. 1, p. 371; Allama Majlisi, Bihar al-Anwar, Bob Navader, p. 740.

⁷ Laithi Vaseti, Uyun al Hokm and Al Mavaez, Page 141

against you be patient¹. So the time is not consistently aligned with your will. “How could you stay fixed, while the time is changing rapidly?”² Events, states and incidents of the time are examples of changing, turning and shaking of it. It is never fixed. It never deceived people but makes itself known to others. So it is not to blame. Commander of the Faithful (AS) in letter 31 of Nahjolbalagha to his son Imam Hassan (PBUH) has told these truth, and advises his son to thoughtfulness, learning from the events of the time, and thus refraining from the humiliating relationship with manifestations and gifts of the world.

3. enmity with the world

The time is in hostility with those who are connected with it. According to the Commander of the faithful (PBUH): “Indeed, the time is an enemy that no one is against it, the governance that does not oppress, and a fighter no one can fight against.”³ People often have troubles in this world, are suffering from difficulties⁴.

4. devastation of the joys

Variability and lack of durability of benefits, is an indication of instability: “there are a lot of wealthy people that the time has made them as dervishes with no value.”⁵ Amir Imam Ali (pbuh), referring to the characteristics of the time and its luxuries⁶ once said “people don’t know the time he has hidden a bad day for him when they are enjoying it.”⁷ Even if this statement showed the effect of the evil eye in a loss of blessings; the sign is also referring to the instability of pleasures⁸.

5. The decline

Every hour that passes over a person, a piece of his life has been destroyed.⁹ Imam Ali (PBUH) says, “The world is the abode of suffering, transformation and the lessons, it never misses to shoot, makes the healthy sick and make others die.”¹⁰

6. The impact on body’s and natures

Natural effects of the passage of the time and life, is the rotting of the bodies and approach of death. In addition, it also influences the nature and the human body and revives some instincts. For example, when someone gets old, greed, long desires, irrational wills are increased in him.

¹Seyyed Razi, Nahjolbalagha, Saying 396; Sheikh Mufid, Alarshad, vol. 1, p. 300; Kerajaky, Kanz al favayed, Dar al zkhayer, Qom, 1989, vol. 1, p. 61; Laithi Vaseti, Uyun al Hokm and Al Mava, p. 17; Ibn Shobeh Harrani, Tohf Al Uqoul, the Association of Teachers, Qom, 1989, p. 95.

²Laithi Vaseti, Uyun al Hokm and Al Mavaez, Page 383

³Laithi Vaseti, Uyun al Hokm and Al Mavaez, Dar al-Hadith, Qom, 1997, p. 154; Tamimi Amadi, Ghurar al-Hikam wa Durar al-Kalim, Dar al kotob al-Qom, 1989, p. 242

⁴Aqa. Jamaludin khansari, as Ghurar al-Hikam wa Durar al-Kalim, Tehran University, 1987, vol. 2, p. 598.

⁵Laithi Vaseti, Uyun al Hokm and Al Mavaez, P. 397. Tamimi Amadi, Ghurar al-Hikam wa Durar al-Kalim, p.512

⁶Ibn Abi al-Hadid, as Nahjolbalagha, Marashi, Qom, 1958, vol 19, p 178.

⁷Seyyed Razi, Nahjolbalagha, saying 270;

⁸Majlesi, Nahjolbalagha, Printing and Publishing, 1987, vol. 3, p. 436.

⁹Laithi Vaseti, Uyun al Hokm and Al Mavaez, P.475

¹⁰Seyyed Razi, Nahj al-Balagha, Sermon 114, Sheikh Tusi, Amali, Dar al saqafah, Qom, 1993, p. 443; Tamimi Amadi, Ghurar al-Hikam wa Durar al-Kalim, Page 25.

In this regard Imam Ali has stated that Time wears out bodies, renews hopes, brings death nearer and takes away aspirations. Whoever gets anything from the world lives in anxiety for holding it and whoever loses anything passes his days grieving over the loss¹.

Interaction with the Dahr

After a deep understanding of the rules of the time, the recognition of the principles and requirements are necessary. The world is object to austerity; it is a race full of disasters and harnesses. The arrangement and order of events and possessions is according to divine wisdom and knowledge, in a way that sets the rise and falls of man. Knowing and not knowing of the the rules of competition and the principles of austerity, in divine and human characters' development, play an important role in the involvement in the confusion.

1. Reliance

In the throes of the accidents and different cultural, social, political conditions we should rely only to God ask Him for the help. As it is stated in hadiths: "take refuge in God and refrain from arrogance and egotism, as you ask for his help in the events of the world, and get ready to confront and combat²." This means that in the events of the time, in rises and falls, it is our responsibility to take refuge to god in our in minds and behaviors and be obedient to God. It

¹Seyyed Razi, Nahj al-Balagha, saying 64, Laithi Vaseti, Uyun al Hokm and Al Mavaez, P.17

²Laithi Vaseti, Uyun al Hokm and Al Mavaez, Page 87

is also necessary to confront and fight against Satan and his spirit.

2. Recognition of the honor of Dahr

According to hadiths the "honor of Dahr" or "the keystone of religion" are Imams (peace be upon them). Those who are being resorted to and are the role models and leaders for people. They are like mountains and a crown for people ... it is told that the purpose of this description are Muhammad ibn Ali al-Baqir, the flag of knowledge, understanding and perception, Mohammed bin Ali bin al-Hussein bin Ali bin Abi Talib (AS); in the narration of Abu Basir it reads as: " know that this man splits (clarifies ambiguity) of prophets' science, enlightening the way (of salvation), the rescuer, the son of Fatima, the remaining authority of God on earth, the confidant of God, son of the Prophet Muhammad, Khadija, Ali, Fatima, and lasting torch of religion."³ Positions of infallibles (PBUT) in different circumstances show the framework for recognition of right from wrong. It is an obvious knowledge that calls for those being lost in the straying.

3. Moderation

The best way to observe the principle of moderation is to interact with the Dahr. A person who complies with moderation in poverty and

³Ibn Shahr Ashoub, the virtues of Al Abi Talib (AS), publication Allameh, Qom, vol. 4, p. 18.

wealth, has guaranteed his peace ups and downs:

من اقتصد في الغنى و الفقر؛ فقد استعد لنوائب الدهر¹

4. Taking the matters easy

Of course a person who expects comfort and peace of eternal life; does not know the truth about the world and philosophy of life. Immutable feature of the time is the variety of events and its ups and downs. Cursing the time does not solve anything; "He who blames the time, would not be able to stop²." Because the rules will not change it. So it should be taken easy. "When the time is in your hands, take advantage of it and never spoil a blessing in order to get more³."

5. Patience

Islam emphasizes a lot on Patience in the difficulties and worshipping God, to get away from prohibitions and Passion. Patience, is the best help for the solving of the problems cause by the time.⁴ The evolution and logical way of dealing with the hardships of the time is patience. Imam Baqir (PBUH) has said: "He not prepared patience for disasters of the time, will fail⁵ ." Patience is a Practical exercise and devotion to the divine laws that remains in servitude, bitter and sweet moments in life; a way to overcome hardships and teaching children.

¹ Laithi Vaseti, Uyun al Hokm and Al Mavaez, Page 42

² Tamimi Amadi, Ghurar al-Hikam wa Durar al-Kalim, P. 623

³ Tamimi Amadi, Ghurar al-Hikam wa Durar al-Kalim, P. 402

⁴ Laithi Vaseti, Uyun al Hokm and Al Mavaez, Page 17

⁵ Majlesi, Bihar Al Anvar, Beirut, Vol 71. P. 154

6. Respecting Dahr

Imam Ali (PBUH) says that: "the time is three days and you are among them: yesterday and whatever belonged to it, is gone and never comes back. So if you have done something good, you will not be consumed by grief, and will be happy for what you have done; and if you did something wrong, you will feel unhappy for its passing. Now, you do not know about tomorrow, you do not know whether you will reach it or not, or and if you reached tomorrow, whether you are going to spoil it like yesterday or not-then today is the day that is really in your power. So you should think about the mistakes you made yesterday, what you lost and what you didn't stop. Work and live like a person who has only one day and night. So stop committing the sins and God will help you⁶."

Yesterday, today and tomorrow are treble days of Dahr. We must know that yesterday is in the past and will not return, so we should not live in the past, but it should be used to learn valuable lessons. we should think about what we have done. If we have committed a crime we have to try to make up for it. And tomorrow is in the future and has not yet come, and we cannot certainly say that we will see it or not; so today we should realize that we have seized the moment, compensate, retain and motivate the

⁶ Sheikh Kulayni, Kafi, Dar al kotob Al Eslamyh, Tehran, 1986, vol. 2, p. 453; Allameh, Majlesi, Merat al oqoul Fi Akhbaral Rasool (PBUH), Daralktb Alaslamyh, Tehran, 1978, vol 11, p 355; Hor amely, , the Institute of al-Bayt, Qom, 1993, vol. 16, p. 93

self-esteem and understand it. ¹ When one observes the rights of the days (Yesterday, Today and Tomorrow) he is not affected by it and never experiences regrets, and depressions.

7. Learning from the events of the time

It is advised to look at the time and the people connected with it to learn from it and get ready for the Last Day. The time demands of its people to give their time and blesses those who have deeply considered the lessons.² The result of such thinking and advice is gaining knowledge about the world. The one who looked deeply and understood the world, would understand the value of his existence and, does not rely on the world. Because the best preacher is the time. It's been stated in the hadiths that: "O Hisham! Reform your coming days and look at your days and prepare your answer; because you will be arrested and you will be asked questions and take advice from Time and its people. Time is long but it is short [for people]. Do your work in a way that you can see your deeds' rewards, you should ask God for wisdom, and look at the transformations of the time. Isn't there a liberated soul who leaves this chewed residue - the world-for its inhabitants? The price of your lives, is paradise, so don't sell your life in

exchange of anything else because everyone who is pleased with the world undoubtedly have been pleased with something worthless.³

Deep and profound reflection on the developments and events, as well as the rules of the time, causes being thankful to the time. Sharp eye of the time has made it a caring teacher and leader, who can serve you.

8. Using the gifts of Dahr

In some days and nights, the Lord graces the servants and unfolds His blessings. The servants need to expose themselves to these prizes, gifts and blessings.⁴ It has been stated In a Qudsi Hadith: "oh David prepare a house for me to live in it, there are breeze that blows in the life for the Lord, Beware and wait and watch out for it, blessed is he who takes advice from others and stops to look at the consequences of calamities and difficulties. Neither missing is good nor lavishing, neither being miserly is appropriate nor the destruction (property). The best things are most moderated ones. Knowledge is nothing but what the heart wants, the world is the abode of suffering and testing. Wrap a turban on your head because it increases the patience. Turban of chivalry. Two things, the use of gold and silk is forbidden for men to wear in my nation."⁵

CONCLUSION

To understand the hadiths, their description and the purpose of Imams (PBUH), fist in a threefold stage we attempt to understand the text and find the correct translation of it. In the second step, to understand the purpose of statement we track the

¹Molla Mohammad Saleh Mazandarani, Usul al-Kafi, Dar al ahya' Altras Arabi, Beirut, 2000, vol 10, p 203; Hor amely, Hedayt al Omah Ela Ahkam al Aemah (AS), Mashhad, vol. 5, p. 564; Feiz Kashani, Alvafy, Maktab amir Al momenin (AS), 1985, vol. 4, p. 318.
²Sheikh Kulayni ,Kafi, Dar al kotob Al Eslamiyeh, Tehran, 1986, vol. 8, p. 23; Laithi Vaseti, Uyun al Hokm and Al Mavaez, p. 365; Tamimi Amadi, Ghurur al-Hikam wa Durar al-Kalim, p. 493.

³Majlesi, Bihar Al Anvar, Beirut, Vol 1. P. 150

⁴ Ibn Tavous, Iqbal Al A'mal, Dar al kotob Al Eslamiyeh, Tehran, 1988, vol. 2, p. 697.

⁵Sheikh Kulayni, Kafi, Dar al-Hadith, Qom, 2008, vol. 7, p. 65; Sheikh Saduq, Towhid, community of teachers, Qom, 1977, p. 330; Sheikh Mufid, Amali, Congress of Sheikh Mufid, Qom, 1991, p. 206; Allama Majlisi, Bihar al-Anwar, Vafa Institute, Beirut, 1982, vol 74, p 137.

central theme in the Qur'an, Hadith and books on hadiths. Conclusion of the scientific records on the above issue directs us to system of revelation and Islamic culture in Imam's statement.

The main objective of saying 64 of Nahjulbalaghe, is the "Time" which has had a negative connotation in folk literature. To refine our understanding, by referring to the case mentioned above, at first we define the "Dahr" in three aspects of acts of God, voluntary acts of people and time (a long time, lifetime, the life of one person or one year), these are placed in two groups of God's will and the will of the human (in the way of the divine will).

Dahr as a divine and human product bears some attributes that cause different conditions and ups and downs. Since the will of God compensates it, human's action and interaction with "Dahr" determine the educational system.

Such knowledge requires us to overcome the time with a wise interaction and use it in difficulties and changes and nurture our souls. Reliance, recognition of the honor of Dahr, moderation, taking matters easy, Patience, advices and use of blessings of Dahr; are the requirements of the interaction with Dahr.

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ⁱ Hekmat

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الدهر يخلق الابد انويجدد الامالويقر بالمنية و
يباعد الامنية؛ منظر بهنصبومنفاتهنعب

ⁱⁱⁱ Dahr