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<u>Home</u> > <u>Ghurar Al-Hikam Wa Durar Al-Kalim</u>, <u>Exalted Aphorisms And Pearls Of Speech</u> > About The Compiler

About The Compiler

The compiler of this work was the great scholar and *mu®addith* Q®di N®si® al-D®n Abu al-Fat® 'Abd al-W®hid ibn Mu®ammad ibn 'Abd al-W®hid al-®mudi¹ al-Tam®m® from the scholars of the fifth century who passed away in 510 AH.2 He was a contemporary of Sayyid Radi, Sayyid Murtada and Shaykh ®usi.

Some of the great scholars such as Ibn Shahr Ishub, 'AllIma Majlisi and MuIaddith NIri, have praised him and considered his work to be of great value. Many of these scholars have also narrated from him.

There has been some discussion about al-Imudi's beliefs because he used the phrase *karramallIhu* wajhahu (may Allah honour him) for Imam 'Ali ('a) in his introduction to this book, and this is the practice of the Sunnis and not the Shi'as. However, the great scholar JamII al-DIn MuIammad KhwansIri notes that this was either done out of precautionary dissimulation (*taqiyya*)3 or was an addition by one of the scribes.

He further mentions some arguments to dispel any doubts about al-Emudi's being an ImEmi scholar. These are summarized as follows:

- The fact that Ibn Shahr Ishub mentions him as one of his teachers in his book Ma'Ilim al 'Ulami and notes that he was an Imimi scholar.
- Ibn Shahr shub also mentions him again in his other book al-Mansqib and states that he was a Shi'a scholar.
- Whoever examines this book will notice that many of the narrations have been compiled from other Shi'a books.
- This book contains certain narrations that can only be narrated by a Shi'a such as the narrations about the Holy Prophet (s) and his progeny.4

Our esteemed teacher and student of the late Ayatullah Sayyid Abu al-Qsisim al-Khui (r), Ayatullah

Muslim al-D®wari (may Allah grant him a long life), argues that the fourth point cannot be considered as proof since many Sunni scholars have mentioned such traditions about the family of the Prophet (s). He further adds that the compiler's reliability (*tawth*®q) has not been established even though he was known to be one of the teachers of Ibn Shahr ®shub.

Another important point to note is that the there is no chain of transmitters (Pareq) for this book so its authenticity and reliability comes into question. This, however, does not mean that the narrations contained in it are all inauthentic and unreliable. Rather, it only means that we cannot be certain about the origins of this work and hence need to ascertain the authenticity and source of each narration before we can attribute it to the Imam ('a).

Also, since the compiler has not listed the chains of narrators of the narrations, it would be impossible to authenticate any saying that cannot be found in any other source where the chain of transmission has been mentioned and can hence be verified using the normal processes of scrutiny.

A recent effort to expand on the work of al-Imudi is the book *Ikm Ilu Ghurar al-Iikam* by Mahdi al-Ansari al-Qummi5 in which 15,751 more aphorisms of AmIr al-Mu'minIn ('a) have been added to the original title from twenty other Iadith sources, both Sunni and Shi'i.

- 1. Or al-Imidi
- 2. There seems to be a difference of opinion about the year of his death. Some scholars say it was in 550 AH and others say it was 510 AH.
- 3. Mirza 'Abdullah Afandi has also mentioned this explanation.
- 4. Like the narration where Imam 'Ali ('a) says: I am the allotter of hellfire, the treasurer of the gardens [of Paradise], the owner of the pond [of Kawthar]... see the section on Muhammad (s) and his progeny.
- 5. This work was published in Iran in 1425 AH.

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