

presumption of continuity is latest. He goes on to study the view of Abu al-Qasim al-Gorji.

Key Words: Sayed Sharif Murtaza; Presumption of Continuity; al-Naasereeyaat; al-Zareeah Ilaa Usul al-Shareeah; al-Masaael al-Tabariyyah; Abu al-Qasim al-Gorji.



avariciously to recognize the truth from falsehood and as justice for the oppressed from the oppressor, an important aspect in these lessons as some of them saw in these discussions and investigations in such historical aspects as their duty like reality and logic. The conclusion of their deliberations in the matter of Ghadeer was that they found it as an established reality in history. Nay, some of them saw the Caliphate of Ali (a.s.) as a continuation of the Messengership of the Holy Prophet (s.a.w.a.) and a necessity sought by the divine religion planned for the whole of humanity till the Divine Intention is realized in its conveyance in every nook and corner of the world.

Key Words: Imam Ali (a.s.); Ghadeer; Arabic Literature; Arab Christians.

A Critical Analysis of Margot Badran's Theory of "Qur'anic Feminism" in the Qur'an Encyclopedia

Dr. Ali Hassan-niya
Zainab Azad-Bakhshi
Afshan Bastak-chi

Summary: Some interpreters of feminist theory attempt to impose their own assumptions, ideas and readings, which derive from the principles of Western feminism and culture, on the Holy Qur'an and Islam. An entry of "Feminism and the Qur'an" by Egyptian-American scholar Margot Badran in the Leiden Quranic Encyclopedia attempts to justify feminism intended by him with such a reading using the verses of the Holy Quran. The present article, in a critical analysis, states that Badran was oblivious to the behavioral differences between men and women that are rooted in the creation system; he believes that these differences arise and are dependent on the culture of Islamic societies. He also interprets men's Qavamiyyat (control over) women only in financial matters. Given the origins of Western material philosophy in such interpretations, it seems that his views are more than merely mental reflections, presuppositions and interpretations of the author, rather than a Quranic and religious reading of Islamic feminism.

Key Words: Feminist commentary, Quran encyclopedia, Holy Quran, Islamic feminism, Margot Badran.

A Word about the View of Sayed Sharif Murtaza Concerning "Presumption of Continuity" (Isteshaab)

Muhammad al-Dehqaani

Summary: The author examines the viewpoint of Sayed Sharif Murtaza concerning the "**presumption of continuity**" in his two books viz. al-Naasereeyaat and al-Zareeah. His other books too touch upon this topic, from among which are two books called al-Masaael al-Tabariyyah. He (the author) answers to the question as to which view of Sayed Murtaza about



Key Words: Al-Kafi – Footnotes; States of Quran; Imamate; Negation of Distortion in the Holy Quran; Copy of Ameerul Momineen (a.s.); Muhammad Reza al-Jafari al-Najafi

Particularities of the “Esoteric Aspects” of the Quran in Narrations

Ameen Husain Poori

Summary: This compiled treatise deals with a subject that spurs debate about the interpretation and esoteric aspects of the Quran by the Ahle Bait (a.s.). The axis of this fundamental point is to focus and deliberate on the narrations and traditions of the Ahle Bait (a.s.). So what are these general and total characteristics which can be derived for the hidden meanings of the Quran? It is clear that the understanding of these characteristics have indeed reached through the comprehension of the explanatory narrations of the Ahle Bait (a.s.) – which are abundant in number – that support immensely and sometimes, change the viewpoints regarding the correctness of these narrations.

The author points in this article to four general characteristics to the esoteric aspect of the Holy Quran in the traditions: (1) Attribute of Mastership for the Hidden Aspect of Quran, (2) Possibility of a separate esoteric existence for every independent Quranic sentence, (3) Possibility of relation of the apparent meaning of one verse with the hidden meaning of another verse, and (4) Possibility of relation of the hidden meaning of one verse with the hidden meaning of another verse.

The author strives to provide examples for each of the above characteristics and to elaborate these characteristics.

Key Words: Interpretation of the Quran; Ahle Bait (a.s.); Narrations that elaborate; apparent; esoteric/hidden.

Analytical Discussion of the Incident of Ghadeer among the Christians in Contemporary Arabic Literature

Dr. Maryam Hikmat Niya

Summary: Surely, the Arab Christians learn the History of Islam as an important part of the history of the Arabs. For, in it are large portions of incidents and bloody wars that are not limited to Muslims alone. Nay, even the Christians participated in it, especially those who lived with their Muslim neighbors in Islamic countries. Ghadeer is one such incident. In this article, we have relied upon the teachings of the Arab Christian litterateurs and writers about Ali (a.s.) like George Jordache, George Shakoore, Sulaiman al-Kattaani, Joseph al-Haashim, etc. We found that they don't look at Ghadeer merely as an incident of narrations and Quranic verses; rather, they look at it from the perspective of intellect and logic too. They deal with it from the historical and social aspects, analyze it minutely and manifest it in their views. These teachers have looked at Ghadeer



Divine Cognition from the Perspective of Transcendence (*tanzeeh*) and Immanence (*tashbeeh*)

Dr. Ali Afzali

Summary: For a long time, one of the most important discussions in the history of theology and philosophy in the West or in the Islamic culture is whether: Can human intellect acquire positive cognition about the Essential Being and Attributes of God or it can only acquire negative cognition (i.e. transcendental)? In this article, I have attempted to present that the intellectual arguments and signs prove that divine cognition confounds our minds about the Essential Being and Divine Attributes in transcendence and any attempt to acquire positive cognition in this regard will lead to immanence which is false and void as per the intellect as well as the narrations.

Key Words: Monotheism; Divine Cognition: Transcendence; Immanence; Negative Cognition; Positive Cognition; Narrations concerning monotheism.

Points about Narrations in the book al-Kafi of al-Kulaini concerning the interpretation of the verses pertaining to Imamate

Ayatollah Shaikh Muhammad Reza al-Jafari al-Najafi

Summary: The article revolves around the narrations in the **Chapter of Specking and Plucking from the Holy Quran in Mastership** from the book of al-Kafi by Shaikh al-Kulaini comprising of 92 traditions that explain the relation between the Holy Quran and the Ahle Bait (a.s.). The author investigates these narrations from the aspect of their chains of narrators as well as their contents. Thereafter, he explains that these narrations can be classified into a few categories: explanation of the purpose, mentioning of the concealed application, mentioning the most important application, referring to the special meaning from a common aspect, interpretation of the Quran in two forms and understanding the lexicon. Then, the author answers questions pertaining to the distortions in the Holy Quran and whether one can conclude from these traditions that the Quran has been distorted or not. The author explains two meanings of distortion: Literal Distortion and Conceptual Distortion. Then, he refutes the first and proves the second and writes the viewpoint of the Ahle Tasannun vis-à-vis distortion in the Holy Quran. He also indicates towards the Quranic copy of Ameerul Momineen (a.s.) and the one in which not a word of Quran is found. Also, the narrations of Ameerul Momineen (a.s.) and Ahle Bait (a.s.) don't prove distortion. This treatise is translated for the first time from the footnotes/margins of the author on the book of al-Kafi by Shaikh al-Kulaini and starts with a brief biography of the author.





discussion is divided into parts: Firstly, position of poems and poets near the Ahle Bait (a.s.) and secondly, did the Ahle Bait (a.s.) compose poems? Regarding the importance of poems near the Holy Prophet (s.a.w.a.) and the Ahle Bait (a.s.), it is clearly expressed in their biographies and their writings indicate it. With regards to composing poems, the Messenger of Allah (s.a.w.a.) is an exception to this discussion because he never said or composed even a single couplet as opposed to the Imams (a.s.) who narrated poems, recited them and even used them as testimonies in their sermons, sayings, writings and messages.

Key Words: Poems; poets; the Holy Prophet (s.a.w.a.); the infallible Imams (a.s.).

View of the Miraculous Aspect of the Holy Quran and the Doctrine of Rendering the People Helpless from Bringing the Like of It (*Sirfah*)

Dr. Sayed Khaleel Bastaan

Summary: The scholars differ whether the Holy Quran is essentially and per se a miracle or its miracle is external to it, as those who subscribe to this view say: Surely, Allah the High has challenged the Arabs and other nations to bring something similar to it. So, each group pulled the fire towards its loaf of bread. The fighting intensified in the leadership of Ibrahim al-Nazzaam al-Motazeli (and his followers), who raised the doctrine of “**rendering the people helpless**” (*sirfah*) by Allah **versus** those who carried the flag of the miracle of eloquence, perfection and knowledge of the Holy Quran. The struggle has continued from the third century of Hijri till date. Among the scholars are those who tread the path of al-Nazzaam and others who opposed him through intellectual and narrative arguments through this duration, and their number is not less.

The importance of this article is that it lays down the various views of both the groups from the followers of the miracle of eloquence and the people of rendering helpless. It is upon the insightful reader to judge what is right and what is wrong. Those who have refuted the idea of “rendering the people helpless” with knowledge are many like Ayatollah Khoie, Ayatollah Marefah, Allamah Tabrisi, Allamah Tabatabai, Allamah Ameen, etc. Verily, Sayed Shareef Murtaza and his teacher, Shaikh Mufeed, the companions of Sayed Murtaza like Shaikh Toosi and others (peace be on all the above mentioned scholars) have distanced themselves from the viewpoint of “rendering the people helpless” (*sirfah*) and mere allegations have been leveled against them without contenting proofs.

Key Words: The Mighty Quran; Eloquent Miracle; Rendering the People Helpless (*sirfah*); Distancing of Sayed Murtaza.

Abstracts

Exegesis of the Verse of Mastership

Ayatollah Mirza Ali Ahmadi al-Miyanaji

Summary: This treatise talks about the Verse of Mastership, which is the 55th verse of Surah Maaedah. The late author ventures into the points concerning the exegesis of the verse and the meaning of the word “**Master**” as per what has come in the Holy Quran, the lexicons and the Tafseer al-Menaar. Thereafter, he cites ten objections upon this verse being the proof of the Imamate of Ameerul Momineen Ali Ibn Abi Talib (a.s.) and responds to them. A part of them is related to the words of the verse, like the plural pronoun and verb “**those who believed**” and the context of the verse vis-à-vis the Jews and the Christians. Also, (he discusses) regarding the word “**Master**” (vali) and the advent of the word “**they give**” (the poor-rate) in the future tense and not in the past. As for the second part of the doubts, it is related to the issues pertaining to the traditions like validity of the cause of the verse’s descent, the verse being a proof of the mastership of Ameerul Momineen (a.s.) in the future, Ali (a.s.) not using this verse as an argument to prove his Imamate, his delay in paying the obligatory poor-rate and his concentration (or lack of it) during prayers. This treatise is being published for the first time and a brief biography of the author is presented in the beginning of the article.

Key Words: Imamate; Mastership; meaning of the word “Master”; charity; texts on Imamate; replies to doubts; Ali Ahmadi al-Miyaanaji.

Stand of the Messenger (s.a.w.a.) and the Infallible Imams (a.s.) vis-à-vis Poems and Poets

Shaikh Qais al-Attaar,
Dr. Reza Arab al-Baaferaani and
Dr. Qasem Shahri

Summary: Arabic speech is classified into prose and poetry. A fact in which there is no doubt that the infallible Imams of the Ahle Bait (a.s.) are the fountains of eloquence and the sources of articulacy. None from mankind can match them in this field. As for prose, indeed what has reached to us from them (a.s.) has left the masters of eloquence helpless and confounded in front of them. The sayings of Ameerul Momineen Ali Ibn Abi Talib (a.s.) are sufficient for you (to prove this point). As for the speech in the domain of poetry and its position in front of the Holy Prophet (s.a.w.a.) and the Ahle Bait (a.s.), and did they compose poems or not, the



TABLE OF CONTENTS

| | |
|---|-----|
| Editorial..... | 5 |
| Exegesis of the Verse of Mastership/Ayatollah Mirza Ali Ahmadi al-Miyanaji..... | 10 |
| Stand of the Messenger (s.a.w.a.) and the Infallible Imams (a.s.) vis-à-vis Poems and Poets/Shaiikh Qais al-Attaar, Dr. Reza Arab al-Baaferaani, Dr. Qasem Shahri..... | 42 |
| View of the Miraculous Aspect of the Holy Quran and the Doctrine of Rendering the People Helpless from Bringing the Like of It (Sirfah)/ Dr. Sayed Khaleel Bastaan..... | 63 |
| Divine Cognition from the Perspective of Transcendence (<i>tanzeeh</i>) and Immanence (<i>tashbeeh</i>)/ Dr. Ali Afzali..... | 80 |
| Points about Narrations in the book al-Kafi of al-Kulaini concerning the interpretation of the verses pertaining to Imamate/Ayatollah Shaikh Muhammad Reza al-Jafari al-Najafi..... | 100 |
| Particularities of the “Esoteric Aspects” of the Quran in Narrations/Ameen Husain Poori..... | 113 |
| Analytical Discussion of the Incident of Ghadeer among the Christians in Contemporary Arabic Literature/ Dr. Maryam Hikmat Niya..... | 139 |
| A Critical Analysis of Margot Badran's Theory of “Qur'anic Feminism” in the Qur'an Encyclopedia/ Dr. Ali Hassan-niya, Zainab Azad-Bakhshi, Afshan Bastak-chi..... | 160 |
| A Word about the View of Sayed Sharif Murtaza Concerning “Presumption of Continuity” (Istehaab)/ Muhammad al-Dehqaani..... | 182 |



Liwa'al-Hamd

The Biannual Journal of Islamic Studies

Liwa' al-Hamd

The Biannual Journal of Islamic Studies

Vol. 1, No. 2.

October 2020 - March 2021, Safar 1442 - Rajab 1442

Publisher: Naba Cultural Organization

Tehran