

Safineh

The quarterly specialized studies
on the Quran and Hadith

(Special issue on the Imamah)

Vol. 4, No 14, spring 2007

Publisher : Naba Mobin Cultural Organizational

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Abstracts***The Innate Knowledge about God in the Islamic Traditions (A review of the scholars' thought)**

Muhammad Biabani Oskou'ei

Abstract:According to the Islamic traditions and narrations the recognition and knowledge about the Almighty God is the innate and inspired quality of the "reasonable" human being. Thus, the responsibility of the holy Prophets has been to "remember" of this gifted innate "knowledge about God", which may be overlooked. All the human beings are born while they are gifted with this innate knowledge and recognition.

One of the signs and proofs indicating the innate recognition of God is the acceptance and acknowledgement of the existence of God in the accidents and difficult conditions. It is clear that in a natural and innate belief, that is normally based on "Oneness of God, He is the Almighty, and the Omnipotent Authority of the universe, and the authority and Guardianship of the Divine leaders is granted by God. Their Divine power and authority depends on, and is resulted from their enjoyment from the Divine Light of Reason.

The Respected Shia scholars from Skaikh Sadougi in 11 centuries ago, till the current age have specified and expressed their views about the innate recognition of God, the meaning of nature, and creation of human beings with their natural monotheistic faith.

The Narration of "yaum al-Dar...": The sources and accuracy of the narration

Ayatollah Ali Ahmadi Mianaji

Persian Translation: A.H.Tale'ei

Abstract:There are many traditionists who have related the narration of "yaum al-Dar..." (The day of house...).

In this article, in addition to a list of the narrators, this tradition is

* Translated in to English by Hamid Farnagh.

provided in the collections of 12 traditionists; and in every case the chain of the companions and narrators are mentioned.

In evaluation of the documents of this tradition, we observe that many Shia and Sunni scholars of tradition have confirmed the accuracy, frequency and excessive appearance of this tradition in the collections of the traditions, and their views are deliberately discussed in the article.

Imam Ali in the mirror of his name, nicknames, and titles

zahra Shahrabi Farahani

Abstract: While the introduction of Guardianship and leadership of Amir-ul- Momenin Ali (p.b.u.h) requires a rationalistic approach, our description about this virtues and characteristics will be of a descriptive manner.

In this article, by applying a descriptive approach, the qualities and characteristics of Imam Ali (p.b.u.h) are presented according to this name, nicknames, and titles, and they are analyzed in a descriptive manner.

The earlier writers have also attended this field, and according to a research, about 200 name, nicknames, and titles of that holy Imam have been counted in the Sunni references and books. In this article, in an alphabetical list, more than 460 name, nicknames, and titles of that holy Imam are collected and explained along with the references. In an appendix, a further collection of 34 names, and nicknames are provided.

The holy Imam, a good example for the people

Majid Vaziri

Abstract: By a linguistic study of the words "Imam" and "good example", we find the words intention, attention, leadership, guide, index, criterion,... In a Theological definition, "Imamat" means "general governance and sovereignty in both religious and worldly affairs over the liable persons, as the divine appointed successor of the holy Prophet".

In the Shia traditions and culture, the holy Imam is divinely granted all the virtues and characters of the holy Prophet, such as "infallibility", "Divine Appointment", "Divine knowledge", ... except the position as messenger or Prophet.

The human beings due to different reasons, and requirements of their natures would like to follow desirable patterns and examples. In this holy Qur'an, to follow the good example is affirmed as a behavioral educational method.

In a Qur'anic search of the title "good example" we find out that the holy Prophet has been a "good example" for the Islamic communities in various guiding affairs.

In this article the necessity of observing the holy infallible Imams as the guides and good example for the whole mankind, and the Islamic communities, in particular, is discussed. At the same time some of the virtues and qualities of the holy Imams, as acknowledged in the Islamic traditions and prayers are presented.

The Orientalists and the Event of Ghadir Khum

Seyed Muhammad Razawi

Persian translation by Nahid Boroumand

Muhammad Ali Muhammadi(Ph.D)

Abstract: The event of Ghadir khum has exceptional aspects and importance. The orientalist have had their spiral attitude toward it. A study of the orientalist's approaches toward the Shia thoughts, in general, and the Ghadir khum event, in particular, reveals that they have not been able to study the original texts and main literature of Shia community, and have not recognized their essential points and principles. Most of the literature and books studied by the orientalist, have been from non-Shia, or anti-Shia sources, if we add the Western Christian-Jewish attitude and culture of the orientalist, then we can assume that they have had distorted reports from the Ghadir khum event.

M.I Sha'ban, the instructor of London University, in the Arabic literature field, in a recent paper about Ghadir Khum has provided new causes for overlooking this important occasion, which are discussed, in detail, in this article.

"The Permanent Explanation and the Necessity for a Living Imam"

In'shaallah Rahmati

Abstract: From the specialities of Henry Corbain is his familiarity with the Iranian Islam, and this attention toward the thoughts and spirituality of the Western hemisphere. By considering his application of the academic research, his viewpoints and thoughts are distinguished among the orientalist.

mysticism is a fundamental theory to Corbain. In his view the doctrine of "Imamat" in Shia school provides the most comprehensive explanation of the spiritual life. To Corbain, the highest level of understanding of the divine Book(s) in its interpretation. While the descendance and inspiration of the divine words through the Prophet(s) would end, yet explanations would continue.

According to Corbain for presentation of any lengthwise interpretation, the existence and presence of an infallible interpreter (explainer) is necessary.

Corbain also distinguishes between the "philosophy of history" and "wisdom of history", and "the mystical language" and "metaphorical language". Corbain considered the "Divine word of inspiration" as a mystical one.