

DANGER AND DIFFICULTIES IN UNDERSTANDING THE QURAN IN THE VIEW OF AHL AL BAIT (A.S)

By: Ali Muhammad Qasmi

Key Words: *T Ahl al Bait, Understanding Quran, Tafseer bil ra’l, Well-grounded in knowledge (rasikhoon al ilm), Allama Tabataba’i, faiz Kashani, Characteristics of the Qura.*

Abstract:

It has no doubt that everyone can understand the holy verses, although with different levels of comprehending and difficulties. With the exception of those who are well-grounded in knowledge (Ahl al Bait), no van can understand Quran in depth and interpret it fully. Through many Ahadith, the members of the holy family of Muhammad (PBUH) have encouraged us to get in touch with Quran. They have warn people about Tafseer bil ra’l and have highlighted the difficulties and danger in the way of understanding Quran so that people can neither misunderstood it nor distract other. In this article an attempt has been made to mention the dangers of tafseer bil ra’l in accordance with the teachings of Ahl al Bait.

The Necessity and Importance of Studying the Lifestyle of the Holy Prophet in Contemporary Era

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Key Words: *Government, imam, Wa'ali (governor), oulil Amr, Ruler, al Qaiyyem, Subjects, Muslim community.*

Abstract:

Unlike other issues, the issue of government has been treated in a unique way in Nah al Balagha. Imam Ali (a.s) has not only presented the issue theoretically but he also experienced it. In this article the views of Imam Ali about government has been forwarded that are cited in nah al Balagha. Those words and terminologies that have been used for government, ruler, and ruled by the imam also have been mentioned in this article with reference to different sermons. Imam Ali has mentioned the duties of imam, waali (governor), and wali amr. He has pointed out the reciprocal rights of both the ruler and ruled. He has rejected the fallacy of kharijites and has made it clear that the right to rule exclusively belongs to Allah, but a ruler is inevitable to implement His rules. He has then described the duties of ruler and has suggested him to live his life like the poor do. He has termed government both a right and a duty.

The Basic Principles of Divine Economics (2)

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Key Words: *Theology, economics, human values, exploitation, national production, social justice, standard manufactures goods, accumulation, loan.*

Abstract:

Economics is of utmost significance in theology because of the role it plays in bringing humanity to higher human values. According to theology, neither a person nor a society can be considered developed unless it is ruled by higher human values. Providing equal economic opportunities, equal distribution of basic facilities and national production, and narrowing down the gap between rich and poor by providing religious alms are some of important ways to social justice. Likewise, providing standard manufacture goods are another important principle of the divine economics. The more a production unit's goods are higher qualitatively, the more its owner and workers are holders of high human characteristics. Furthermore, divine economics suggests that a person must prefer his country-made goods over foreign ones for the sake of his country's progress and integrity. One must protect his capital and take benefit from it. Islam criticizes accumulation of wealth and appreciates granting loans so that capital can be in movement and grow by itself.

A CRITICAL OVERVIEW OF THE NARRATIVES REGARDING THE SUCKLING OF THE PROPHET (PBUH)

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Key Words: *Life of the Prophet, Hazrat Amina, Hamza bin Abul Muttalib, Haleema Saeeda, Sobia Aslamia, Abu Lahb, Abu Sufyan.*

Abstract:

According to the books of Sirah, the Prophet has suckled (breastfed) many women, beside his mother, whose being monotheists is not proved. Some people have rejected such narratives and have insisted that he only had suckled his mother. Therefore, there are two views regarding the issue; one asserts that the Prophet had suckled many women beside his mother, while the other claims that he had only suckled his mother. Both the views have been critically examined in this article. In first place, those narratives have been discussed that are related to the former view. In second place, arguments from Quran, history, and rationale in favorer of the later view. We have mentioned those narrative regarding the suckling of the prophet that had been presented by the historian Muhammad bin Ishaq, d151 hijrah, in order to highlight the contradiction that is found those narratives. According to Quran mother have to suckle their infants for two whole years, if they wish so. In the presence of such a verse it seems absurd from the part of historian to insist on the suckling of the Prophet by other women, instead of his mother's being alive till the end of the suckling period i.e. two complete years. According to Quran, Allah had preferred the suckling of prophets by their own mothers. History does not has any example that can illustrate that Allah has deprived any prophet from the suckling of his mother. The example of hazray Mosa is so vivid in this regard. It is, therefore, proved that the Prophet had only suckled his mother.

PEACE AND AMITY

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Key Words: *Jihadist culture, Gazawah, siriyah, Life of the Prophet, Migration, separation amongst the Sahabah.*

Abstract:

In current era, anti-Islam elements consider the battles fought by the Prophet (PBUH) as the root cause of the jihadist culture, promoted by some of the so-called Muslims. For them, Quran and the tradition (Sunnah) have bolstered the jihadist culture. But, this view is far from reality because Allah has termed the prophet as the mercy for both the two worlds and has send him as the messenger of peace and amity. One can find his life full of mercy, forgiveness, peace, and amity. He brought about peace in such a society in which bloodshed was so prevalent. As for as his battles are concerned, they were defensive in nature. During Mecca period, he did not fight any war. When the Prophet came to Medina, polytheists felt threatened and started to wage wars against Muslims. The Prophet did not abandon the principle of justice in those wars. The life of Holy Prophet teach us that we must consider all Muslims as our brothers, even we should respect the people of Book. We should boycott those Muslims who consider others as unbelievers and legitimize their killing.

THE BELIEF OF REVERSION (RAJA'T) (IN THE LIGHT OF QURAN AND THE TRADITION)

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Key Words: *Reversion, returning (kar'rah), Dabbatullah, Days of Allah, sincere believers, Revelation of Imam Mahdi, reincarnation/transmigration.*

Abstract:

The belief of reversion is one of the pillars of Shia school of Islamic thought that has been a contested phenomenon for long. An attempt has been made in this article to argue in favor of its possibility and certainty on the basis of religious teachings and wisdom. The meaning and origin of Raja't, its genealogy, the questions that stem from it, and historical proofs and evidences have been utilized, in this article, to prove that reversion is possible. The focal point of this article is those quranic verses and their interpretation that indicate the occurrence of Raja't as well as the Ahadith that narrate the belief independently. At the end of this article, many questions and doubts about the issue have been responded and it has critically examined that whether this belief is contradictory with Quran or Ahadith or whether it is a self-constructed fantasy of Abdullah ibn-e-Saba.

DISJOINTED LETTERS:

AN ANALYTICAL STUDY OF DIFFERENT VIEWS

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Key Words: Challenge, Shan-enozool, Motashabiha'at (allegorical verses), companions of the holy Prophet.

Abstract:

Some chapters of the holy Quran begin with disjointed letters (*huroof al muqatta'at*) that do not form any clear word and have to be recited separately. These disjointed letters are made of one, two, three, four, or five letters/ alphabets. Quran is the only divine book that has such disjointed letters. Many attempts have been made, throughout the history, to make meaningful sentences from the disjointed letters and many have interpreted them according to their understanding and school of thought. There are many views regarding the disjointed letters. Firstly, these letters are like *mutashabiha'at* verses (meanings of which are not clear).secondly, these letters are names of the chapters (Surahs). Thirdly, these letters are the name of the whole Quran. Fourthly, these letters indicate that rationale is the primordial creature. Fifthly, these letters contain messages to the holy Prophet (PBUH). Lastly, these letters are stand for the challenge (*tahaddi*).

SOLITARY OF THE QURAN

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Key Words: *Solitude, cruelty, Jamal al Din, Khomeini, Quranic terminologies, Saqalain, Secularism.*

Abstract:

Zaidai By looking at the literal meaning of Hijrah (migration) interpreters of the holy Quran have defined mahjoriat (solitary) as leaving Quran after accepting it. Quran has drawn our attention toward mahjoreat through the words of holy Prophet (PBUH). Imam Ali (a.s) has also mourn on the solitary of the Quran as if he was witnessing it in the later ages. Muslim thinkers, in every era, have also mentioned this solitary and termed it as the cause of the downfall of the Muslim community, the Ummah.

Historically speaking, Syed Jamal al Din has presented the solitary of Quran in clear ways and has tried to awaken the Ummah in this regard. After him, Imam Khomeini, in the beginning of the 14th century, brought the solitary of Quran into the fore through his writings and speeches during his revolutionary movement. He attempted to bring Quran out of the centuries-long solitude. He laid down the Islamic revolution's academic basis on Quran. He is, therefore, the only person who attempted seriously to move in the direction of the Quran. The fruits of his struggle can be seen now academically as well as practically. The Islamic revolution revived many Quranic terminologies and concepts. In this article, an attempt has been made to gather his views regarding Quran.