

Imam Ali's Economic Conduct

Ahmed-Ali Yusufi

Abstract

The present paper deals with Imam Ali's economic conduct. Imam Ali's economic conduct is studied in two phases: his economic management of society and his economic conduct in his personal life. When Imam Ali assumed power, the economic situation of the society was very much undesirable, especially that of distribution of the wealth. To manage the whole affair, he adopted equal distribution policy, and avoided depositing the goods at the *Bayt al-Māl* (treasure house) and delaying in distributing them. Such policies led to better economic condition of the society, poverty and inequality disappeared, and all the Kufans received the basic need of their lives. Notwithstanding, in his personal economic conduct, Imam Ali was very watchful and active. For allocating his personal salary, he was content with the minimum level of living, with all income spent in the cause of God.

Keywords

Imam Ali, economic conduct, equality in distribution, production, and allocating the income.

The Reality of the Man and Mankind in the *Nahj al-Balaghah*

Muhammad Asadi – Garmarudi

Abstract

Various human schools of thought have different views regarding the reality of the mankind. Some of them regard the human being as a material complex, with no truth above the matter. In contrast, others regard him as a heavenly creature that has come down to the earth that must follow up his development from the earth to the heaven, all willingly.

According to the *Nahj al-Balaghah*, the human reality and manifestation of the mankind is all due to a Divine spirit, with the human psychic state in effect of coordination between the spirits with the body. The spirit in turn, and due to its nature, is subject to diversion in the heaven and reaching the Divine kingdom. Likewise, due to its affinity with the matter and its material construct, it is subject to receiving carnal desires and becomes staynated in the material world.

The Satan is one of the effective ways of making a way in the human psyche and giving it a satanic coloring. However, the prophets have come to awaken the mankind and to show him the way to escape the Satan and to enable him to make his soul a perfect one. The present paper deals with the values, how to confront the Satan, and the ways the reality of the human psyche may get Satanized, all on the basis of the *Nahj al-Balaghah*.

Keywords

The reality of the mankind, soul, spirit, affinity, departure, manifestation.

Burūsuy, Ruh al-Bayan Exegesis, and it's Exegete's Method

Samad Abd Allahi Ābid

Abstract

Burūsuy was a Quran exegete of the 11 – 12th / 17 – 18th c. with mystical leanings, although he never incorporated sufistic views in his Quran exegesis. Despite this, he quoted several Persian Poems with mystical implicatures such as those of Mowlavi, Hafiz, and Sa`di. A prolific author, Burusuy authored 27 books whose most important work is the *Ruh al-Bayan* exegesis of the Holy Quran. In it, he tackled such topics as Quranic sciences, Literary, and linguistic where appropriate. He quoted several Arabic and Persian Poems, hadiths from the Prophet Muhammad, the infallible imams, the Companions and Followers, with scattered quotations from some mystics. He mainly dealt with doctrinal issues with less attention to the verses dealing with religious verdicts. In dealing with the Quranic verses that concern vicegerency and succession to the prophet Muhammad, he holds views similar to those of Imamia Shiites whose evidences are markworthy in his explication of the verses of *al-mubahilah* (cross cursing), *mawaddat* (devotion), and *it`ām* (feeding the poor).

Keywords

Haqqi Burusuy, the *Ruh al-Bayan* exegesis, tafsir methodology, *al-mubahilah* (cross cursing), and *mawaddat* (devotion).

**Manifestation of the *Ahl al-Bayt*'s Status in the Holy Quran:
Evidence from the *Nahj al-Balaghah***

Hamed Pour-Rostami

Abstract

The status of the *Ahl al-Bayt* in the Holy Quran is one of the themes tackled with in the *Nahj al-Balaghah*; this is a theme noteworthy for two reasons: studying the *Ahl al-Bayt* and studying the Holy Quran.

The two phrases *fa anziluhum biahsani manazil al-Quran* (they have been granted the status of the Quran) in Sermon No. 86 and *fihim karā'im al-Qur'an* (in them are the graces of the Quran) in Sermon 153 are two evidences whose significance and references so far neglected on the parts of most translators and explicators of the *Nahj al-Balaghah*, with their epistemological points about the *Ahl al-Bayt* so far unexplored. It seems that the documentation of the latter phrase has also been overlooked.

The present study renders an analysis of the correct Quranic status of the *Ahl al-Bayt* in the sermons of Imam Ali.

Keywords

Ahl al-Bayt, the manifestation of status, Quranic status, the graces of belief.

Worshipping and Servantship

Abd al-Karim Abedini

Abstract

Worshipping God has been the aim of creating the mankind and dispatching of the prophets. The human conduct has since shown such a need whose secret must be sought in the Divine covenant with the mankind and on the table of the instinct.

Worshipping God is the only way of the human development and the sole path to reach perfection. Piety, peacefulness, reaching the certitude status, and being immune from the satanic temptations are just some effects of worshipping God. Knowledge of the graces obtained out of worshipping God and belief in them reinforces one's motivation for making a Divine servant and the rigor for life.

Worshipping God emerges from conviction whose fruits find expression in the form of adopting praiseworthy moral characteristics. Additionally, it contributes to one's spirit and establishes one's belief in her/his articles of faith in the light of which man goes higher to reach the Divine precinct.

Keywords

the effects of worship, servant ship, morality, mysticism.

Religious Pluralism Incompatible with the Quran

Muhammad-Hassan Qadr-dan-Qaramalaki

Abstract

The present paper deals with the standpoint of the Quran vis-à-vis religious pluralism and proves that they are incompatible. The scope of the present research is the same as the extent of the Quranic verses; however, for explication of the verses, relevant hadiths have been drawn upon. The approach adopted in this paper is a hadith-based and doctrinal one. In support of the first hypothesis, some verses with transparent significance have been quoted, followed by their exegeses for which some relevant hadiths and the views of such renowned exegetes like the late Allama Tabatabaie are quoted.

The result of the present study is that the claims of pluralism are incompatible with the Quran. To achieve this aim, a definition of religion and its development, senses of *shariah* and its difference from religious, the unity and multiplicity of the *shariahs* are discussed. Finally, the right religion finds expression in the religion of Islam, supported by 12 arguments and a Quranic framework.

Keywords

pluralism, religion and religion, shariah, abrogation.

Jahiliyyah and Civility in the Nahj al-Balaghah

Mustafa Delshad-Tehrani

Abstract

Jahiliyyah and civility are amongst the serious themes touched upon in the *Nahj al-Balaghah*. This is because annihilation of *Jahiliyyah* and its markers from the human relations, for manifestation of civility and its traits in life, made the approaches adopted by Imam Ali in emulation of the conduct of the Prophet Muhammad. The present paper deals with describing the opposition of markers and on the basis of the armies of the intellect and ignorance, a clear model for comparing *Jahiliyyah* and civility. As mentioned in the *Nahj al-Balaghah*, these markers are divided into five groups: 1) the valuelessness of the mankind, the turnovers of the human values, the status of the mankind, and implementation of the human values; 2) prejudice, anger, tenderness, and tolerance, 3) infringement of precincts, assaults, honorification, and lawfulness, 4) despotism and democracy, and 5) waging wars, bloodshedding, peacefulness, and compromise.

Imam Ali opposed the *Jahiliyyah* markers and standards in both his conduct and his sermons. On the other hand, he did his utmost to crystalize those of civility of which a list is given on the authority of the *Nahj al-Balaghah*.

Keywords

tenderness and tolerance, lawfulness, despotism, democracy, prejudice, and human values.

ABSTRACTS

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In The Name of God