WHO WE ARE
Shi‘a Studies is an academic quarterly produced by The Centre for Islamic Shi‘a Studies (CISS). The CISS was established in July 2007 to bring the Shi‘a Hawza tradition and Western academic tradition closer to each other as well as to foster greater understanding of Islam and its intellectual heritage. It aims to produce research on traditional and contemporary issues specifically from the Shi‘a perspective and promote a better understanding of the Shi‘a faith, its people and culture in academia and society.

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The views expressed by authors & contributors in Shi‘a Studies do not necessarily reflect those of the Centre for Islamic Shi‘a Studies.

CONTRIBUTIONS
Graduate students, researchers and academics are invited to submit essays, book reviews and articles to Shi‘a Studies.

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Within the academic study of Islam, Shi’a Islam has long been neglected. Only in the last 30 years or so, Shi’a Studies have grown from an area of marginal interest to one that is seen as central to the understanding of the history of Islam, both its formative and pre-modern periods, and of the current geo-political dynamics in the Middle East and the wider Muslim world. Despite the growth of Shi’a Studies in the last few decades, there is still an enormous task ahead in terms of accessing various manuscripts and textual sources, tracing the historical development of Shi’a communities across the Muslim world and researching the rich literary, poetic, artistic and ritual traditions of Shi’a Islam.

In the past, the academic study of Shi’a Islam at European and North American universities had little interaction with representatives of Shi’a traditions of scholarship. Very often, both appeared to be quite separate if not conflicting avenues of investigating Shi’a Islam, one from a confessional insider perspective, the other from a critical outsider perspective. Roy Mottahedeh’s work has been ground-breaking in this regard, as he has engaged seriously with Shi’a scholars in his own research. The establishment of the Institute of Ismaili Studies has likewise yielded important contributions to bridging the gap between Shi’a communities and academic scholarship. The other significant factor is the coming of age of the children of immigrants of a Shi’a background who were born or grew up in Europe and North America and have pursued academic research in their own faith tradition.

The Shi’a Studies E-journal which is launched with this edition seeks to be a platform for dialogue between academic and traditional scholarship on Shi’a Islam. The e-journal is a joint venture of the Centre for Islamic Shi’a Studies and the new Chester Centre for Islamic Studies which is based at the University of Chester. The Centre for Islamic Shi’a Studies under its director Sayyid Fadhl Bahrululoom has been engaged in a variety of scholarly activities to support the study of intellectual traditions and scholarly outputs, articulated by persons or entities committed to the Shi’a Islamic faith, and/or persons or groups concerned with the academic study of Shi’a Islam both past and present. It aims to offer informed and scholarly perspectives on historical and contemporary issues that affect Muslims and non-Muslims alike. The Centre for Islamic Shi’a Studies endeavours to offer original and insightful analysis drawing from both traditional seminarian traditions and contemporary academic discourses. It is particularly committed to expanding the reach of scholarship beyond traditional and contemporary academic discourses in the field of Shi’a Studies. The newly-established Chester Centre for Islamic Studies engages in academic research on Shi’a Islam in particular, investigating both its historical and contemporary dimensions. It particularly seeks to reach out to and involve Shi’a communities and to collaborate with them in various scholarly endeavours. The publication of the Shi’a Studies e-journal is one of the first fruits of this collaboration.

The particular aim of the journal is to make academic research accessible to the wider community and to facilitate dialogue between academic scholarship on Shi’a Islam and the Shi’a hawza tradition. The editors of the Shi’a Studies e-journal invite article submissions on any area of Shi’a Studies, from the historical to the contemporary and from the theological and philosophical to the sociological and ethnographic. The articles do not necessarily constitute new and original research but can be abridged versions or translations of research already published with the aim to make it accessible to a wider audience. We particularly encourage submissions from PhD students and early-career researchers who would like to share their research with a wider audience. Every edition of this e-journal will also include an Arabic translation of an academic journal published in English in Shi’a Studies or an Arabic article presenting and discussing a significant contribution to the academic study of Shi’a Islam published in Europe or North America. Repeatedly, scholars in the hawza tradition across the Shi’i world, but in particular those based in the hawza ‘ilmīyya in Najaf, have expressed interest in gaining access to the academic scholarship produced on Shi’i Islam. As part of its remit, this e-journal will seek to respond to this demand.

In this first edition, Somayeh Tohidi compares and contrasts various...
Christian and Muslim doctrinal views on Jesus, thereby addressing an issue relevant within the wider context of Islamic Studies. Her inclusion of exegetical works of Mohammad Hossein Tabatabai provides an understudied Shi’a angle to Muslim views on Jesus. Haider Al-Khateeb was invited to present at the Sixth Al-Taff International Cultural and Scientific Conference in Iraq in December. The conference was held at the Al-Mustansiriyya University and included papers on various aspects of Imam Husayn’s uprising presented by academics from across the world. His report on the conference is included in this edition. The Institute of Ismaili Studies has an immense track record in publishing academic work in the area of Islamic Studies. Its new Shi’i Studies series, published by I.B. Tauris, includes monographs, edited volumes and translations of Shi’a texts relevant across the wide spectrum of Shi’a Islam and is introduced by the series editor Gurdofarid Miskinzoda. Sayyid Fadhil Bahrululoom discusses an article by Norman Calder on khums in early Shi’a jurisprudence (10th – 16th centuries). The article published in the Bulletin of the School of Oriental and African Studies (Vol. 45, no. 1, 1982) is one of the few academic contributions on this central ritual duty in Shi’a Islam. Sayyid Fadhil’s reviews in Arabic highlights the merits of Calder’s article but also points at certain shortcomings.

I would like to take this opportunity to thank Sayyid Fadhil Bahrululoom for developing the idea of this journal and Haider Al-Khateeb and the staff at the Centre for Shi’a Islamic Studies for their editorial work.

Prof Oliver Scharbrodt
Professor of Islamic Studies and Director of the Chester Centre for Islamic Studies, University of Chester
Imam Husayn Conference

AT AL-MUSTANSIRIYYA, BAGHDAD, 3-4TH OF DECEMBER 2014

CISS was invited to attend and participate at the Sixth Al-Taff International Cultural and Scientific Conference in Iraq, Baghdad. The conference was sponsored by both the Iraqi Ministry of Higher Education and Scientific Research and the Shia Endowment Office. The Conference was held at the College of Arts, Al-Mustansiriyya University under the Title of ‘The Rise of Imam Husayn: A Stand Against Terrorism and a Call For Reform’.

The opening ceremony was attended by senior government officials among them the Vice President of the Republic of Iraq Nouri al-Maliki, the Minister of Higher Education and Scientific Research, joined by the Minister of the Shia Endowment Office and the President of the Martyrs’ Foundation. Various members of the Iraqi Parliament and guests and scholars from across the globe also attended.

Researchers presented work concerned with the Battle of Karbala and events related to it in the past and in the present within various research disciplines discussing themes related to the Battle:

**Literature and Linguistics, including:**
1. The rhetoric in the speeches of the Battle of Karbala.
2. The aesthetics of the literature of the Battle of Karbala.

**Philosophy, Psychology and Educational, including:**
1. The role of women in the uprising of Imam Husayn - Sayyida Zaynab as an example.
2. The influence of Imam Husayn on the revival of the Islamic community.
3. The educational and psychological aspects of his uprising and their effect on the revival of public morale in the Islamic community.

**History, Sociology and Anthropology, including:**
1. The role of Ahl Al-Bayt in reviving the uprising of Imam Husayn.
2. The social aspects of the uprising.
3. The contribution of the youth to the uprising of Imam Husayn.
4. The influence of Imam Husayn’s uprising on other revolts against tyrannical governments.

**Media and Library Studies, including:**
1. The role of the uprising of Imam Husayn in holding those in power accountable to the public.
2. The role of mass media and electronic libraries in making sources and information on Imam Husayn and his uprising available.
A paper presented by Qussay Al-Attabi of Brown University looked at ‘Intertextuality in the Husayni Majlis’. Al-Attabi argued that the significance of the majlis lied in the cultural intertextuality of the narratives about the Battle of Karbala. His paper looked at how the majlis, through the invocations of Karbala, produced and reproduced a counter-discourse to hegemonic readings of Islamic history. Particular attention was paid to the case of the Imam Husayn Majlis in Iraq over the past two years. Al-Attabi assessed through his work whether the common narrative could play a role in the development of Shia-Sunni bonds.

Oliver Scharbrodt presented a paper entitled ‘Imam Husayn as a Role-model of Non-violence in Islam’. The paper looked at current misconceptions or generalisation that Islam either was violent by its very nature or at least had a problematic relationship towards violence. Scharbrodt highlighted in his paper the importance of acquiring proper understanding of the diverse range of views on violence within Islam. He moved on to explore the role of Imam Husayn and the tragedy of Karbala in defining attitudes towards non-violence in the Shi’i tradition.

Another paper, by Yasin Ali Mirza, investigated the the influence of the uprising of Imam Husayn on mass mobilisation against the regime of Reza Shah in Iran. by. Nuzhat Moi examined the role of Sayyida Zaynab in highlighting the philosophy of Imam Husayn.

The majority of the presenters were from academic institutions from across the Arab world. After the conference, participants were invited to visit the Holy Shrines of Imam Husayn and Imam ‘Ali and to meet prominent Shia scholars such as the Grand Ayatullah Shaykh Bashir Husayn Al-Najafi and Grand Ayatullah Sayyid Mohammad Saeid Al-Hakim. The invited guests had time to listen and engage with these scholars. These visits coincided with the Arba’in Commemorations in Karbala last year.

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CISS Manager
دراسة حول بحث الخمس
للدكتور نورمان كالدر

منذ مدة ليست بالقصيرة وفي نيتي أن أكتب حول بعض الدراسات والترجمة للبحث الخمس والبحث عن تأثيده ولأراقل منناقش وآراء الباحثين في مجال الفقه والوامل والباحثين في مجالي التفسير والدراسات القانونية.

وأود أن أبين هنا من خلال مقدمة مختصرة بأن الغرض من هذه الدراسات والترجمة لبحث الخمس ودكتور نورمان كالدر (ت 1997) الاستاذ والباحث في كلية سواس جامعة لندن، وسبب الاختيار هو جودة دراساته تخصصية فقهية فلا نجد من يكتب عنها باللغة الإنجليزية، فيقال الباحثين باللغات الأجنبية يفضلون الفلسفة والدراسات الفلسفية والدراسات الصحفية وسنتلك التاريخية على وجه التعبير.

وقد وقع اختياري بادي ذي بدء على دراسات للدكتور نورمان كالدر (ت 1997) الاستاذ والباحث في كلية سواس جامعة لندن، وسبب الاختيار هو جودة دراساته تخصصية فقهية فلا نجد من يكتب عنها باللغة الإنجليزية، فيقال الباحثين باللغات الأجنبية يفضلون الفلسفة والدراسات الفلسفية والدراسات الصحفية وسنتلك التاريخية على وجه التعبير.

وأود أن أبين هنا من خلال مقدمة مختصرة بأن الغرض من هذه الدراسات هو توضيح وشرح منطلقات أو آراء هذا الباحث أو ذاك وذلك لأجل إرساء قواعد لبيان دراسة آراء المستشرقين وبحوثهم مع محاولة لمعرفة تلك الآراء وكيفيتها ومدى أثرها في مجال الفقه والوامل ومجالي التفسير والدراسات القانونية.
وقد حاولت من خلال التعرض لبعض النقاط حول بحث الخمس للدكتور كالدر، أن أشير إلى أمثلة من الأمور التي يقع فيها الباحثون، مراعياً عامل التلخيص والاختصار، تاركاً التفصيل لبحوث مستقبلية، عسى أن نوفق لنشرها ان شاء الله.

وقد لخصت الاشكالات في عدد من النقاط، أوجزها فيما يلي:

1. ربط الدكتور بين مسألة الخمس والدولة البويهية وذلك بعد ذكره لآية الخمس بما نصه "وفقهاء الإمامية بغض النظر عن كونهم قبل أو بعد الدولة البويهية قسموا الخمس إلى خمسة أقسام وبالتأكيد ينقدح أو يتفرع منه قسم سادس للخمس. بعد وفاة الرسول ثلاثة أقسام تعود إلى الإمام والأقسام الثلاثة الأخرى للفقراء واليتامى وأبناء السبيل من بني هاشم. وبالنسبة إلى الأقسام الثلاثة الأخيرة، هناك تفاضل والتفاوض بينهم، وفي مناقشة الخمس، يتضح من عبارة المحقق أن التأريخ لنشرها ان شاء الله.

2. ربط الدكتور فيقول بأن "الفقر هو شرط في كل هذه الأقسام الثلاثة، الطوسي لوحده كان متردداً في كون الفقر مطلوباً للأيتام". وقصده من الثلاثة الفقراء والايتام وأبناء السبيل من بني هاشم. وليست شعري من أين توصل إلى ذلك وفي أي مصدر؟ حيث أنه لم يذكر ذلك في الهامش، وقد راجعت النهاية بنفسي ولم أجد ذلك، والمفروض أن الدكتور كمال الدين وعندما يذكر الباحث أشياء تتعلق بالشرع، يبتعد عن بضعة أشياء تقبلها بالشرع.

3. تفضل الدكتور فيقول بأن "واليتامى وأبناء السبيل منهم يعطونهم مع الفقر والغنى، لأن الظاهر يتناولهم في السبع، والسهم للرسول (ص) وقال "نعم، ولكنني استخرجت ذلك من هامش على عبارته في الشريعة، فلا يجب تعطيلهم عن ذلك بمعنى أنه لا يوجد من يكون عليه أن يعطيهم". وإذا ما علمت أن الدكتور كمال الدين متردد في الأمر، فإنه ليس بحاجة إلى بناء هذه النقطة.

4. ربط الدكتور بين سبأ السنة والدولة البويهية وذلك بعد ذكره لآية الخمس بما نصه "وفقهاء الإمامية بغض النظر عن كونهم قبل أو بعد الدولة البويهية قسموا الخمس إلى خمسة أقسام وبالتأكيد ينقدح أو يتفرع منه قسم سادس للخمس. بعد وفاة الرسول ثلاثة أقسام تعود إلى الإمام والأقسام الثلاثة الأخرى للفقراء واليتامى وأبناء السبيل من بني هاشم. وبالنسبة إلى الأقسام الثلاثة الأخيرة، هناك تفاضل والتفاوض بينهم، وفي مناقشة الخمس، يتضح من عبارة المحقق أن التأريخ لنشرها ان شاء الله.

وقد حاولت من خلال التعرض لبعض النقاط حول بحث الخمس للدكتور كمال الدين، أن أشير إلى أمثلة من الأمور التي يقع فيها الباحثون، مراعياً عامل التلخيص والاختصار، تاركاً التفصيل لبحوث مستقبلية، عسى أن نوفق لنشرها ان شاء الله.
ويورد آخر نرى أنه بعد أن تعثر على رأي ابن ادريس وغيرها، بدلاً من تافيهم في مسألة مصمم مهمة، فهناك مسألة تتعلق بالتصريف في زمن الغيبة وضعيف منperspective.\\n\\n6) نرى أنه في وضع آخر ينتهى عن مسألة ولم يعرف ما هو مورد الاستفهام وذلك بعد توزيع الخمس:
\\n"وكان يتصرّف فيه، فليكن الحجة على ما هو عليه، وكل من له شم فقهاء ودراية بالفن يعرف رأي ابن ادريس في أخبار الآحاد، لأنه مرسل غير مسند، وعند من يعمل بأخبار الآحاد لا يفعل بذلك، لأنه لا يعلم إلا بالمجتهد الذي يقدم الأمر دون الرسول.\\n\\n7).
\\n8) وهذا في وضع آخر خال من الفقهاء خالص بأن حقيقة، ولقد يكون انتقالهمحلولهم مفيداً، لأنه لا يعمل بالأحاديث التي يرويها النوعين دون الرسول، ولا بإمكانه على ذلك.
\\n9) في الواقع كان ذلك مفيداً إلى الفقهاء بصورة عامة، إذا كانوا هم الموزعون، وبدل أن يناقشهم مناقشة موضوعية.
\\n10) فليكن الحجة على ما هو عليه، وكل من له شم فقهاء ودراية بالفن يعرف رأي ابن ادريس في أخبار الآحاد، لأنه مرسل غير مسند، وعند من يعمل بأخبار الآحاد لا يفعل بذلك، لأنه لا يعلم إلا بالمجتهد الذي يقدم الأمر دون الرسول.\\n\\n11) وذلك فطراً، وهوكت فينا في المرة الأخيرة على ذلك، والرسول ليس يعرف ما هو عليه، كل من له شم فقهاء ودراية بالفن يعرف رأي ابن ادريس في أخبار الآحاد، لأنه مرسل غير مسند، وعند من يعمل بأخبار الآحاد لا يفعل بذلك، لأنه لا يعلم إلا بالمجتهد الذي يقدم الأمر دون الرسول.
ومن الواضح أن عباره الشهيد الأول أنه يجب أن يُعطى للنواب حيث أنه فريقه لا يحل لأي أحد التصرف بهذا الجزء ما عدا مجموعته (فرقة = الفريق) الذي هو مسؤول عن الخمس أي الفقهاء. هذا وينسب ذلك إلى الروضة البهية.

اصل: من الواضح أن عبارات الاستماع الموجودة في المتن الانكليزي أن المؤلف لم يفهم العبارة.

ثم يستمر بعد ذلك فيقول "الفقرة تسمى كما هو معروف من الشهيد الثاني توضح بعض المسائل المتعددة أو القضايا الخلافية، وكذلك تفصيل صلاحيات الفقيه والنقل من صلاحية الأفراد.

أقول: وهنا يتضح الدس والتحريض على خلاف الموضوعية الاكاديمية المطلوبة، فهناك سبيل الشهيد الثاني يشير إلى الفقهاء عند البلدان، بل أن الفقهاء في nosso معتقدات فلما هو المعتاد من الشهيد الأول.

ثم نرى أنه وقع للمرة الثانية في مسألة نسبة الروضة البهية إلى الشهيد الأول، وهي للثاني والحال أنه كان الأكدر به ان ينقل رأي الشهيد الأول في النص الانكليزي).

فيذكر المؤلف والصفحات في نشره في الهامش رقم 71، ص 54، 53، 164، 48 – 47) القزويني ص 26( يورد المصدر فيذكر المؤلف والصفحات في نشره في الهامش رقم 71، ص 54، 53، 164، 48 – 47) القزويني ص 26( يورد المصدر.

وأقول: هذا لا يُفهم منه أنه أخذها من أهل السنة فلربما أنهم اكثروا من هكذا تأليف فأخذته الحمي، ولا يخفى على القارئ الكريم ان فخر المحققين قبله قام بشرح قواعد والده العلامة في كتابه ايضاح الفوائد في شرح القواعد وكذلك الفاضل المقداد السيوري في شرحه المعروف بالتأليف.) ولعند المؤلف بذل قصارى جهده وترك المجال لن بعده ليطور ويوصل الافتراض المتعلق باللغة العربية بصورة خاصة ويوحد هؤلاء الشرق بصورة عامة من جانب ودراسات الباحثين الغربيين أو ما يعرف بهدراسات المستشرقين، من جانب آخر هو عدم المكان للطرفيين بلغة اللغة العربية. ولهذا، فإن المحاور، لا يمكن أن يكون لهم سعي لتلقيف على عناية الفقهاء في الدراسة أكثر، ولهذا هو عناية المستوى ذاته، وعندما يشرح بعض الدراسات الداخلية والنصوص المختصرة، فإن الشهيد الثاني يورد استعارة إلى موقعه، ومما يعكس حساسية واهتمامه في النص 입력 المبحث وتقديم بعض الأمور لمتاصل نفسية، ولذا يتطلب بحثاً مستقلاً أسأل الله ان يوفقنا له يوماً ما، ومن يطلع على تلك الآراء يتضح له علة التحليل في جواز التصرف، وهي ليست لزيادة الصلاحية ولا لأي سبب بسياسي لما قبل أو ما بعد الدولة البويهية. بل يرى أن هذا الوضع متقدم عليه، خاصة من الناحية النسائية والثقافة، التي تزداد فيها الباحثين، لأنه يحمل على الشهيد الثاني والثاني، ويعله بأنه لأجل الحصول على المزيد من الصلاحيات، والحال أن الشهيد الثاني ليس هو اول من أقر بجواز التصرف في سهم الإمام من قبل الفقهاء العدول، بل لو تبعنا ذلك نراه يعود إلى ابن ادريس في السرائر، ولربما قبله، وشرح هذا يتطلب بحثاً مستقلاً أسأل الله ان يوفقنا له يوماً ما، ومن يطلع على تلك الآراء يتضح له علة التحليل في جواز التصرف، وهي ليست لزيادة الصلاحية ولا لأي سبب بسياسي لما قبل أو ما بعد الدولة البويهية. بل يرى أن هذا الوضع متقدم عليه، خاصة من الناحية النسائية والثقافة، التي تزداد فيها الباحثين.

ثم نرى أنه وقع للمرة الثانية في مسألة نسبة الروضة البهية إلى الشهيد الأول، وهي للثاني والحال أنه كان الأكدر به ان ينقل رأي الشهيد الأول في النص الانكليزي).

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The Institute of Ismaili Studies was established in 1977 with the object of promoting scholarship and learning on Islam, in the historical as well as contemporary contexts. The Institute’s programmes encourage a perspective which is not confined to the theological and religious heritage of Islam, but seek to explore the relationship of religious ideas to broader dimensions of society and culture. The programmes thus encourage an interdisciplinary approach to Islamic history and thought. Particular attention is also given to issues of modernity that arise as Muslims seek to relate their heritage to the contemporary situations.

The Institute’s programmes concentrate on the diverse of cultures in which Islam is practised today, from the Middle East, South and Central Asia, and Africa to the industrialised societies of the West, thus taking into consideration the variety of contexts which shape the ideals, beliefs and practices of the Muslims.

In particular, the Institute promotes research on those areas of the Muslim tradition which have received relatively little attention from scholars. These include the intellectual and literary expressions of Shi‘i Islam in general, and the Ismaili tradition in particular. These objectives are realised through concrete programmes and activities organised and implemented by the Institute. Thus, one of the new endeavours at the Institute is the launching of the Shi‘i Heritage Series. It has been established as an intrinsic part of the Institute’s publications programme of the Institute. It will include: monographs and edited volumes intended to enhance knowledge of Shi‘i Islam and Shi‘i interpretations of Islam; textual studies leading to the publication of primary sources based on unpublished manuscripts of important Shi‘i texts. In addition, the Shi‘i Heritage Series produces English translations of selected classical Shi‘i texts of crucial significance as well as bibliographical projects. Through these publications and various other research projects, the Institute aims to encourage original research and analysis of existing issues in the field. Recognising the increasing interest in the study of Shia Islam in recent years, the Shi‘i Heritage Series aims to promote a better understanding of Shi‘i Islam and its interpretations by bringing together some of the most significant contributions in the field and seeking to make these accessible to wide audiences of academics and non-specialists. It also investigates the theoretical, methodological and practical challenges encountered in Shi‘i studies.

The Shi‘i Heritage Series intends to produce distinctive and highest quality contributions in tackling the problematic lack of readily available primary sources on Shi‘i Islam - which constitutes a major impediment to scholarship in the field. In order to offer a wider and easier access to primary sources, the series will provide new editions of works which have not received appropriate consideration due to the poor quality or inaccessibility of their...
current versions. This will be done through working partnerships with individual scholars and academic establishments in the field and by identifying key institutions engaged in similar endeavours. Moreover, the series intends to produce English translations of selected classical Shi'i texts of primary importance, accompanied by new critical editions and, where required, by introductory or explanatory material.

The Editorial Board, which ensures the quality and breadth of publications, consists of: Farhad Daftary (General Editor), Maria de Cillis (Managing Editor), Gurdofarid Miskinzoda (Managing Editor), Mohammad-Ali Amir-Moezzi, Hermann Landolt, Wilferd Madelung, Andrew Newman, Sabine Schmidtke and Paul Walker.

So far, three books have been published in the Shi'i Heritage Series. The first book in the series, by Dr Farhad Daftary, provides a definitive account of the development of Shi'ism, also clarifying the frequent misunderstandings and misrepresentations that colour the dominant perceptions about it. The author draws on the scattered findings of modern scholarship to explain the formative era of Shi'i Islam, when a multitude of Muslim groups and schools of thought were elaborating their doctrinal positions. Subsequent chapters are devoted to the history of the Ithn’asharists, or Twelvers, the Ismailis, the Zaydis and the Nusayris (now more commonly known in Syria as the ‘Alawis), the four communities that account for almost the entirety of the Shi'i Muslim population of the world (ca. 200 million).

The result is a comprehensive history of Shi'i Islam that will serve as a work of reference for academics in Islamic and Middle Eastern studies, as well as the broader field of the History of Religions. At the same time, the author's accessible text will assure a wide interest among general, non-specialist readers who follow contemporary events in the Middle East and the Islamic world.

The second book in the series, The Study of Shi'i Islam: History, Theology and Law represents an extensive analysis of the field of Shi'i Studies. Its central objective is to provide an overview of the present state of the field and to showcase some of the major issues and approaches through the publication of original studies. Edited by Farhad Daftary and Gurdofarid Miskinzoda, the book is divided into eight main parts. These are: history and historiography, Qur'an and its Shi'i interpretations, Shi'i hadith, Shi'i law, authority, theology, rites and rituals, and philosophy and intellectual traditions.

The introductions to each of the parts aim to provide an overview of that particular sub-field in the study of Shi'i Islam within the more general context of Shi'i and Islamic studies. They examine issues of methodology and recent developments in their respective sub-fields and represent a comprehensive overview of the topic, the state of research in that particular sub-field, how it has developed so far, primary aims at the current stage of its development and what needs to be done to further future research. Moreover, the author of each introduction has taken a unique approach to writing them for pragmatic reasons, in order to avoid repetitions and also to provide an extensive overview of the field in general.

The ‘case study’ (studies on a particular topic) themselves are meant to explicate the type of issues and questions raised in the introductions and those that exist in the contemporary study of Shi'i Islam, along with the methodologies and tools of research that are currently used to address these issues. Each case-study deals with a number of significant methodological issues central to the study of Shi'i Islam as well as contains analytical containing descriptions of the features and contents of various developments in history, doctrine and thought. The introductions utilise these case studies that follow to exemplify and highlight issues wherever appropriate without, however, limiting themselves to these alone. It is hoped that the volume will inspire further research and discourse in the field leading to more exciting avenues for research in these and other areas.

The volume benefits from the diverse expertise of nearly 30 eminent scholars, including Mohammad-Ali Amir-Moezzi, Meir M. Bar-Asher, Farhad Daftary, Maria Massi Dakake, Daniel De Smet, Gerald R. Hawting, Nader El-Bizri, Etan Kohlberg, Wilferd Madelung, Christopher Melchert, Andrew Newman, Andrew Rippin, Sajjad Rizvi, Sabine Schmidtke and Paul E. Walker.

In 2010 The Institute of Ismaili Studies organised a colloquium entitled The Study of Shi'i Islam: The State of the Field, Issues of Methodology and Recent Developments to coincide complement the genesis of this volume. While focusing on the state of the field itself, the colloquium enabled serious discussions on current issues in the study of Shi'i Islam. By providing leading scholars as well as those new in the field, with the opportunity to meet and discuss the state of the field and their current research, it sought to realise the aims of the Institute in promoting the understanding of Shi'i
The latest book in the series is Words of Power: Hurufi Teachings between Shi’ism and Sufism in Medieval Islam by Orkhan Mir-Kasimov. It focuses on the Jawidan-nama-yi kabir (‘Great Book of Eternity’), the magnum opus of Fadl Allah Astarabadi (d. 796/1394) and one of the most important known texts belonging to the mystical and messianic current that became particularly active in Iran and Anatolia following the Mongol invasions. It illuminates the contemporary reconfiguration of religious and political authority along messianic and charismatic lines that took place in the Islamic East, and which arguably contributed to the rise and consolidation of the Ottoman, Safawid and Mughal empires. The conception of authoritative hermeneutics (ta’wil) is at the core of Fadl Allah’s teachings and explains the claim ascribed to him by his followers to high religious and possibly also political office. The use of Jewish and Christian texts in the Jawidan-nama, together with the Muslim scriptural sources, suggests a universal dimension to Fadl Allah’s messianic project. Fadl Allah and his followers came to be known as Hurufis, a reference to the Islamic science of letters’ (’ilm al-huruf). The Hurufis left behind a rich cultural heritage. Their literature and doctrines were integrated into Alevi and Bektashi milieus in the Ottoman Empire, and influenced the development of Azeri and Ottoman Turkish literatures. The longevity of Hurufi ideas and motifs is also evident in modern Turkish literature as, for example, in the work of Orhan Pamuk.

Words of Power is the first comprehensive study of Fadl Allah’s seminal work. The Introduction surveys Fadl Allah’s biography and the history of the Hurufi movement, before exploring possible solutions to the ‘puzzle of fragments’ represented by the random composition of the Jawidan-nama. Parts One to Three present a detailed analysis of the Jawidan-nama’s contents, including cosmology, anthropology, prophetology and eschatology. The Conclusion contextualises the Jawidan-nama within Islamic intellectual history. Is the Jawidan-nama a work of Qur’anic exegesis? Is it a Sufi work based on an original interpretation of Ibn al-’Arabi’s ideas? Or is it a continuation of the Shi’i Ismaili esoteric tradition elaborated during the Alamut phase of Nizari Ismaili history? Although the Jawidan-nama does not answer all the questions that it may raise, it exemplifies the diversity and richness of the intellectual and spiritual traditions of Islam.
Jesus in Christianity and Islam

This subject, namely, the comparison of Christians’ and Muslims’ views about Jesus, is very extensive. The differences between different sects and branches of each religion make the issue very complicated and render it almost impossible to be discussed comprehensively in a short essay. Nevertheless, in what follows, I will try to give a very brief account of how Christians see Jesus and then contrast it to Muslims’ picture of him.

Jesus from a Christian point of view

The majority of Christians believe that Jesus is far more than a messenger of God. That is because in their view Jesus reveals God in an unprecedented manner. Moreover, he brought true salvation to mankind in a sense that no one had done before and will do in the future. This belief about Jesus as the bearer of a unique type of salvation has a crucial role in forming the Christian understanding of the nature of Jesus. I will return to this point later. For a Christian believer, Jesus is not just a historical figure, but a personal redeemer with whom she has a direct internal connection.

It is important to note that Christian theologians believe that the New Testament, on its own, is not conclusive on the matter of ‘who is Jesus’ (Ware, 2005). To understand who Jesus is, one needs to employ one’s faith as well as historical and theological evidence.

The area within Christian Theology which deals with understanding the person of Jesus Christ is known as Christology. As Karl Rahner (1904-1984) brilliantly puts it, Christology approaches can be divided into two main categories: Christology from below and Christology from above.

Christology from below presents a human picture of Jesus. From this point of view, Jesus is a prophet, a perfect man, a moral teacher who is the best example for the humanity. He is neither eternal, nor does he have any attribute which is specific to God. The characteristic of the followers of this view is that they refrain from considering Jesus as God, no matter how perfect he was. Adoptionists and Ebionists are examples of those who adhered to this type of Christology amongst early Christians. The proponents of this view usually rely on the Synoptic Gospels and especially Mark to justify their point (Ware, 2005). Since contrary to the fourth Gospel, one can hardly find a trace of the divinity of Jesus in the first three gospels, namely Matthew, Mark and Luke (Ashrafi & Qurbani, 2011).

In the Synoptic Gospels, Jesus has been portrayed as a practicing Palestinian Jew who fulfills the prophecies of the Old Testament about the Messiah. He was a kind preacher who was close to ordinary people and compassionate towards the poor and outcasts such as prostitutes. Although his message was full of notions about God’s love and kindness and he believed that love is more important than juridical correctness, he confirmed Jewish law and practiced it himself. There are some references to Jesus as Son of God which are usually interpreted symbolically by proponents of Christology from above. There are also some astounding verses in these gospels which are explicitly monotheistic:
And Jesus answered him, ‘The first of all the commandments is: “Hear, O Israel, the Lord our God is one Lord.”’ (Mark 12.29)

Moreover, there are verses that reject Jesus’ having divine attributes such as his being free of need or all-knowing:

...saying to them, ‘Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, say that the Lord needs them, and he will send them right away.’ (Matthew 21.2-3)

But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. (Mark 13.32)

On the other hand, Christology from above introduces Jesus as a divine eternal existent, the second person of the Holy Trinity who was born in a human nature at a specific historical point. He has both divine and human natures in full. He is one person with two natures (essences). The Nicene Creed is the classic formulation of this type of Christology. It is mainly based on the fourth gospel which has explicit assertions regarding Jesus’ being eternal:

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1.1)

In this gospel, Jesus is depicted as the logos (an eternal existent) who was God’s instrument in creation (John 1.3). This logos became incarnate through his birth from Mary (John 1.14) and then sacrificed himself to redeem humanity and unite them with God (John 3.16). Finally, he resurrected three days after his crucifixion. Although this notion of resurrection is mentioned in the Synoptic Gospels as well, but the context of these Gospels leads the reader to consider it as the most important miracle and sign of the truthfulness of Jesus’ prophethood. However, this event, namely resurrection, means far more than just a sign of prophethood in the context of the fourth gospel and the Paul’s epistles. It is a confirmation for the belief that Jesus is God himself.

This fact that ‘Jesus is God’ has been explicitly confirmed in many verses of the New Testament. According to Raymond Brown, the most important occasions, in addition to the famous John 1.1, which was mentioned before, are the confessions of Thomas when he addressed the risen Christ as “my Lord my God” (John 20.28) and in the Hebrews 1.8 when Jesus is addressed as God. (McGrath, 2011). Christology from above has been shaped in a strong soteriological context. The paradoxical affirmation that Jesus is fully God and fully human at the same time, finds its justification in this context. Different soteriological models have been employed for this justification (ransom, sacrifice, substitution, and victory). But according to Kallistos Ware (Ware, 2005), the most effective one is the model of ‘mutual participation’. This model is based on the idea that God became incarnate as Jesus to share with us what he had. Since like is healed by like, he has to assume human nature in order to be able to share with us his divine nature. It can be said that this model is based on two principles: first ‘only God can save’ and second ‘salvation has to reach to the point of human need’. The first principle which has its roots in the Old Testament in addition to the fact that Jesus has come to save us leads to the affirmation that Jesus is fully God. On the other hand, the second principle states that Jesus, in order to be able to communicate divine life to us human beings, has to become like us and therefore has to fully assume human nature. In Ware’s words:

Unless he is fully divine and fully human, the ‘exchange of gifts’ is fatally impaired. Only if he is truly human can we humans receive that gift from and through him. (Ware, 2005).

Although this division of Christology into two categories of ‘from above’ and ‘from below’ is very helpful to get a good sense of how Christians think about Jesus, in the real world of Christian Theology, there are many sects and theologians whose Christologies cannot be put in either of these two categories. In fact, they are combinations of both. For instance the Antiochene school, while giving more weight to the picture of Jesus as a moral teacher rather than a redeemer (which is a characteristic of Christology from below), strongly emphasizes Jesus having two separate natures. However, it seems that in the majority of popular types of Christology the weight of Christology from above is greater.

One of the very important types of Christology is Spirit Christology which interprets the presence of God in Jesus differently. From this perspective, Jesus is the bearer of the Holy Spirit and it is in this sense that God is present in him. If one wants to know Christ better, one has to know the...
Holy Spirit first. In this way Pneumatology becomes the prerequisite of Christology. This view is very appealing for those who are concerned about the divine aspect of Jesus and yet cannot digest the presence of God within him. However, theologians like Pannenberg (1928) are opposed to this idea, since they believe it will finally ‘lapse into some form of adoptionism’ (McGrath, 2011).

It is important to note that any criticism about irrationality of the belief that Jesus is fully God and fully human at the same time is in vain, since it is promptly referred by Christians to the limited cognitive abilities of human beings. But accepting this kind of response means anyone can justify her position by just saying it is not understandable by human reason which is tantamount to the end of intellectual debate about the subject.

Jesus from an Islamic point of view

The Quran as the most important source of Islamic faith mentions the names of Jesus, Messiah and Maryam sixteen, ten and thirty three times respectively. Jesus and his mother Maryam are among the most respectful figures in the Quran. They were gifted by some unprecedented miracles. Virgin birth, talking in the cradle, healing incurable diseases, and calling the dead back to life are among Jesus’ miracles which are mentioned in the Quran.

Nevertheless, Jesus is no more than a messenger of God in the Quran. He was sent by God to remind people about monotheism just like all other prophets. His miracles were just signs of his truthfulness. Almost every mention of miracles is followed by reminding that those miracles happened by the permission of God. The Quran explicitly rejects any claim about Jesus being God or the son of God:

They have certainly disbeliefed who say that Allah is Christ, the son of Mary... (5:17)

There are several verses in the Quran emphasizing the fact that Jesus is a messenger and servant of God just as all other prophets were. In addition to his miracles, three characteristics have been mentioned in the Quran for Jesus specifically: first, that he was God’s word, second that he was a soul from God, and third he was supported by the Holy Spirit.

According to Muhammad Hossein Tabatabai (Tabatabai, 1984), Jesus’ being the word of God means Jesus was created by the direct word of God and without mediation of instrumental causes such as a father. In this sense, his creation was very similar to the creation of Adam. The term ‘soul’ in the description of Jesus as being a soul from God, refers to the same soul which was breathed into Adam by God in the process of creation and the same soul which is mentioned as something of the affair of Lord. Concerning the third notion, Tabatabaie believes that Jesus received special support from the Holy Spirit, who is the special angel of God, which enabled him to do life-related miracles such as calling some dead people back to life or giving life to clay birds by breathing into them.

Regarding the issue of crucifixion, Quran explicitly asserts that Jesus was neither killed nor crucified, but those who were trying to kill him, killed someone else in his place. There is an important verse in the third surah of the Quran which says:

When Allah said, ‘O Jesus, indeed I will take you and raise you to Myself...’

This verse alludes to a specific and miraculous form of life which was conferred to Jesus after the Romans attempted to kill him. Other commentators like Tabatabaie believe that he was raised by both his soul and body to heaven. So Jesus is still alive according to the understanding of most Muslims. According to some hadiths, he will return towards the end of the time and all people will understand and admit his truthfulness on his return.
Conclusion

Through a comparison of Christian and Islamic perspectives about Jesus, we can see that claims like the virgin birth, astonishing miracles such as life-giving power of Jesus, have been confirmed in both religions. But when it comes to claims such as incarnation, crucifixion and resurrection, Islam explicitly refuses to accept them. In fact in the cases which deal with the divine nature of Jesus (notions such as incarnation) Islam’s position is more severe than simply not accepting. It considers it heresy.

Islam and Christianity also have different views about the meaning of the term ‘Holy Spirit’ and the relation they portray between the Holy Spirit and Jesus. While Christians believe that Jesus was the bearer of the Holy Spirit, Muslims believe the Holy Spirit is the revelatory angel of God which supported Jesus throughout his life.

In fact, there are many points of resemblance between the Islamic view of Jesus and Christology from below since in both of these Jesus is a human and not God. But there are still differences especially when it comes to the issues of crucifixion and resurrection.

Bibliography


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