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Ṣadrīan Metaphysics as ‘Islam’s Argument’ (*Hujjat al-Islām*) against Henry Martyn

While Muslim-Christian polemics have a venerable history debating the nature of beliefs, doctrines, and practices, one of the interesting aspects of that history relates to the responses to missionary activity in the Qajar period, and especially the reactions to the work of the Anglican missionary Henry Martyn (1781–1812). His works were directly addressed to the court and reflected his time in Shiraz and elsewhere. Responses to Martyn did also come in India and generally Averil Powell and others have worked on that tradition. However, since the work was addressed to court, Qajar notables arranged for refutations of varying styles, some focusing on matters of defending doctrine through intertextual and traditional analysis and the others using their training in philosophy. After a brief contextualisation of Muslim-Christian polemics on the nature of monotheism in this period and the development of the study of Sadrian metaphysics, I examine two texts that deploy Sadrian thought and principles to provide rational responses to Martyn: *Hujjat al-Islām aw Burhān al-milla*, the work of the philosopher and occultist ‘Alī Nūrī (d. 1831) and *Radd-e pādri* of the the Ni‘matullāh Sufi Ḥusayn ‘Alī Shāh (d. 1818).



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