

shown that Abul-Ghasem Fana'i's understanding of the views of moral philosophers is not a complete view, and his criticisms of Anscombe and MacIntyre's views are not valid. Therefore, the author's claim on the independence of morality from religion in the historical approach remains unfounded. Also, by stating the historical evidence, it is clarified that the historical connection between ethics and religion is much deeper than the author believes, and it is stated that deducing a logical connection from the historical connection is not a reasonable expectation; Because each of them is independently the subject of scientific discussion.

Keywords: the relationship between ethics and religion; Fana'i, Abul-Ghasem- Criticism of perspective; Religion on the scales of ethics (book) - review; Anscombe; MacIntyre; Western philosophy

A LOOK AT THE MEANING OF “FAITH IN THE UNSEEN” MENTIONED IN THE QUR’AN

Hamidreza Mostafid

Abstract: one has made some points about the meaning of faith in the unseen in the verse “الذين يؤمنون بالغيب” (Al-Baqarah: 3), in the sense that what is meant by it is not faith in hidden truths beyond human senses and feelings, but the meaning of faith is becoming faithful in secret. This person, who considers the word “بالغيب” as a preposition in this verse, has cited other verses to prove his claim. The author of this article divides that person's speech into five parts and in each part based on literary rules by accepted methods of interpretation and the words of commentators, shows the error in his words and comes to the conclusion that the meaning of the verse is faith in unseen truths which are beyond human sensory perception.

Keywords: Quranic researches; Faith in the unseen - meaning; The third verse of Surah Al-Baqarah; Mufradat of the Qur'an.

aims to firstly explain the viewpoints of these three schools regarding the validity of reason by using the sources of the first category, and then propose and evaluate the relationship among these three viewpoints and the criticisms that each of these schools mentioned for the other.

Keywords: Akhbari, Usuli, Khorasan School, ‘Aql, Mirza Mehdi Esfahani, Sheikh Morteza Ansari, Mirza Mohammad Astarabadi

MEANINGFUL HISTORICAL LINK BETWEEN RELIGION AND MORALITY

Alireza Farajpour

Abstract: The relationship between ethics and religion, especially after the secularization of western societies and social de-religiousization, has been the subject of many studies. This relationship can be examined from various aspects such as semantic, cognitive, historical, etc. Outwardly it seems that the very historical relationship between religion and ethics is generally agreed upon by philosophers and thinkers. At the same time, the way of this connection is the place of questioning and investigation by some thinkers. Some contemporaries, while accepting the historical connection between religion and ethics, have denied the logical connection between the two and have considered ethics to be independent of religion and not based on religious foundations. In his book “Religion on the Scales of Morality”, while accepting the deep historical connection between religion and morality, Abul-Ghasem Fanāi claims that this connection is not a logical connection and cannot be the reason for the stability of morality on religious foundations.

To prove his claim, he criticized the views of two moral philosophers (Anscombe and MacIntyre). In this essay, we have tried to criticize his claims regarding the historical relationship between ethics and religion. The method of criticism is historical and analytical. In this article, we have

“نحلتہ کنیتی” OR “نحلتہ کتبی”? TWO RECORDS FROM A SENTENCE OF A HADITH FROM IMAM KADHIM ABOUT IMAM RIDA (A.S.)

Iman Ebrahimi Dastgerdi

Abstract: This article is about one of Imam Kadhim’s hadiths about the divine text (Nas) on the Imamate of Imam Rida (peace be upon him), which authentic Shia hadith sources have recorded it in two ways: “نحلتہ کنیتی” and “نحلتہ کتبی”. The author of the article gives the sources of both quotes, and mentions reasons to confirm each one. In the end, most likely, he prefers the second quote.

Keywords: imam texts (Nas); Imam Kadhim (peace be upon him); Imam Rida (peace be upon him); Hadith studies

A COMPARATIVE STUDY OF THE VALIDITY OF HUJJIYAT IN THE VIEW OF MUHADDITH ASTARABADI, SHEIKH ANSARI AND MIRZA MAHDI ESFAHANI

Hoda Tafazoli / Mahmoud Karimi / Abbas Mosallai-pour

Abstract: The extreme Traditionalism of some Akhbarists and fading away of the place of reason by some of them have caused this school to be accused of avoiding reason, and the initial impression of their thought is that the Akhbarists do not consider reason as an authority (hojjat). On the other hand, Mirza Mehdi Esfahani’s basic criticisms - as the founder of Khorasan school - of the concept of philosophical reason have caused some to place him on the same side of the Akhbarists and against the fundamentalist thought and consider both of them as deniers of the validity of reason, to the extent that some have called Khorasan school as Akhbari or Neo-Akhbari. This article

relationship between these two schools of interpretation was discussed and compared in terms of principles. In comparing the assumptions of the two schools, it was shown that they share some principles such as the comprehensibility of texts, language as the base of understanding and intention, the objectivity of meaning, the ultimate meaning of the text, and the relativity of understanding of the text; But in some principles, such as historicism, founding the discovery of intention by guesswork - which purposive hermeneutics believes in - and not by reason, they differ. Also, the (Qur'anic) text does not have any contradictions due to the fact that its author is Omniscient, which makes it distinguished from any other text. Also, regarding the historical basis of the two schools, it was shown that these two bases differ. The data clearly show these differences and commonalities between the foundations of the two schools, which are presented in the form of a comparative table at the end.

Keywords: purposive hermeneutics, foundations and presuppositions, text meaning, hermeneutics.

INDEX OF AHADITH ON MAHDISM BY THE ORDER OF THE NARRATORS' NAMES

Seyyed Asad al-Qazi

Translated and summarized by Seyyed Mohammad Amin Siyahpoosh

Abstract: This article is an index of hadiths related to Mahdism based on the names of the narrators, arranged in the form of a table. In this index, there are 517 hadiths from 15 ancient sources of Shia hadith, which are arranged according to the names of 193 narrators. Abu Basir has the largest number of hadiths in this profile with 63 hadiths.

Keywords: Hadiths of Mahdism - Narrators; Mahdism; Imam Mahdi (peace be upon him); Abu Basir

“کل شیء حی” used in this verse and for various reasons, they exclude the mentioned creatures from the scope of this verse. In addition, although many commentators have considered the creation of selected living creatures from water, they have not been able to stick to it in their explanation and have changed the meaning of the verse and considered the life of creatures to be dependent on water, and in practice, they have changed their selected meaning. By carefully examining the narrations, it is understood that what is meant by ماء is the primary substance of creation, which is very delicate, and from which God Almighty created all worldly and afterlife creatures. With such an approach, the specific name of ماء in these two verses and some traditions should not be translated as water; Then the creation of every living being from ماء is easily justified and there is no need to limit the phrase “کل شیء حی” and leave the surface meaning of the verse, and the interpreter can stick to his translation and not turn away from his original translation in his explanation.

Keywords: creation (Khilghat (خلقت); creation (Afarinesh, ماء; ماء; آفرینش, ماده المواد, Water); (بسیط)

A COMPARATIVE STUDY OF THE FUNDAMENTALS OF PURPOSIVE HERMENEUTICS AND MUSLIM THINKERS

Mohammad Saeed Ansari
Mansour Pahlavan
Mohammad Reza Shahroudi

Abstract: purposive hermeneutics and Muslim interpreters, although both seek to understand the author’s intentions, the interpretive foundations of the schools are decisive for interpretive differences. Therefore, knowing the basics of these two schools was the goal of this article, and the

THE POSITION OF DIVINE NAMES AND ATTRIBUTES IN THE KNOWLEDGE OF GOD'S MONOTHEISM

Mohammad Hossein Salah

Abstract: The author explains the place of divine names and attributes in the knowledge of Almighty God. Thus, he states that names and attributes have similarities and differences, but they are all created by God to bring mankind to the knowledge of God. Of course, due to God's transcendence from Had Ta'til (حدّ تعطیل) and Had Tashbih (حدّ تشبیه), names and attributes with their general concepts refer to God, Who is far from the signs of creation. But in this position, except by God's determination, they cannot be considered as the doors to knowledge of God. The mission of the prophets is also important in this regard. Evaluations of some views of humanistic schools about monotheism is also included in the article.

Keywords: names and attributes; Knowledge of God; God's transcendence; The mission of the prophets

ANOTHER LOOK AT THE CREATION OF CREATURES FROM “ماء”

Fattah Zadeh / Golam Hossein Tajeri Nasab

Abstract: In the Qur'an (verse 30 of surah Anbiya and 45 of Surah Noor), the Almighty God has considered the creation of every living being from “ماء” (Ma'). Translators and commentators have translated and interpreted this word as water (or in the form of a combination of hydrogen and oxygen or liquid containing sperm). Since many living beings, such as angels, Jinns, Prophet Adam and Jesus, and birds created by the hand of his holiness, are not created from water, and on the other hand, plants and many animals are not created through sperm, the commentators inevitably limit the phrase

INVESTIGATING THE ATTRIBUTION OF THE BOOK “KIFAYAT AL-ATHAR” TO ALI IBN MUHAMMAD KHAZZAZ QOMI RAZI

Saeed Karimian

Mahdi Mehrizi

Mozhgan Sarshar

Seyyed Mohammad Ali Ayazi

Abstract: This article to prove the correctness of the attribution of the Book of Kifayat al-Athar to Khazzaz Qomi has taken steps. First, is his name mentioned in the translated books that were almost at the same period of the author or not? Second, have the translators regarded this book to be for him or not? And thirdly, is the book that we have in our hands today, the same book that was in the early centuries or not? Regarding the third point, it is necessary to match the narrations of the existing book with the narrations of the previous books in order to achieve a kind of “sameness” in the transmission of the narrations, which means that the narration of the traditions has not been gone under alteration over the centuries. If the hadiths of these books are matched to a meaningful extent and the attribution of the book to its author is confirmed and repeated by subsequent authors, then the attribution of the book to its author can be considered correct. Based on the findings of this article; first of all, the translators had mentioned the author of the book to be Ali ibn Muhammad Khazzaz Qomi Razi. Secondly, although his book was not mentioned until the 6th century, evidences testify to this fact. Thirdly, after examining the narrations of the book with its quotations in subsequent books, it became clear that “this sameness “ has been achieved with a high percentage regarding its narrations. As a result, it can be stated that the attribution of the Book Kifayat al-Athar to Ali ibn Muhammad Khazzaz Qomi, a hadith scholar of the fourth century, is correct with a very high percentage.

Keywords: Ali ibn Muhammad Khazzaz Qomi, Kifayat al-Athar (book), book attribution, bibliographic research

EXPLAINING THE STYLE OF IMAM BAQIR'S ARGUMENTATIONS BASED ON JOHN SEARLE'S SPEECH ACT THEORY

Monir Anisi

Seyyedeh Fatemeh Hashemi

Seyyed Mohammad Razavi

Abstract: The manner of Imam Baqir (peace be upon him), like other infallible Imams (peace be upon him), plays an essential role in shaping the speaking and practical role model for Shiites. It seems that new insights can be gained by analyzing his argumentations in a hadith in chapter “Bab al-hujjah” of Usul Kafi book based on linguistic theories. This article is based on John Searle’s speech act theory. This theory has played a special role in the development of discourse analysis. From John Searle’s point of view, speech act is divided into representative, directive, commissive, expressive, and declarative parts. The investigation shows that in the argumentations of Imam Baqir (peace be upon him), the representative act is more than other acts and other acts are used much less. In other words, the text of the hadith was basically about stating the reality and then persuading to encourage the audience concerning the divine proof (authority) and announcing the conditions of acceptance or non-acceptance of the Imamate. The compatibility of the context situation-wise of the hadith with the types of acts used in the text shows the great power of his holiness in knowing audience and his deep understanding of the situational context, because the Imam’s speech is actually his reaction against the deviation of the Islamic society in terms of divine authority and Umayyad government’s wrong and profit-seeking policies. The method used in this descriptive research is content (discourse) analysis. The unit of analysis is the sentence and the research tool is desk research.

Keywords: content analysis, argumentations, Imam Baqir, peace be upon him, Imamate, Usul Kafi (book), speech act, John Searle.

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Managing Director: M.H. Shahri

Editor - in - chief: Dr. Mansour Pahlavan

Address: P.O. Box: 15655 - 377, Tehran - Iran

Tel: + 98 - 21 - 77501125

Fax: + 98 - 21 - 77506602

Email: info@safinahmagazine.ir

Website: www.safinahmagazine.ir

Telegram: [telegram.me/safinahmag](https://t.me/safinahmag)