of the time of soul leaving body, Nakir and Monkar interrogation, entering Barzakh Workd in order to make people aware of the good or bad results and the relationship between this world and the next. In this article, their Quranic and narratives documentation are presented.And by using the books explaining the prayers of Abu Hamzeh, various interpretations and traditions of the imams - peace be upon them- in a descriptive-analytical way have been discussed to clarify the luminous words of that noble imam expressing the ways to ease death, the ways to reduce or remove the pressure of the grave, the ways to ease the questions in the grave and the ways to get rid of the severity of the Day of Judgment.

A Research Report On Farzadaq's Ode And An Unpublished Letter From Dr. Ahmad Mahdavi Damghani

Dr. Abdul Hossein Talei

Abstract: In this article, there is a report of Dr. Mansour Pahlavan's research on Farzadaq's ode, which was written in praise of Imam Sajjad (peace be upon him) and is considered one of the masterpieces of Shiite literature. Based on this, the odes' narrators from the year 110 to 350 and the year 350 to 1111, the analysis of Shoghi Zaif's and 'Umar Farroukh's words about the ode, some literary points about the content of the ode are presented in this article. Also, the unpublished letter of Dr. Ahmad Mahdavi Damghani to Dr. Mansour Pahlavan regarding this article is mentioned.

Keywords: Farzadaq's ode; Pahlavan, Mansour; Mahdavi Damghani, Ahmad; literary researches; Shiite literature.

Key words: Imam Mahdi, the birth of Imam Mahdi - answer to the deniers, mutawatar (frequently narrated), mutawatar Ijmali, historical research, hadith research.

Rhetorical Aspects In Nahj Al-Balagheh's Sermon Of Sheqsheqiyah

Dr. Ibrahim Iqbal

Abstract: Seyyed Razi (406 AH) compiled Nahj al-Balagheh from the sermons, letters and wisdom of Imam Ali (AS) with a literary and rhetorical approach and therefore, named it "Nahj al-Balagheh" (the way of speaking eloquently)); Although he did not highlighted its rhetoric, his approach and naming were correct and appropriate. This becomes clear when a case study of a short and unfinished sermon (sermon of Sheqsheqiyah and the third sermon of Nahj al-Balagha) reveals dozens of rhetorical expressions and points. On the other hand, the few people who have doubted the issuance of this sermon from Amir al-Momineen (AS), are somewhat answered.

Key words: Sheqsheqiyah's sermon, Rhetoric, simile, metaphor, irony, and Majaz Mursal.

Quranic and narrative documents of Abu Hamzeh Thumali's prayer regarding death, purgatory and resurrection

Fateme Esmaili

Abstract: The prayer of Abu Hamzeh Thumali narrated by Thabit bin Dinar Thumali is from Imam Sajjad (peace be upon him). The words of this prayer, in addition to the teachings of how to talk to God, express some facts of the verses of the Quran in various fields. In a part of the prayer, Imam Sajjad (peace be upon him) expressed the feeling and happenings

to the era of Sheikh Saduq (d. 381 AH) is based on what and despite its repetition in the works of most of previous authors, how is its validity?

In this research, by examining Majlisi's trips, this hypothesis is proposed and strengthened by the available evidence that he reached the book during his trip to Mashhad: An issue that is related to the answer to all three questions and considers Allameh's opinion about the author's name to be influenced by Sheikh Hurr ‘Ameli. In the end, it is shown that this opinion does not have a solid foundation and according to the studies, the author was a scholar of the 6th and 7th centuries, and even though there are many speculations about his name, the studies conducted on the manuscript of the book indicate that it belonged to a scholar in Arbel in the 6th and 7th centuries of Hijri.

Keywords: Majlisi, Mohammad Bagher bin Mohammad Taghi; Ali bin Abi Talib, the first imam; Hurr ‘Ameli, Mohammad Bin Hasan; Codicology; *Maqsad al-Raghib al-Talib fi Fadael Ali bin Abi Talib* (book).

Analyzing And Evaluation Of The Notion Of Denying The Birth Of Imam Mahdi (Peace Be Upon Him)

Dr. Samira Mahdinejad

Abstract: The birth of Imam Mahdi, the son of Imam Hassan Askari, in the middle of the third century of Hijri - approximately year 255 AH.- according to the frequency of the news, is certain; However, some people deny his birth. The deniers of the birth of Hazrat Mahdi consider the narrations related to the birth of that noble to be weak and invalid. This is despite the fact that the narrations of the birth of the Holy Prophet are brief (Ijmali). In this article, the narrations indicating the birth of Hazrat Mahdi are examined in three categories with the implication of conformity and in seventeen categories with the implication of obligation. Also, the testimony of Ahl Sunnah regarding his birth and the news received from those who met him will be mentioned.

the method of library studies and theoretical research and based on the historical research conducted in the early hadith books of Ahl al-Sunni, it has criticized and analyzed the doubt “Belief in Mahdism is not one of the ancient beliefs of Ahl al-Sunni”.

And by examining numerous hadiths related to the principle of Mahdism, which are available in primary sources and trusted by Sunnis and confirmed by great Sunni scholars, he has emphasized that the issue of Mahdism is not exclusive to Shiites and is a result of their political thoughts. It is accepted by all Islamic religions.

Keyword: Doubt, denial of Mahdism, Sunni ancestors, political thoughts, orientalists

Utilization Of Sources In Bihar-Al-Anwar, Investigation Of The Case Of Al-Raghib Al-Talib

Dr. Mahdi Mojtahedi

Abstract: Allameh Majlisi (1110-1037 AH) used many sources in the compilation of Bihar al-Anwar, which he introduced in the introduction of the book. One of these sources is the book *Maqsad al-Raghib al-Talib fi Fadael Ali bin Abi Talib* (مقصد الراغب الطالب في فضائل علي بن أبي طالب), which was quoted and mentioned after him in various sources and often through Majlisi. Since, according to the only known version, this book is dedicated to the virtues of the twelve Imams and Hazrat Zahra (peace be upon them), by examining the Bihar articles, the first question raised is why only ten items and all of them from the same chapter of *Maqsad* which is about the judgment of Hazrat Ali were narrated in Bihar? Another question is, why is there no description of the Maqsad in Bihar in the infallibles (peace be upon them) section? Finally, Allameh's opinion about the author of the book, which he considered to be Hussain bin Muhammad bin Hasan, one of the "Ancient Companions" and close

Ibn Sina does not mention any of the hadiths that the soul of the Holy Prophet was the first of creation, and he does not try to compare the soul of that Prophet with the first reason, because such a comparison makes many problems, and he may have been aware of some of them, so he did not claim it. The most important of these problems is the issue of "precedence of the soul over the body", which Sheikh Al-Raees does not accept, while the repeatedly quoted narrations clearly indicate it. Therefore, it cannot be claimed that the "first intellect" - which in Abu Ali Sina's philosophy has precedence over all creatures - is the same as "the soul of the Prophet", which the Sheikh considers to be an incident to the creation of the body, and not antecedent to it. In the text of the article, some other problems of the compatibility of the "first reason" with the "spirit" of the Holy Prophet and the incompatibility of this claim with the teachings of revelation have been shown.

Keywords: the holy Prophet, Ibn Sina, *Sader Awwal*, spirit and soul, first reason, hadiths of " اوّل مـا خلـق الله "

Critical analysis of the deniers of Mahdism based on "sehah settah" hadiths in response to the doubt that Mahdism is not mentioned in the ancient References of Sunnis

Dr. Gholam hossein tajeri nasab
Maryam rezaeei

Abstract: Belief in a savior and promiseism is one of the important issues of concern to all divine and non-divine religions, and as the principle of Mahdism, it is the concern of thinkers in Islamic sciences. Throughout the history, some Muslims and Orientalists have denied and opposed the principle of Mahdism with various motives, but the importance of the problem has prompted a group of Muslim thinkers to examine and criticize the doubts and answer them. This article has been carried out by

bin Isa has led to the emergence of many attitudes from Shia jurists regarding the acceptance or rejection of narrations narrated from Muhammad bin Isa in the process of deriving Sharia rulings. Therefore, the analytical-critical reading of Sheikh Tusi's point of view is very important in this study. The achievement of this article is that according to various evidences, one can doubt the correctness of the narratorological data related to the entry of Muhammad bin Isa bin Ubayd in the Al-Fihrist book.

key words: Muhammad bin Isa bin Ubayd; Sheikh Tusi; *Al-Fihrist*; weak; The exception of Saduq; Ghaliyan

Comparison Of "First Reason" In Ibn Sina's Philosophy With "Spirit Of The Holy Prophet" And "Reason" As The "First Of Creation" In Islamic Teachings

Dr. Ali Afzali

Abstract: Sheikh Al-Raees Abu Ali Sina (Avicenna) in his philosophy introduces "*Sader Awwal*" (صادر اوّل) as " 'Aql Awwal" (عقل اوّل : first reason) and gives special attributes to it. On the other hand, in religion, there are various interpretations about "the first of creation", among which are "reason" and "the soul of the Holy Prophet". Ibn Sina, in order to show the compatibility of his theory with religious teachings, brings the narrations related to "the primacy of reason" as evidence of the validity of the theory of "the primacy of the first reason". In this article, the author deals with the claim of compatibility of "first reason" with the two religious interpretations mentioned above and tries to prove that: firstly, the meaning of the term "reason" in the creation system of Ibn Sina's philosophy, with its meaning in the verses and narrations, and also the meaning of " primacy of reason" (اوّلیّتِ عقل) in these two systems are completely different from each other and therefore these two are incompatible with each other. Secondly,

Compilation Of Hadiths And Authenticity Of Hadiths Of Imamiya

Ayatollah Seyyed Hossein Tabatabaei Boroujerdi
Translation and explanation: Dr. Mansour Pahlavan

Abstract: This article, which contains an overview of the beginning of hadith in the Sunni and Shia schools, and is taken from the introduction of the book "Collection of Hadiths of the Shia" (Jame' Ahadith al-Shia), begins with the caliphs' prohibition of compilation of hadith and answers their justifications in this regard. Then it discusses the recommendations of Imams (peace be upon him) for writing hadiths and summarizes the results of these hadiths. The next discussion is the value of Imamiyyah hadiths according to their revealed and divine origin.

Keywords: Shia hadith history; Hadith history of Sunnis; Prohibition of compilation of hadith; Boroujerdi, Seyyed Hossein; Safi Golpaygani, Lotfullah, Jame' Ahadith al-Shia (book).

Analytical-Critical Analysis Of The Narratorological Data Of The Entry Of Muhammad Bin Isa Bin 'Ubayd In *Al-Fihrist* Of Sheikh Tusi

Seyyed Alireza Hosseini Shirazi / Mohammad Lotfipour

Abstract: Abu Jafar Muhammad bin Isa bin 'Ubayd 'Ubaydi is one of the active narrators in the field of transmission of Imamiyyah hadith heritage and has many narrations in Shia hadith sources. Most of his hadiths include Shia jurisprudence issues. Sometimes, when exploring the entry of Muhammad bin Isa, we are confronted with the frankness of Sheikh Tusi's weakening of him. None of Rejal's scholars in different time periods and geographical areas (Baghdad, Kash, Basra, Neishabur) accompany the Sheikh in this view.

Sheikh Tusi's point of view regarding the narrative character of Muhammad

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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