Keywords: Combined knowledge, heart vision, examination, truth of faith, Iṭlāq dhāt, Tawhid Iṭlāqi , pillars of monotheism, test

The Truth About the coining and Use of Words from the Perspective of the Late Ayatollah Mirza Mahdi Isfahani

Dr. Mohammad Taghi Sobhani
Edited and Compiled by: Dr. Seyyed Abolhassan Sadat Akhavi

Abstract: The coining and use of words is a fundamental issue in Arabic literature that has also been included in the principles of jurisprudence. Most scholars of the science of Usul consider coining to be a human matter and use to be the induction of meaning through a humanly invented word, while the late Ayatollah Mirza Mahdi Isfahani considers coining to be a divine matter and use to be the induction of a word (lafḍ) for an external reality. In this article, we will explain the foundations of his theory.

Keywords: coining, usage, Mirza Mehdi Isfahani, mental form, external truth

active causation. In this research, while explaining and phenomenologically studying active causation, by benefiting from the perspective of Allameh Tabataba'i and his students on how to understand the general law of efficient causality (illīyat Fā'ilī), we have addressed the issue that the intuition and present knowledge of man at the initial moment of the act, which is truly attributed to him and has the possibility of alternative and duality (free will), is not only not a refutation of the principle of causality; but is also considered an intuitive basis for understanding the general concept of causality. In addition, the principle of causality occurs without being associated with the principle of prior causal and effectual necessity. For this reason, moral responsibility arises in the wake of man's voluntary actions.

Keywords: Causal and effectual necessity, free will, choice, coincidence (Sudfah), efficient causality, compatibilism.

The Positions of Knowledge of God Almighty in the divine legislation and the Position of Knowledge in Human Mysticism

Mohammad Hossein Salah

Abstract: In the Book, Sunnah, and the Shar', knowledge of God is an innate knowledge with a precedent from previous worlds. In this article, the precedent of this innate knowledge is first referred to, followed by the positions of receiving this monotheistic knowledge in the Shar', which is realized by the action of God Almighty. After that, the factors and obstacles that cause deprivation and failure to benefit from monotheistic knowledge are mentioned. The author, with a brief reference to the foundations of knowledge of God Almighty in the human sciences, refers to the position of receiving perceptual knowledge in the mystical branch of the human sciences. By being aware of the positions of knowledge from the perspective of Sharia and comparing it with the position of knowledge in human mysticism, he reveals the sharp contrast between the knowledge of God Almighty in the Book and the Sunnah and knowledge in human mysticism.

beauty of the beloved and the other to meet the beloved one; one considers the world as sign of the beloved one and the other as a mirror of the beloved one, although both are Muslims in love with the truth who strive in His path.

Keywords: Sanai, Hadiqah, the story of the elephant, Mathnavi, Rumi.

A dual critique of "necessity or Ṣudfah" and the explanation of free will; benefiting from Allameh Tabataba'i's perspective on how to understand causality

Mohammad Javad Sedehi
Dr. Hassan Ebrahimi

Abstract: Determination (Jabr) and free will are topics that scholars of different sciences have addressed in different ways; however, philosophers have turned to this issue because of the "relationship of causal necessity and effect with human freedom." At the beginning of this article, it seems contradictory that causal necessity implies certainty, one-sidedness, and inviolability of the entire existence, while free will implies duality, the possibility of alternatives, and the ability to act or not act. Philosophers are divided into two groups based on their views on this issue: compatibilists and incompatibilists. In the view of compatibilists, the conflict between necessity and free will is merely superficial and they consider the two to be conflated at one point, but in the view of incompatibilists, these two are irreconcilable and they consider the conflation of the two to be a way of emptying free will of their true meaning. Meanwhile, incompatibilists who believe in free will are known as free willists. The most important criticism and problem with their view is that an indeterminate will, or in other words, a will that is not governed by causal necessity, is the same as a coincidence and Ṣudfah. According to this criticism, there is a duality between necessity and Ṣudfah, in that if one does not exist, the other must have occurred; that is, the absence of necessity is the same as the occurrence of Ṣudfah, which cannot provide will and responsibility. In response to this criticism, some voluntarists have expressed the theory of

government should establish special rights for them due to their services and efforts. In this article, by examining the jurisprudence of hadith, «اسْتَعْمَلْتُمُوهُ حَتَّى إِذَا كَبِرَ وَعَجَزَ مَنَعْتُمُوهُ؟! أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ.» the rights of the elderly in Islamic society have been examined. This article, using a descriptive and analytical method, using library resources and examining verses and narrations and forming a hadith family, revealed that although this narration is Mursal, numerous other narrations have been included in its confirmation, and the collection of these news and evidence proves that special rights should be considered for these people, but these rights have their own limitations.

Keywords: Elderly; Islamic government; Dirayat al-Hadith.

The Story of Two Cities

Mahdi Dashti

Abstract: The subject of this article is the comparison and analysis of the story of two cities, one city in "Hadiqah" by Sanai and the other in Mathnavi by Rumi. One is the city of the blind and the other is the city of the sighted. In both cities, an elephant has been brought for viewing; in the city of the blind, the elephant is in the light, but in the city of the sighted, it is in the dark. It seems that it was intentional so that it would be impossible to see the elephant. In Hadiqah, Sanai concludes that understanding the God (what He is) is impossible:

There is no way for creatures to know Creator/ There is no way for the wise to understand this.

But Rumi says:

If you put a candle in the palm of every person, disagreements among them would disappear.

The question is, what is the reason for this difference? Why did Rumi change a story that has been narrated and recorded since ancient times based on the city of blind people in a way that seems to make the impossible possible? We believe that the reason for this meaning is the difference in the perspective and viewpoint of these two poets towards this issue. One has a revelational basis and perspective and the other is mystical; one is happy to describe the

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The infallibles' having no shadow, a sign of the Imamate or a hyperbole-based doctrine

Ehsan Pour-davani
Sayd Ahmad Mousavi-pour

Abstract: In the following article, the author has examined the hadiths of the infallibles not having a shadow, using a documentary and content approach. In addition to criticizing the documents of critics of this group of hadiths, the following article has explained the angles of these hadiths from two perspectives: implication and issuance. Initially, the contents of these narrations have been explained based on the implication of the verses that the prophets were human beings, and its compatibility with reason and empirical science has been proven. Further investigation into the chains of transmission with a current and hyperbole-based perspective has led to the conclusion that some of the chains of transmission of these hadiths have reached later generations through renowned narrators and jurists, and other chains of transmission have no place in the hyperbole-based chain of transmission.

Keywords: The absence of shadows of the infallible, jurisprudence of hadith (Fiqh al-hadith), validation of hadith, current perspective and hyperbole studies, hyperbole (Ghuluw).

Explain the hadith jurisprudence of the narration: «اسْتَعْمَلْتُمُوهُ حَتَّى إِذَا كَبِرَ وَ عَجَزَ مَنَعْتُمُوهُ أَنْفِقُوا عَلَيْهِ مِنْ بَيْتِ الْمَالِ»

Mohsen Kabiri-rad
Zeinab Sadat Hoseini

Abstract: The elderly have different needs, conditions, talents, and abilities. A healthy and righteous society is one that establishes different rights and rules for all segments of society according to their conditions and characteristics, especially the elderly who once built society but are now physically disabled. Therefore, they should be taken care of as the most important group, and the

used of these methods is firstly the criticism of the documents based on the chain of transmission and then the opposition of the hadith to the Prophetic tradition and historical certainties.

Keywords: Hadith Criticism; Hadith of the Sunnis – Criticism and Review; Hosseini Milani, Sayyid Ali; Al-Rasa'il al-Ash'r fi al-Ahadith al-Mawzu'ah fi Kitab al-Sunnah (The Ten Letters in Hadiths of the Sunnah in the Books of the Sunnah) (Book)

«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً،غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه»
Validation of the hadith

Sayd Mohammad-Javad Sayd Shobeiri
Ghasem Bostani
Zahra Zaheri

Abstract: One of the recommended acts emphasized by some Muslim scholars during the month of Ramadan is performing the "Tarāwīḥ prayer", citing and referring to the narration مَنْ قَامَ رَمَضَانَ إِيمَاناً وَاحْتِسَاباً،غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِه. This article uses a descriptive-analytical method to examine the documentary validity, content analysis, and history of the emergence of this narration in hadith resource books (Javami' hadithi). Studies show that the challenge of transmitting the chain of narrators, the presence of weak narrators, disorder, worry, distortion, and recording in the text of the narration have placed it among the weak hadiths, and citing this narration alone is not sufficient. The compilation of this hadith dates back to the second half of the second century in the book Muwatta of Malik ibn Anas. The text of the narrations after him are all copies of Malik's original narration with minor changes that strengthen the argument that the hadith is fake; also, the connection of this narration with " Tarāwīḥ prayer" is inconsistent according to Quranic, rational, and historical criteria.

Keywords: Validation, Ramadan, Tarāwīḥ prayer, Hadith "من قام...", Malik ibn Anas

topics and titles of the narrations. After studying the descriptive-analytical structure, it was clear that: First, he is one of the most prolific and influential narrators in Imami jurisprudence and hadith, with 862 narrations from him being narrated in the four books. Secondly, Abdullah ibn Sinan's behavior, his companionship and association with the infallible Imams (a.s.), being among the secret companions (Ashab Sir) of Imam Sadiq (a.s.), being a student of prominent companions of the Ahl al-Bayt (a.s.), the diligence of famous and glorious narrators in narrating narrations from him, and the narrating of many narrations on various topics in Shiite hadith collections, cause no disagreement in the books of Rijal regarding Abdullah ibn Sinan's greatness, reliability, and jurisprudence, and all have consensus on this issue. Thirdly, in terms of the frequency of narrations of Abdullah ibn Sinan in the four books, it is clear that his narrations in these narration collections are dedicated to the topics of jurisprudence, ethics, beliefs, and history, respectively. Under each topic, its different chapters were examined and the hadiths mentioned in that chapter were separated.

Keywords: Typology, Hadith, Abdullah ibn sanan, Kooab al-Arba'ah (the Four Books), Ashab al-Ijma'.

Examining methods for evaluation of Mawzu'ah hadiths in the book "Al-Rasa'il al-Ash'r fi al-Ahadith al-Mawzu'ah fi Kitab al-Sunnah"

Nahla Gharavi Naeeni

Abstract: This article examines the methods of contemporary scholar Sayyid Ali Hosseini Milani in his book "Al-Rasa'il al-Ash'r fi al-Ahadith al-Mawzu'ah fi Kitab al-Sunnah" in the field of criticism and investigation of al-Mawzu'ah hadiths. In this book, the author selects ten hadiths from the hadiths cited by Sunnis in theological issues which are in dispute with Shia, evaluates them, and finally proves that these hadiths are fake. The present study introduces this book using a descriptive-analytical processing method and extracts the methods of criticizing hadiths in its different chapters. The most widely

Knowing the status of "Self-Descriptive Hadiths"; A Case Study of Rijal al-Kashshi

Jafar Zare'an
Jamal al-Din Heiydari Fitrat

Abstract: »Describing narrators« in order to accept or reject their hadiths comes from different sources, which have different validity and functions. The use of the hadiths of the Imams (peace be upon them) in this field, as an important source for narrator studies, has always been a subject of discussion and consideration. Among this category of hadiths, we encounter a category called "self-descriptive hadiths." The acceptance of such hadiths, given the challenges that have arisen alongside them, has long been discussed and criticized by Shiite scholars. The present study aims to examine and analyze the challenges and problems facing this tool of knowing narrators. Therefore, we have presented a comprehensive definition of self-descriptive hadiths, and their boundaries, and presented the types of self-descriptive reports.

Keywords: Descriptive hadiths, self-descriptive hadiths, Rijal Kashi (book), Narratoriololgy, Rijal research

Recognizing the Personality and Typology of Narrations of "Abdullah ibn Sanan" in The Four Books

Mohammad Reza Pircheragh

Abstract: Abdullah ibn Sanan is considered one of the companions and narrators of Imam Baqir, Imam Sadiq, and Imam Kazim (peace be upon them). Through his presence in the documents of thousands of narrations in The Four Books and the rest of the Shiite hadith, he plays a distinguished, prominent, and important role in transmitting Islamic teachings and the Shiite tradition of narration. The present study aims to examine his reliability and biography, his teachers, and his students to learn about their credibility, and then to examine and typify his narrations to become familiar with the

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