

## Examination of the Varieties of Distorting the Hadith of "Thaqalayn" in the non-Shi'i Sources

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Investigation and search in religious sources indicates the widespread non-hospitality, distortion and censorship of those documents which explicitly or implicitly brought up the high status of the house of Infallibility (AS) and their status of the Guardianship and Imamate. The question is that whether have any successive (*motawater*) hadiths such as Hadith of *Thaqalayn* been safe from these distortions? The findings show that unfortunately the most authentic Islamic hadiths, such as venerable Hadith of *Thaqalayn*, have not been protected from the razor of distortion, and unclean hands with various purposes have attempted to diminish the message of this hadith and even disrupt it in the topic of the Guardianship and Imamate. These distortions, sometimes literal and sometimes in the meaning, prompted protests by some unprejudiced Sunni scholars. Considering the auspicious results of this hadith in introducing the legitimacy of the Shi'ite school and proving the arrogance of the opponents in it, and the need to protect the spiritual and religious capital, we decided to look at some distortions in this hadith, using the library method and relying on the authentic Sunni sources.

**Keywords:** *Thaqalayn*, distortion, the book of God, *Etrah* (the Prophet's Family), Sunnah (tradition).

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## Examination of the Theory of "Sarfah" and its Consequences in the Mu'tazilite and Shi'i Bases

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In order to prove the marvel of Qur'an, the Muslim scholars discussed many perspectives under the title of "the forms of the Qur'an marvel". Between these forms, one can see a form called "Sarfah" (Dissuade) which some have believed in. They believe that Qur'an is not a miracle in itself and the others can bring something like it, but God dissuaded the people from contradicting the Qur'an. Explaining the place of this theory between the Shi'i and Mu'tazilite scholars, the present article explores the origin of this theory and believes that the reason for proposing such a theory is the cultural and religious context, serious theological arguments and controversies, and the lack of strong and powerful reasons for defending the Quran's legitimacy and ... in certain time conditions. Finally, referring to the implications of this theory, it proves and criticizes its incompatibility with the foundations of Mu'tazilah and Shi'a.

**Keywords:** Dissuade, Miracle, Shi'a, Mu'tazilah, and Qur'an.

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## Examination of the Validity of Dreaming the Venerable Prophet (p.b.u.h.) Considering the Impossibility of Satan Appearance in his Image

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The issue of dreaming has been for long time the object of the Muslim scholars' attention. And one of its most important and controversial dimensions is the issue of dreaming the Prophet (p.b.u.h.). On the basis of the Prophetic narration that "everybody dreams me, then he/she see me, because Satan doesn't appear in my form", some scholars consider such dreams as valid. In this article, in order to answer the question that whether the impossibility of appearance of Satan in the form of the Prophet (p.b.u.h.) can be an argument for the validity of such a dream, the Hadith of "everybody dreams me ..." examined in document, denotation and result with referring to views of the two sects' scholars, and finally, separating the jurisprudential and belief dimension from the other parts, it results the validity of dreaming the Prophet (p.b.u.h.) and considers it as specific for the companions or someone who is certain that he dreamed the Prophet (p.b.u.h.).

**Keywords:** dream, manifestation, the holy Prophet (p.b.u.h.), Satan.

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## Imam Reza (AS) and the Issue of God Vision

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The discussion of the possibility of God vision which has a long background between the heresiographers is mentioned more than twenty times in Imam Reza's (AS) statements. The literal meaning of the Qur'anic verses and the existence of some narrations brought about some Muslims to believe in the possibility of eye-sight, but Imam Reza (AS), offering Qur'anic and rational reasons, explicitly negated the eye-sight of God and interpreted the verses and narrations in a way that do not require the eye-sight of God. Nevertheless some times in relation to his audience, he had spoken of heart vision of God and revealed God's being publically known to the creatures and explained why the creatures are in veil. In this writing, a collection of his statements in the discussion of God's vision is examined.

**Keywords:** vision, necessary knowledge, gained knowledge, innate knowledge.

## The Negative and Positive Theology in the Thought School of Isfahan

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The question of the present research is that, in the semantics of the divine attributes, what kind of theology had been explained by the thought school of Isfahan and its basic trends. In the Isfahan school, we are encountered with three major trends: the philosophical trend with the leadership of Mulla Sadra which defends a positive theology in the issue of the semantics of the divine attributes. A thought trend with the leadership of Mulla RajabAli Tabrizi and Qazi Sa'id Qommi which, considering the adoption of some Kalamī views, could be named as the Kalamī trend, and while it accepts the theory of negation of attributes, it advocates a negative theology in the semantics of divine attributes. Despite of Mulla RajabAli Tabrizi and Qazi Sa'id Qommi, the Isfahan Kalamī-Hadithi trend with the representation of Allama Majlesi, although proves the attributes for God, because of the inconceivability of the divine innate attributes, uses negative theology in explaining the divine attributes.

**Keywords:** Isfahan school, negative theology, positive theology, the divine innate attributes, the sameness of attributes and nature, negation of attributes, literal and meaning commonality.

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## The Previous Universes in the Narrations of Ahl al-Bayt (p.b.u.t.)

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In the narrations belonged to the early events of genesis sometimes the early creation of some elements is addressed and sometimes the previous universes are referred to. Regardless of the rational and documental examinations of these narrations, it is a necessary, but not done, duty to talk about the nature, features and hierarchy of the early universes. The "*Anwar*" (lights) universe is the first universe which is attributed to the divine light in which certain lights under the Holy Spirit's inspirations were entertained with the divine praise and worship. This universe has been assigned to certain lights and has been ontologically prior to the other general universes. The first universal and general universe is called "*Arwah*" (Spirits) which has been created two thousand years before the next phase (Particle). In this universe, on the basis of the opportunities prepared for the spirits, there have been some experiments in order to determine their general tendencies and orientations. After the preparation of Adam's mud, the particle bodies were formed that from these narrations one can deduce ontological developments such as shadow, ghost and particle for these bodies. In a general meaning, these ontological forms are also named as the "*Dhar*" (Particle) universe, which in this chance it is referred to one of its phases called as "the *Azlat* (Shadows) universe".

**Keywords:** previous universes, "*Anwar*" (lights), Spirits, Shadows and Ghosts, "*Dhar*" (Particle) universe.

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## Abstracts



### **The Rational Arguments for the Existence of the Devine *Hojjah* and the Issue of *Mahdawiyyah***

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The issue of "the necessity of the existence a divine *hojjah* (divine authority)" is one of the unique Shi'i beliefs and, before it had been arisen in philosophy and mysticism, it has been rooted in religious teachings. Adapting the religious teachings, each of the Muslim philosophers, mystics and theologians have explained and established it from a specific perspective. This issue is proved in Islamic philosophy through final cause, the rule of possibility of the most honest (*imkan al-ashraf*) and the best system (*nezam al-ahsan*), and in mysticism through the complete manifestation of the divine names and attributes and the grace intermediary, and in Islamic *Kalam* through the rule of beneficence (*Lutf*). The philosophical and mystical proofs were proposed with an ontological approach to this issue. These proofs consider the existence of the divine *hojjah* in the system of creation as necessary regardless of its guiding and leading role, but the *Kalmi* arguments are based on the religious and guiding role of Imam and the society's need for leadership. In this research, the necessity of the existence of a divine *hojjah* in all periods is proved by rational reasoning. In addition to forming those arguments, it is brought up reasoning to prove the necessity of a divine *hojjah* though *Fitrah* (innate way). And because the *Mahdawiyyah* is in continuation of the divine *hojjahs* presence, proving the permanent existence of the divine *hojjah* prepares the ground for proving the existence of the promised redeemer.

**Keywords:** divine *hojjah*, rational reason, divine Caliph, *Mahdawiyyah*.

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