

Comparative Proving of Not-falsehood of violating the Wa'id (Punish Promise) from the Viewpoint of Theology and Jurisprudence

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The Mu'tazilites believe that the big-sins-doer which dies without repentance will encounter to the divine punishment and there is no way for his/her forgiveness. From their opinion, such a person although being believer, because of his/her sins like a non-believer will always be in torment. Therefore, if God does not punish this person, He violated his Wa'id (Punish Promise) and violating the Wa'id implicates a lie; while God never lies, then he never violates Wa'id. In a descriptive and content analysis way, this research tries to prove that violating Wa'id is not false from the view point of Kalam (Theology) and Feqh (Jurisprudence). On the basis of some rational and narrative reasons, the Shi'a thinkers criticized the Mu'tazili theory. From the view point of these thinkers, violating Wa'id is not false (Kedhb), because it is related to the practical phase, not to the serious will. Also Wa'id is primarily conditioned and is not practicable until its condition realized. Thus in the lack of conditions, forgiveness is possible. In addition, if violating Wa'id is false, every false is not inadmissible. The evidence is the religious legislator's (Share') permission for lie on the basis of some expedients. Considering Wa'd (promise) and Wa'id as subjunctive mood (insha') is another way for solving the misgiving of contradiction of false of violating Wa'id. Accordingly, Wa'd and Wa'id are of subjunctive moods that are stated in the form of simple sentences. Then the application of correct and false for them is not real but metaphorical.

Keywords: Wa'd (promise) and Wa'id (Punish Promise), false, Kalam, Feqh, Mu'tazilah, Shi'a.

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A Critical View to the Traditional Explanation of the Teaching of Bada' from the Viewpoint of Narrations

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Bada' (lit. Emersion/change) is one of the Islamic teachings which, in a simple explanation, mean that everything is under the divine providence and God does whatever he pleases in preceding and delaying events and fading and proving them. The Shi'a thinkers have attempted to explain this teaching in the framework of a theory that, in addition to explaining the theory, can answer the questions and misgivings. It has been done by using the belief in existence of two kinds of lawhs (destiny tables). A lawh that is preserved (mahfuzh) and does not change anything in it, and another lawh which is the place of fading and proving and Bada' belongs to it. It seems that this explanation does not accord with some narrations especially the narrations of Bada'. In this writing, it is attempted to examine this famous theory by comparing it with narrations. The result of this examination is that this kind of explanation of the teaching of Bada' does not correspond the narrations entered in the narrated sources and thus is not acceptable.

Keywords: Bada', the preserved table (lawh al-mahfuzh), the fading and proving table (lawh al-mahw wal-ithbat), the Root Book (Umm ul-ketab)

Examining the View of Qamuse Qur'an on the Meaning of "Sin" Attributed to the Prophet (SAWA) in the Glorious Qur'an

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One of the issues which have always been paid attention by the Muslim theologians and exegetes is issue of "the prophets' immunity" especially the immunity of the last Prophet (SAWA) from mistake and sin. But the verses 55 Ghafer, 19 Muhammad and 2 Fath attributed sin to the Prophet. The author of Qamuse Qur'an has attempted to offer a suitable answer about these verses. With an analytic-descriptive method, in this research the viewpoint of professor Qurashi in interpreting the meaning of the word of "dhanb" (lit. sin) in these three verses is examined. His view in two verses has been defended, but in the second verse of the Surah al-Fath has been criticized and the view of Allam Tabatabaei has been preferred.

Keywords: immunity, sin, repentance, the Prophet (SAWA), Qurashi, Qamuse Qur'an, the interpretation of the best speech (Tafsire Ahsan al-Hadith)

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Proving the Possibility of another Emersion in the Certain Signs of Appearance

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Bada' (lit. Emersion/chang) is one of the very important and influential teachings in the Imamiyyah thought. This teaching is of a very vast domain and is brought up in the issue of the certain signs of twelfth Imam (AS) appearance. This issue's origin is the narrations denoting the possibility of another emersion in the certain destinies including the certain sings of Imam's appearance. There is also a special narration from Imam al-Jawad (AS) for the possibility of Bada' in the certain signs. On the contrary, there are narrations denoting the impossibility of change in the certain destinies. Because of the strength of text and document as well as agreement with reason, the narrations denoting the possibility of change in the certain destinies are preferable, because believe in impossibility of change in the certain affairs results in God's inability in changing the destinies. In addition, possibility of Bada' in certain affairs has Qur'anic evidence.

Keywords: signs of Imam's appearance, Bada', the certain signs, Sufyani, the uncertain signs.

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Criticism of the Theory of Truth Invisibility in Apostasy

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One can examine the death penalty for apostate from various perspectives. In the wisdom of killing the apostate, the emergence of truth can be implicated. If the truth is hidden for the apostate, killing for denying a hidden truth is out of wisdom and in this case there will be build an excuse for atheism and apostasy. But if the truth is clear for the apostate, the excuse will be destroyed and killing the apostate will appear as reasonable. The hypothesis of truth invisibility and being the wisdom of death penalty based on the emergence of truth presented by Dr. Soroush and only "the difficulty of finding the truth among religions for the today humans" is mentioned as its reason. In this research that hypothesis has been examined, the existent fallacy in this reasoning has been cleared and, finally, the truth emergence has been proved by theological, jurisprudential and narrative arguments.

Keywords: truth invisibility, truth emergence, apostasy, wisdom of death penalty for the apostate.

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The Role of the Immune Imams (AS) in the Intellects' Functions in Knowing God

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The frontispiece of all religious knowledge is the knowledge of God. For such knowledge some ways have been put forward. From amongst that is especially paid attention to in the Imams speech, is the light of intellect from the inside and the existence of the immune prophets and saints from the outside that can guide humans to the knowledge of God. But because reason lonely cannot be the cause of gaining of knowledge by man, in this article, with an emphasis on the narrative points of view and by analyzing the actual place of the Immune Imam and his unique characteristics in giving knowledge to humans, the impact of the Immune Imam in the function of reason and its access to perfect knowledge of God is analyzed and examined. On the basis of their existential capacity and the legal responsibility, the Immune Imams prepare the field for reason's flourishing and bringing about the knowledge and its immunity of knowledge deviations. As a perfect pattern, the Immune Imam's reason can guide the human reasons in correct gaining knowledge of God and prevent the reasons damages and deviations. In some cases, the existential and legal presence of the Immune Imam guaranties the strength of reason knowledge in individuals that each one in sequence is examined as the "creating function", "safety-making function" and "quality function".

Keywords: Immune Imam speech, Ahl ul-Bayt (AS), Knowledge of God, the way of revelation, the way of reason, the way of Imam.

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Abstracts



Examining the Denotation of 53th Verse of the Surah Fusselat to the Seddiqin Argument

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Some philosophers and Exegetes believe that the phrase "is not enough for your Lord that He is witness on everything" (Qur'an 41: 53) denotes to the Seddiqin Argument. As to how this implies, there are three versions that all three are based on out-text and text presuppositions that cannot be verified. In this paper, after reviewing the background of this interpretation, three versions have been examined with regard to the presuppositions. One of these versions is a new version proposed by Allamah Tabatabaei (RA) and welcomed by Ayatollah Javadi Amoli that is based on the fact that the term "witness" (Shahid) means "witnessed" (Mashhud). In criticizing this version, the arguments stated for proving the denotation of the word "shahid" to "mashhud" has been criticized. The result of this discussions show that this passage cannot denote to the Seddiqin Argument.

Keywords: the arguments for the existence of God, the Seddiqin Argument, the 53th verse of the Surah Fusselat, the verses context, the meaning of "Shahid".

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