

Implication and Definition of dissimilarity of the Word of God (with other words): An Opinion about the First Part of Tract "Al-Quran Val Forqan" by Mirza Mahdi Esfehiani

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In this article, we are going to reflect on the words of Amir al-Mu'minin Ali (peace be upon him), which is the basis of the first part of tract "al-Quran val Forqan". At the outset, according to the three proofs in explaining the sent-down of Quranic verses, it is shown that the similarity between the Qur'an sent-down and the word of humankind is indispensable and inevitable. Then we refer to the meaning of interpretations of the Qur'anic verses and reflect on the meaning of the word as a base form and as an object. In its following, we add that in addition to the interpretation in objective-dimension, it is feasible to notice it through Anae or Fanae dimension. Based on the previous concepts, we propose an explanation of the preceding narrative. Then, we reflect on the words of Imam Ali (as), who considered the Word of the God as His attribute.

We will have a brief look at some chapters concerning Names and attributes of God and based on them we are going to clarify it is impossible that the implications and introductions included in Quran when referring to attributes of God be similar to the implications and introductions in the words of people. Dissimilarity in this regard is absolute and common and is compatible with the basics of reasoning of imam.

This incongruity between the Word of God and the human word is never incompatible with the realization of the definite similarity of the Word of God, when regards as a fact that it has been applied to the structure of Arabic language is never incompatible. This article claims that the levels of manifestation of God on Quran reciters and listeners of the Word of Allah are explained in the first lines, and emphasized that the Qur'an is the attribute of God, therefore, the social caliphate of the Quran and the Ahlul-Bayt (PBUH), in the case of the exclusive enjoyment of all levels of this divine appearance, and the affirmation of people of this emergence of Allah, and promotion in its innumerable degrees are manifested by appealing to the Prophet and his Ahlul-Bayt who are His proofs in the realm creation.

A Reread of the Meaning of Quranic Explanation (Tabiin) in the Verse 44 of Sura Nahl and Answering
Some Misunderstanding about It

Alla al-Mohaddesin Javad

the verse 44 of Sura Nahl regards the duty of the Last Prophet as the explainer of QuranAbstract:
which is accepted by most Quran interpreters. Among interpreters, there are some who limit the
meaning of Tabiin to clarification the words of Quran. They refer to the verse 187 Sura Ale Imran,
regard it as clarifier of holy verses similar to the verse of Surah Nahl. In this regard, the sayings of
several Shia and Sunnitte scholars of past centuries like Seyyid Morteza, ibn Juzzay anf Fakhr Razi can
be referred to. The present study reviews their reasons and clarifies their shortcoming.

A Review over the Claim of Quran Sufficiency Believers Regarding Non-Revelation-Base of Nabavi
Sunnah

Majid Maaref

Raziyeh Mozaffari

Quran Sufficiency believers to reject Hujjiyat of the Prophet Sunnah cited some reasons thatAbstract:
one of them is non-revelation-base of Nabavi Sunnah. They based their claim on some hypothesis
including: The belief in the infallibility of the Prophet, the belief in the Muslims not being obliged to
obey the Messenger of God, and lack of any credit for Sunnah to be the source and spring of the religion
of Islam; but by logical and quoted reasons, the Prophet's infallibility can be proved; quite a few number
of Quranic verses assert the necessity of obedience of Prophet. Sunnah as a source and spring for Islam
due to the infallibility of Prophet and his scientific position is reasonably acceptable and also some

Qurānic verses assert on independency of Sunnah in Tashri'. Therefore the claim of Sunnah not being based on revelation is not acceptable.

The Necessity of Reference to the Proofs of God to Achieve Truth and To Avoid Discordance and Failure of Human Thought

Mohammad-Hussein Salah

human knowledge divides science and Hikmah into two parts of theoretical Hikmah and practical Hikmah. Gnosis of God is in theoretical Hikmah and Shaar'iyat and duties are part of practical Hikmah. Philosophers attributed to themselves the explanation of theoretical Hikmah without reference to infallible imams and limited the role of infallibles to practical Hikmah and explanation of religious duties.

Regarding holy texts, infallibles and proofs of God are obliged for both. The most significant role of them is to teach divine knowledge to people and to train religious jurisprudence and hadith narrators to guide people in the path of knowing God. Human being has the light of logic and knowledge but to receive Fitri knowledge and even in using his logical power he needs hints and instructions of the proofs of God as he needs prophets to improve his position. This position and the way of reference to Nabi and his successors is what which separate the position of divine knowledge from human knowledge. In the present article, the need to Nabi and his successors and reference to them are mentioned for four reasons. The grace of God to give the capability to acquire and stand Qurānic truth and narrations which appears in man as faith and certainty which is possible by observing piety and following religious rules is different from scientific authority and ability to explain traditions Kilami-wise or academic-wise. In this article, also, difference of two systems of human knowledge and divine knowledge is explained and some of consequences of human knowledge in comparison to divine knowledge are pointed out.

A Review over Three Critical Essays on Qurāniyun

Mohsen Mosa-Vand

the author of the present study has written reviews for three articles of the previous issues of Abstract: Safinah. In them some issues like difference of Itriyat with Ravayat, hujjiyat of appearance of Imam Zaman, the position of Prophet in explanation of Quran, the works of Abul-Fazl Burq'ee, Quran sufficiency in religion and Tafsir are highlighted.

A Reply to Evaluation of Three Articles of Safineh

Ali-Asghar Dehdasht

Husein Mohammadi-Fam

Seyyid Majid Nabavi

Zeinab Aghareb-Parast

Following the evaluation carried out by Mr. Mohsen Mosa-Vand on three articles of Safineh, Abstract: some answers were given which are mentioned in this article. In these answers, the best attempt is made to explain teaching of Quran-Sufficiency and answer some ambiguities.

A Study of Ambiguities Regarding Originality of the Book 'Ubaidullah Ibn Ali Halabi

Abbas Mofid

after the public movement of writing and recording Hadiths among companions of holy Abstract: Prophet many books have been penned during and after Imam of Sadeghin. The book of 'Ubaidullah ibn Ali Halabi is one of the first Hadith books which enjoys significant importance and is named the first Tasnif of Shia. Some researchers by bringing up doubts bring belonging of this book to Halbi under question. The mentioned ambiguities concerning this book are divided into two main groups. The ambiguities that arise from the quality of the listed reports and the ambiguities that refer to the content

of the narrations of the book, In this study, the best attempt is made to investigate the first group ambiguity by analytical descriptive method and answer the raised questions.

” Concerning Its Document Validation of the Sentence «أنا أصغر من ربّي بستين»

Mohammad–Mahdi Maveddati

«أنا أصغر من ربّي» in some sources mostly Sunnitte, Sufi and sometimes Shia, this sentence of Abstract:
is attributed to the holy Prophet or in cases to Imam Ali (a.s.). In this article, twenty five sources for this sentence from Davood Qeisari (751, Lunar calendar) to contemporaries have been mentioned and analyzed document–wise. The result is none of these quotations has document and they tend to mysticism. Therefore they are not acceptable in terms of their document.

The necessity of referring to hadith in lexical research, relying on Nahj al–Balaghah

Al–Sheikh Qeis Behjat Al–Attar

Qasem Shahri

Reza Arab Baferani

Most of the literary scholars have not paid much attention to the words in the hadiths of the Prophet and the Ahlul Bayt (PBUH), although the Ahlul-Bayt, regardless of their Imamate position, has been considered by the entire Ummah as the most eloquent of all Arab. Among them, few Shiite and Sunni scholars have focused on this issue, such as: Razi Astarabadi (b.686), Fakhruddin Tarihi (b.1085), Sayyed Ali Khan Madani (b.1120), Mirza Muhammad Ali Shirazi (birth after 1300) of Shi'a scholars, as well as Ibn Jenni (b.392), Ibn Faris (b.395), Johari (b.398), Ibn Malik (b.672) from Sunni scholars, the latter of which, of course, refer only to the hadiths of the Prophet. The authors in this article have mentioned five of the hadiths of Imam Ali (as) from Nahj al-Balaghah, which should be cited in lexical sources, although neglected.