

## Criticism of Dr. Soroush Viewpoint on the Historical Non-provability of the 12<sup>th</sup> Imam's Birth and the Uncertainty of Belief in the Imam Mahdi (AS) Existence

Zahra Panbehpez<sup>1</sup>

Ibrahim Shafi'i Sarvestani<sup>2</sup>

Mohammad Ranjbar Hosseini<sup>3</sup>

From the Shi'a point of view, it is necessary to know the Imams (AS). Nowadays in the period of the great absence of Imam Mahdi, the Shi'a is in need of gaining knowledge of him more than any other time; especially some individuals provided some incorrect readings and, claiming non-provability of Imam Mahdi's historical existence, did not necessitate belief in him. With a descriptive-analytic method, the present article tries to historically prove the existence of Imam Mahdi (AS). Thus, mentioning the numerous historical evidences that witness his historical existence in Shi'i and even non-shi'i sources, it proved his historical existence and explained the necessity of belief in Imam Mahdi's Existence.

**Keywords:** Imam Mahdi (AS), absence, the birth of Imam Mahdi(AS), Muslim intellectuals.

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1. Doctor of Imamiyyah Kalam of the Quran and Hadith University; email: z\_panbehpez@yahoo.com

2. Assistant professor of the Quran and Hadith University; email: ibrahim.shafiee@gmail.com

3. Assistant professor of the Quran and Hadith University; email: ranjbarhosseini@gmail.com



## The Authority of the Single Narration in Belief Affairs

Zohreh Rajabian<sup>1</sup>

This writing discusses the authority of single narration (*al-khabar al-wahed*) in minor parts of beliefs. Because the authority of the single narration is conventional (*ta'bbodi*) and its legislation needs a Shar'i proof, this paper tries to answer this question that is there any Shar'i proof –the necessity of faith and fastening the heart- for the authority of this group of narrations in order to be authoritative for that proof? For this purpose, the nature of faith and the theological demonstrations of the necessity of faith in the minor parts of beliefs are examined. These examinations negate the existence of the Shar'i proof for these belief narrations and show that the occurrence of faith is based on the personal conscientious trust whereas the authority of the single narration is based on the human kind trust. On the other hand, on the basis of the theological arguments, there is no need for detailed belief in the minor parts of beliefs. Furthermore, belief on the basis of uncertain evidences is on contrast to precaution.

**Keywords:** single narration (*al-khabar al-wahed*), knowledge narrations, belief narrations, fastening the heart, personal trust.

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1. The 4th level graduate of the Seminary and assistant professor of the Women and Family Researches Centre; email: z.rajabian39@gmail.com

## The Degree of the Sunni Views' Correspondence on Human Activity with the Issue of "Amr Bayn al-Amrayn"

Ali Azizkhani<sup>1</sup>

Abd ul-Qasem Karimi<sup>2</sup>

Seyed Hossein SeyedMosavi<sup>3</sup>

Alireza Najafzadeh Torbati<sup>4</sup>

The activity of man and how it relates to divine will has long been considered by theologians and philosophers. The Sunni theologians have explained the deterministic or *Tafwizi* (delegator) tendencies within various contexts with different bases. By examining these tendencies, this paper attempts to clarify the extent to which they are consistent with the "Amr bayn al-Amrayn" (lit. the one between the two) theory. However, readings that explicitly support determinism or *Tafwiz* do not have any analogy with the theory of the "Amr bayn al-Amrayn", but the explanation of some theologians, although emphasizing human activity, either ultimately led to determinism or it remain sterile and unproductive. The interpretation of some of the other Sunni theologians is nothing but contradiction; because on one hand they regard the human act as God's creation and they emphasize that it is not God's action on the other.

**Keywords:** "Amr bayn al-Amrayn" theory, *Kasb* (lit. to achieve), determinism, *Tafwiz*.

1. Doctoral student of the Islamic theoretical bases in the Ferdousi University of Mashhad; email: a.azizkhani313@gmail.com

2. The 4th level graduate of the Seminary and assistant professor of the Ferdousi University of Mashhad; email: a-karimi@um.ac.ir

3. Doctor of Islamic Kalam and Philosophy and associate professor of the Ferdousi University of Mashhad; email: shmosavi@um.ac.ir

4. Doctor of Islamic Kalam and Philosophy and associate professor of the Ferdousi University of Mashhad; email: najafzadeh@um.ac.ir



## A Comparative Approach to the Issue of "Origin of Evils" with an Emphasis on "Sufferings" from the Viewpoint of Qur'an, Torah and Gospel

Seyed Saeid Miri<sup>1</sup>  
MohammadAli Hemmati<sup>2</sup>

The purpose of this research is to attempt to solve the issue of "origin of suffering" as an evil from the point of view of Qur'an, Torah and Gospel with a comparative approach. The method of this research is library searching in a comparative way. The result is that from the point of view of Abrahamic texts, the origin of evil and suffering, although having some basic affinities such as the nature of human life and sin, has certain differences, especially from the point of view of the Gospel, including the fact that Torah gives the first role in the process of the emergence of evils to sins; But the Gospel, by bringing up the sufferings of Christ as the sacrifice of the sins of mankind, has meant suffering with Jesus (p.b.u.h), describes it as a blessing, and introduces its followers as way of suffering. From the point of view of the Qur'an, the main source of evil is the nature of human life, sin, trial and devil.

**Keywords:** Qur'an, Torah, Gospel, the origin of evil, suffering and humanity.

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1. Assistant professor of the Islamic knowledge department of the Khatam al-Anbia Industrial University of Behbahan (the responsible author); email: ssmiri@yahoo.com

2. Assistant professor of the Quran Knowledge University, the College of the Quran Comparative Studies of Shiraz; email: mohammadalihemati@gmail.com



## "Anew" Hesitation on the Attribution of Tafwiz to the Mu'tazilah

Seyed Hasan Taleghani<sup>1</sup>

One of the famous theories on the subject of human agency is the theory known as *Tafwiz* (lit. delegation). According to this theory, God delegated the ability of doing the act to human being and He himself has no role in the human optional acts. This theory and its corrupted implications as *Tafwiz* are refused by the Ahl ul-Bayt (AS). It is famous that the view of the Mu'tazilites in the human optional acts is this theory of *Tafwiz*. The remained evidences of the Mu'tazilite works also confirm this reputation. Sometimes ago the reasons of the attribution of *Tafwiz* to the Mu'tazilah were put in doubt in an article, but the reexamination of the remained evidences and documents shows that the view of the Mu'tazilah is *Tafwiz* which is forbidden by Ahl ul-Bayt (AS).

**Keywords:** The Mu'tazlah, the Mufawwezah (the Delegators), the Qadariyyah, human activity.

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1. Assistant professor of the Quran and Hadith University and permanent member of the Seminary Islamic Kalam; email: hasan.taleghani87@gmail.com

## The Promised of the End of Time in Hinduism

Fayyaz Qaraei<sup>1</sup>  
Saeid Karimpoor<sup>2</sup>

According to the Hindu Beliefs, after several periods of the time, a period come that is called "Kali-yoga" (the last stage of the time), in which oppression and evil overcome justice and goodness. In this period, there will arise a savior called "Kalki Avatar" that will struggle against oppression and evil and, by destroying the evildoers, will refill the world of justice and goodness and will provide the field for human beings to arrive in a new period of progress. Of course belief in the Promised in Hinduism is not excluded in the idea of "Kalki", but considering the individuals found in the recent centuries that introduced themselves as the promised savior it seems that the concept of "savior" for the Hindus is under a typology. In this article, in addition to examine the concept of "Avatar" as well as the typology of the issue of the promised savior in the Hindu texts and explaining the effects of this belief on the Hindu culture and society, we will criticize and examine the views of some thinkers in corresponding it to various characters especially the Prophet of Islam (SAWA).

**Keywords:** Hinduism, the end of time, Messianism, Kalki Avatar.

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1. Associate professor of the Ferdousi University of Mashhad; email: gharaei@um.ac.ir

2. Doctoral Student of the Comparative Religions and Mysticism in the Ferdousi University of Mashhad; email: Saeed.karimpur@mail.um.ac.ir

## Abstracts



### **A Comparative Study of the Teaching of Bada' in the Thought of Mirdamad and Sadr ul-Mutallehin**

Alireza Kavand<sup>1</sup>  
Hasan Reza'i Haftadar<sup>2</sup>  
MohammadAli Esma'ili<sup>3</sup>

The teaching of *Bada'* (lit. Emersion/change) is one of the important issues in the field of the relation of the event to the eternal and, considering the impossibility of change in the divine nature and divine intrinsic knowledge, the nature of *Bada'* have been always in ambiguity. The present research comparatively examines this teaching in the thought of Mirdamad and Sadr ul-Mutallehin, the founders of the Yamani Wisdom and the Transcendental Wisdom. Through this research it had been cleared that, according to Mirdamad, *Bada'* belongs to existential affairs and shows the limitedness of time of giving by the cause. Its domain is the material world; the worlds of Dahr and Sarmad do not accept *Bada'*. With a comprehensive sight, Sadr ul-Mutallehin has explained the actual and affirmative *Bada'*: the actual *Bada'* is the occurrence of efface and prove in the partial souls of the firmaments as a level of the divine knowledge. The affirmative *Bada'* is the connection of the prophets and saints' souls with the partial souls of the firmaments and to receive two different news on one issue.

**Keywords:** *Bada'* (lit. emersion/change), abrogation, fate and destiny, the preserved table, the table of efface and prove, Mirdamad, Sadr ul-Mutallehin.

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1. Assistant professor and faculty member of the Quran Knowledge University; email: Motarjem60@yahoo.com

2. Associate professor of Pardis Farabi of Tehran University; email: Hrezaii@ut.ac.ir

3. The 4th level student of Kalam in the Professional Kalam Centre of the Qom Seminary; email: mali.esm91@yahoo.com