

A critical examination of the Buddha's view on suffering from the point of view of Nahj al-Balagha

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Abstract

Suffering is a concept that is related to the perception and inner feeling of people when they are unhappy and dissatisfied. Investigating human pain and suffering, its origin, the way to face it and the way to treat it has been one of the basic subjects of human studies in every era. One of the theorists about the suffering of the world and the way to get rid of it is "Buddha". In Nahj al-Balaghah, the world is considered to be the house of suffering and misery, and the real suffering of a painful person, which is caused by his separation from his creator, has been talked about.

This article examines and criticizes the Buddha's view of suffering by using the long teachings of Imam Ali (peace be upon him) in Nahj al-Balagha and portrays the similarities and differences between these two views. Although the Buddha's point of view is accepted in the Nahj al-Balaghah in the principle of acceptance of suffering and its origin, it is completely different in the way of looking at worldly sufferings, understanding man, man's purpose and the way to get rid of suffering. The only way to get rid of worldly suffering from the perspective of Imam Ali is godly piety with patience.

Keywords: Suffering, Pain, calamity, Imām Ali (P.B.U.H), Nahjul-balāghih, Budha.

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Investigation of Alavī's Theosophy effectiveness on Mullā Ṣadrā's Thought

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Abstract

Amīr al-Mu'minīn Ali (P.B.U.H), the gate of the city of Prophetic knowledge, has left a deep influence on Islamic thinkers. Ṣadr al-Dīn Muḥammad Shīrazī, known as Mullā Ṣadrā, is one of the Islamic thinkers influenced by him, who has somehow collected the essence of all philosophical, mystical and theological branches of Islam in the form of school called "Transcendent Theosophy". He claims in several positions that he has strengthened his philosophical foundations by seeking the help of Imam Ali (P.B.U.H). No comprehensive and inclusive research has been done in this field. In this article, the author intends to examine Mullā Ṣadrā's positions and its impact on the various theological and philosophical issue using the statements of Amīr al-Mu'minīn Ali (P.B.U.H). Therefore the main purpose of this article is the "investigation of 'Alavī's theosophy effectiveness on Mullā Ṣadrā,'s thought" in a descriptive and library method.

Keywords: Amīr al-Mu'minīn Ali (P.B.U.H), Mullā Ṣadrā, 'Alavī's theosophy, Transcendent theosophy.

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Solving the challenges ahead in encounter with the narratives of "Heaven was necessitated to him"

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Abstract

There are many narrations in hadith texts that, with interpretations such as "obligation to Paradise" and the like, have highlighted several doctrinal, moral, or behavioral elements and introduced adherence to them as a definite cause of man's entry into Paradise. Expressing this tremendous and astonishing reward for such matters has presented the mentioned narrations with various challenges; For example, in the first view, this reward seems disproportionate and unbelievable in return for those factors, and the promise of the reward of heaven equals seemingly tiny deeds such as asking for forgiveness, causing false hope, delusion, and the courage to commit sins. This has caused some people to take a negative approach in the face of these hadiths and doubt to the principle of their issuance, and consider them weak or fabricated. In this article, the authors have tried to provide statistical analysis and examples of these narrations, provide solutions to solve these challenges and have considered the negative approach to these narrations and ignoring them incorrectly. The possibilities expressed to get out of the referred problems that could be mentioned are the lack of necessity of proportionality between action and punishment, distinguishing between perfect and imperfect cause, avoiding considering causes as the complete cause, knowing the difference between the corporeal form of works and heavenly form of works, considering the differences of heaven levels, and the stations of people of Paradise and some things like that.

Keywords: narratives of "Heaven was necessitated to him", (obligation to heaven) causes of being heaven inhabitants, heaven. Big rewards.

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Comparative study of the quality of average soul's survival

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Abstract

Avecina divides human souls into several categories and, depending on what the level of each soul has been placed, draws a separate quality for its survival. In fact, he expresses some points under the influence of his disbelief in the incorporeity of imaginal faculty and the intermediary world that is criticized by Şadr al-Mut'allehīn. Mulla Sadra believes that the survival of the soul has resulted from the soul's essential concern during its essential moving toward supreme beginnings. Proposing the issue of survival of the average souls in transcendental theosophy leads to explaining of corporeal resurrection. In this matter, Mullā Şadrā has succeeded to explain and solve the problem consistently with other principles of his philosophy. Although in proposing issues, there are some criticisms of Mullā Şadrā's expression method, generally, some criticisms have been leveled at him is due to the confusion between concepts, misunderstanding of some fundamental postulate, lack of attention to all content provided in Mullā Şadrā's works, and lack of noticing to valid commentaries in this regard.

Keywords: Avecina, Mullā Şadrā, Souls, Survival, Corporeal resurrection, Spiritual resurrection.

Analytic Revisiting of a systematic attitude to Existence and its role in responding to problems of evil based on the 'Allamih Ṭabātabāeī's foundations

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Abstract

The problem of evil has created many challenges for the well-being of the existence system, proving the existence of God and explaining of some his attributes. There are various answers, such as the non-existence and relativity of the evil, and the supremacy of goodness over the evil, each of which in turn can justify the existence of some evils. A Systematic attitude to Existence can play a complementary role to other answers given to the problem. Some philosophers like Mullā Sadrā, Muḥammad Bāḡir Sadr, Muḥaqiq Tūsī, and others believe that despite that systematic or general attitude to the world don't look any phenomena evil, none of them have explained this attitude and how it responds to the problem of evil. In this writing, we have tried, by using the descriptive-analysis method and re-reading the systematic attitude, to investigate its role in responding to the problem of the evil by expressing some examples. At the end it was concluded that according to the definition of the system and proving the existence of its various elements in the universe, by using rational method and gathering Quranic evidence and narration, all beings in the universe interact in unison to achieve a specific goal in such a way that the absence of one of the beings or the change of one of them leads to the change of the whole universe.

In this way, those things which seem evil apparently are not evil and will have their specific place in the world system. This claim has been examined by explaining some examples. Thus beings who seem to be evil are no longer evil when they are placed in the system and will have their own place in the universe system. This claim has been examined with a few examples.

Keywords: Systematic attitude, The ultimate of Existence, The unity of the world, the well-being system, 'Allamih Ṭabātabāeī.

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Abstract

Salafism Methodology in confronting with doctrinal issues by focusing on Ibn Teymiyeh's view

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Abstract

One of the issues that Salafism investigates nowadays is the methodology in countering with the doctrinal issues. In fact, by inventing such a method, in order to give legitimacy to their beliefs, they have tried to raise the issue of disagreement with the predecessors to impose their beliefs on other Muslims and introduce themselves as the only representative of Islamic thought. So knowing their method and foundations in doctrinal issues is necessary for illustrating the dimensions of thoughts in this section. This thinking stream believes that the intellect is not appropriate for understanding the divine knowledge and thus it should be referred to narrative.

In their beliefs, predecessors' comprehension is superior to all understandings and nearer to reality. In this research, the authors try to express the Salafi method in confronting with doctrinal issues through a descriptive-analytical method. In the end, it was concluded that the Salafism adopted methods to explain the doctrinal issues, the most important of which are as follows:

In recognizing knowledge, they only accept tradition; they do not give place to intellectual sciences and pay full attention to the understanding of their predecessors; in semantics, the interpretation of verses and hadiths is vehemently denied. The Salafi's method has bitter consequences in dealing with doctrinal issues, Such as fighting the values of the intellectual sciences, a kind of exclusivism and absolutism in understanding the righteous predecessor, accepting interpellation and incarnation in verses and hadiths.

Keywords: Salafism, methodology, doctrinal issues, the negation of conflict in texts, the priority of tradition over reason.

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