

*The place and role of faith in natural  
education (innate cultivation) and its obstacles  
according to verses and ḥadīths (News)*

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Dealing with natural education (innate cultivation) and its components, due to its valuable and superior position in all Abrahamic religions, seems important and necessary. Therefore, in the present study, after introducing nature and expressing its distinction with similar concepts such as nature, instinct and soul (psyche), the important role of monotheism and faith in the fertility of nature has been explained and in order to apply the stated theoretical principles, the important components of religious-natural education (cultivation), based on the narrations of the Imams, have been stated that after calculating the natural components, it can be said that the components of religiosity are the ones that demand a special human nature from man. Of course, it must be perfectionist and in order to become a vicegerent of God and the most important obstacles to the flourishing of nature are negligence and worldliness (secularism), which are two factors that not only plague the lives of theologians of the divine religions, but also threaten all human societies.

**Keywords:** Nature, Education (cultivation), Religions, Faith, Components and obstacles of education (cultivation)

***Analysis of the verse "Mut'a" (pleasure)***  
***based on the interpretive principles of***  
***Allameh Tabataba'i***

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Verse 24 of surah An-Nisā (the Women chapter), which is referred to as the verse "Mut'a", deals with the issue of temporary marriage. The different doctrinal and jurisprudential views of Shiites and Sunnis have caused differences in the interpretation of this verse. Well-known Imami scholars and jurists have accepted the legitimacy of the mut'a and ruled that it is permissible, while this legitimacy is disputed in the view of the Sunnis. How a jurisprudential ruling is understood and deduced from a verse has a very important role in accepting or not accepting that ruling. The mentioned verse is one of the jurisprudential verses that has been considered by commentators, including the late Allameh Tabataba'i, from whom they have taken and deduced rulings on mut'ah. The present article, while examining the interpretation of the verse based on the interpretive principles of Allameh, analyzes and explain how they use topics such as "lexicography, cause of revelation, narration, principles of jurisprudence, recitation, abrogation" in the field of proving the permissibility and acceptability of mut'ah.

**Keywords:** Allameh Tabataba'i, Basics, Verse of Mut'a, Tafsīr (commentary), Jurisprudence, Abrogation

## *Types and interpretive methods of Imam Sajjad "alayhi s-salām" in Sunni sources*

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Imam Sajjad "alayhi s-salām" (peace be upon him), as the inheritor of the Prophet's knowledge, has left behind valuable interpretive narrations in spite of living in sensitive conditions that a considerable number of them are also reflected in Sunni sources, and this doubles the necessity and importance of addressing the issue. The present article, in a descriptive-analytical method, by referring to Sunni sources and extracting the interpretive ḥādīṭ (ḥādīth) of Imam Zayn al-Abidin (Adornment of the Worshippers) "alayhi s-salām", shows that the most important types of interpretive (commentary) narrations of the Imam are: the place of *thaqalayn* (two weighty things) in the words of the Imam, the manifestation of verses in the Imam's biography (*Sirah*), theological teachings and explanation of doctrinal teachings, jurisprudential narrations (*aḥādīth*, discourses), moral, educative and guidance (directional) *hadiths*. It is noteworthy that the present research is not in the position of enumerating the number of Imam Sajjad's interpretive narrations in Sunni sources, but seeks to decipher the types and methods of Imam's interpretation in them. Another issue raised in this article is the expression of Imam Zayn al-Abidin's interpretive methods; these include: Interpretation of Qur'an to Qur'an, Qur'an interpretation of the Sunnah, word commentary, expression of the occasions of revelation, Meccan and Madani, explanation of conciseness (concise, briefs), absolute limitation (restriction, delimitation), general allocation (particularization), use of conformity in interpretation and other principles of Qur'anic studies. Also, some of the narrations of Imam Sajjad have been issued in the conditions of *Taqiyya* (literally "fear"), which he has dealt with in this article.

**Keywords:** Imam Sajjad, Commentary (interpretative) narrations, *Tafsīr* (Commentary), the people of the sunnah (*ahl -e- Sunnat, Sunnis*)

## *Answering Prayer in the verses of the Quran and Atrat*

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One of the verbs stressed by the Islamic religion is to pray. Prayer means talking to God Almighty which sometimes coincides with asking for help. One of the challenges in prayer is the quality of response; because the answer to prayer, is done by God almighty, while the nature of God Almighty, is unchangeable and the inviolability of prayer, requires a change in the respondent. In this paper, at first, the truth of prayer and some of the basic rituals and conditions of prayer are discussed and then the elements of prayer answering, which include: God almighty, the means of grace and the human soul, are analyzed. Finally, the causes the non-response of prayer, the quality of its response and invocation to God almighty are investigated. One of the results of the present article is that the answer to prayer is really and truly belonging to God almighty, and the means of grace, like the saints, angel and human beings, are placed during the will of the Divine, not against it, and changes, as the act of God, is not in his essence; Therefore, through response, not only is a defect not attributed to God almighty, but also the infinite perfection of the God Almighty necessity of such influence and effects in the universe.

**Keywords:** God almighty, Prayer etiquette, Elements of prayer answering, self-strengthening, worship.

*Critique and review of the translation of the  
Quran by Ayatollah Sadeghi Tehrani*

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✍ Hoseyn Barati

The translation of the Quran by Ayatollah Sadeghi Tehrani, is one of the translations of the contemporary that has been written with a different view of the Quran. The root of this different view must be searched in his interpretation entitled of *Al-Furqan Fi Tafsir Bal-Quran*. The exact contents of this translation, although many; But there is no doubt that any translation, particularly the translation of the Quran, will be free without distortion and the present translation is no exception to this rule. The present paper is an attempt to explain some of the points that were not observed in his translation and therefore brings with it some criticisms. The selected cases are examples that can lead us to better understand the translation. As much as possible, the critiques have been based on the rules of Arabic literature and the views of the commentators and speculation and baseless materials have been avoided so as not to give a wrong ratio to this translation. Vocabulary errors, some letters, verbs, evidence of words, added, ironies, literal translations, and duality in translation are some of the things that are mentioned.

**Keywords:** Sadeghi Tehrani, Translation Criticism, Irony.

*A comparative study of justice of all companions  
based on the verse one hundred of surah Tawbeh*

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The Sunnis often have a very high position, such as the position of infallibility, for the companions of the Prophet. In their view, the Prophet's companions were safe and immune from any mistake due to the apparent understanding of the Prophet, and they have mentioned the verses of the Holy Quran for their claims; Among other things, according to the verse of one hundred surahs of Tawbeh, all the companions are consider of formers, that God, who is satisfied with them and they are pleased with God, so they are all just and there is no injury and conversion about them. In the Holy Quran, the term companions "sahabi" with this current meaning has not been mentioned and If the praise and eulogies are attributed to Muslims, it is not absolute, but according to certain conditions, including faith and righteousness of individuals, it is not because, for example that they are called companions. According to the study of verse one hundred of surah Tawbeh, the justice of all the companions is not proven.

**Keywords** Companions, Justic, Verse one hundred of surah Tawbeh, Immigrants, Ansar, Tabein be Ehsan.