

ENGLISH ABSTRACTS

Individual Economics Lifestyle Based on the Opinion of *Nahj al-Balāghah*

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Abstract

Based on Imam Ali's commands (as) in *Nahj al-Balāghah*, this study aims to explore the ways to earn income and manage expenses in an individual's economic lifestyle, along with the outcomes of these practices. Using thematic translations of *Nahj al-Balāghah* and related research, relevant sermons, letters, and sayings were identified and analyzed. The findings indicate that earning income through self-employment, government jobs, or investment is lawful if it benefits the people. Conversely, income derived from hoarding, bribery, rent-seeking, and betrayal of trust is considered illegal according to Imam Ali's view. Imam Ali (as) also believes that normal expenses in an individual's economic lifestyle are highly desirable if they are accompanied by moderation and contentment. Furthermore, paying taxes, giving charity, and making endowments are deemed essential for solving social problems, gaining Allah's approval, and attaining heaven. The result of adopting Imam Ali's individual economic lifestyle is achieving a monotheistic and dignified life and responsible human development.

Keywords: Dignified Life, Economy, Imam Ali (as), Income, Cost, *Nahj al-Balāghah*.

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William Watt's Critical Analytical View of the *Gharāniq* Legend (Based on Shi'a Sources)

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Abstract

One of the legends and superstitious stories that have been narrated in some non-authentic commentary and hadith texts and used as a reason to raise doubts is the legend known as *Gharāniq*. In this research, the doubts in the field of *Gharāniq* story are discussed based on the views of an orientalist named William Watt using the descriptive-analytical method. Investigations show that the source of Watt's views in raising doubts about the *Gharāniq* legend is some sources of interpretation and hadith of the Sunnis, which, in addition to the weakness of the documents, have differences and differences in content. In addition, the story known as *Gharāniq* contradicts the verses of the Qur'an indicating the weakness of the devil, the infallibility of the Prophet in receiving and communicating revelation, the power of Allah Almighty in guaranteeing the revelation, the high position of the angel of revelation, and so on. Shia thinkers have not mentioned this superstitious story in any of their authentic books, and also some honest orientalists, along with Shia thinkers, have considered the legend of *Gharāniq* as unreal and invalid. Community Verified icon.

Keywords: Legend of *Gharāniq*, William Watt, Orientalists, Doubts.

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Essence and Components of *Ijtihād*, from the Perspective of Imāmiyyah and Sunnis

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Abstract

The issue of *ijtihād* has gone through many ups and downs since its inception until now. Undoubtedly, *ijtihād* among Sunni scholars has not followed an acceptable process and they have ended up committing *ijtihād* by voting and then turning to obstruction. However, *ijtihād* in the Shia school has always been dynamic and mobile since the fifth century and has played a significant role in human scientific innovation due to the acceptance of the immediate caliphate of Amīrul Mominīn and benefiting from the problems of Alawite jurisprudence. The element of *ijtihād* is the driving engine that advances Islamic *Shari'ah* along with time, place, needs and questions. This research, with a descriptive and analytical method, deals with the essence and components of *ijtihād*, and its comparative analysis in Imāmiyyah and Sunni jurisprudence. *Ijtihād* in Imāmiyyah is *ijtihād* in the general sense, that is, extracting and inferring secondary rulings from verses and hadiths using logic. But *ijtihād* in Sunnis is special *ijtihād* and interpretation is based on opinion. This writing presents the image and definition of *ijtihād* that is approved by the innocents, and shows the true face of Salafi *ijtihād*, which is rooted in Sunni *ijtihād*, especially Hanbali *ijtihād*. What distinguishes this research is the comparative investigation of what is *ijtihād* and its components from the perspective of Sunni and Imāmiyyah, because in many books and articles, only the views of Shia are limited and less has been done to compare these two religions in the matter of *ijtihād*.

Keywords: *Ijtihād*, Imāmiyyah, Ahl al-Sunnat, Inference, Approval, Error.

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A Critique and Analysis on the Claim of Invalidity of the Tradition of Islamic Historiography from Dequin's Point of View in the Book *the Beginning of Praise of Ali and the Emergence of Abbasid Worldview*

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Abstract

Some non-Muslim writers and historians have researched the historiography of Islam without having sufficient knowledge, and due to their unfamiliarity with the foundations of this religion and lack of understanding of its philosophy and the nature of some of its issues, they have not reached an unbiased and reliable scientific result. In addition to these cases, it is necessary to add prejudice and the impact of the views of historians, which caused them to spread their previous mentalities to the subjects related to the researched religion and reach the desired result. This article examines Dequin's one-sided approach to a huge part of the sources of Islam, i.e. Islamic historiography, focusing on his views in the book *the Beginning of Ali's Praise and the Emergence of Abbasid Worldview* in a critical and analytical manner on the claims of It examines the validity of the tradition of Islamic historiography from the perspective of Dequin. The results of the research show that he has based his research on the invalidity of Islamic historiography and considers everything related to the history of Islam to lack validity, value and authenticity. The evidence claimed by Dequin to prove his point of view is questionable, and in some cases it is methodologically and analytically-historically contradictory.

Keywords: Dequin, Criticism, Historiography, Islamic Historiography.

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A Reflection on the Single Narratives of Mohammad ibn Sinān in the Four Shia Hadith Books

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Abstract

Mohammad ibn Sinān Zāhari (d. 220 AH) is one of the prolific narrators who has had a significant impact on the Jurisprudence and Hadith of the Imāmiyyah. Many prominent scholars of Hadith criticism, such as Ibn al-Ghadhā'iri in *al-Dhu'afā*, Ibn Najāshi in *al-Rijāl*, Sheikh Tūsi in *al-Fihrist* and *al-Tahdhibain*, Shahid Thāni in *al-Rawḍāt al-Bahīyyah*, and Khoei in *Mu'jam Rijāl al-Hadith*, have criticized him and some believe that he is accused of exaggeration, elevation, and weakness. Consequently, especially his solitary narrations have been deemed unreliable. This paper endeavors to examine 8 solitary narrations of Mohammad ibn Sinān in *al-Kāfi* and *al-Tahdhīb*, by referring to evidence and real testimonies, as well as the statements of eminent scholars of Hadith criticism, to delve into the attributes of weakness attributed to his narrations in order to achieve a more comprehensive understanding of his status. The texts of these narrations have been evaluated considering their tendency towards exaggeration and lack of rational consistency. The most significant finding of this research is that upon scrutinizing and analyzing some of Ibn Sinan's narrations, the narrations are weakened due to possessing numerous characteristics such as exaggeration, elevation, and extremism, rendering them unreliable and contrary to reason. Therefore, the opinions of prominent scholars in regard to the weakness of Mohammad ibn Sinan's character and the rejection of his solitary narrations are deemed accurate and valid.

Keywords: Mohammad ibn Sinān, Exaggeration, Narrative, Single Hadith, Intellect.

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Ethical Requirements of Communication and Social Interactions Governing Virtual Space from the Perspective of Qur'an and Hadiths

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Abstract

The basis of social life is based on communication and interaction with others, which requires maintaining human value and dignity and morality to live together. Extensive changes and social and communication developments with the introduction of virtual communication have caused the emergence of some issues that require attention and recognition of the ethical requirements and obligations of communication and dealings with regard to valuable and reliable sources, namely the Holy Qur'an and the traditions of the infallible (pbuh). Is. Thus, the purpose of this research, which was carried out using a descriptive method of documentary analysis, is to explain and analyze the ethical requirements of communication and social interactions governing the virtual space from the perspective of the Qur'an and hadiths. The findings indicate that correct and ethical communication, based on the principles and requirements of religion, in three fields of knowledge (awareness and knowledge, fear of Allah the Almighty), attitude and insight (socialism, judgment and prejudice), behavioral and functional (ethics, avoiding sin and ugliness, observing politeness and respect, modesty and modesty, appropriate reaction, balance and moderation, keeping promises and keeping privacy) can be counted and attention and compliance It can help to keep this space away from some communication issues and problems and even immorality.

Keywords: Moral Obligations, Communication and Social Relations, Qur'an and Hadiths, Virtual Space.

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