The Status of the Intellect in Religious Discourse: The Perspective of Ṭāher bin ʿĀshour

Sabrine Zaghloul al-Sayyed

Revealed religions challenge perceptions which are illogically inherited from forefathers and which block the function of human intellect. These religions call for the adoption of Truth, using various forms of discourse and mental reasoning to prove issues of faith. Sheikh Ṭāher bin ʿĀshour has striven to demonstrate the noble nature of the purposes of the Islamic Sharia in a manner free from the extremism and intransigence which some Muslim scholars might resort to in their speeches. Sheikh Ṭāher bin ʿĀshour's aim is to restore the God-given status of man as vicegerent on Earth, in contradiction to opinions which claim that humans have the right to freely act with what is exclusively restricted to God. Sheikh Ṭāher bin ʿĀshour examines the relation between the mind and the Sharia by employing a philosophical methodology which many scholars of his time did not use. He analyzes a number of philosophical movements, refuting some and adopting others as an approach in his interpretations, and emphasizes that Islam is composed of a set of doctrines and legislations which are all perceivable by the human intellect.

inquiry and criticism, the necessity of providing an answer, direct communication, following an ethical system, and the strength of the tabyīn discourse. It is important that an individual should acquire knowledge and understanding before embarking on the tabyīn process, and when he begins the process he should fulfill his duty like a physician who moves around providing healing services. It is critical that the believers should transition in the tabyīn process from a theoretical framework to practical application.

Jihād al-Tabyīn in the Thought of Sayyed Ali Khamenei: Soft War and Soft Power

Hussen Qashaqesh

Tyrannical countries in our day depend on a new concept of war and influence which is known as soft war. In this war, the conquest is intellectual, cultural, free from human casualties and economic losses, and waged silently. Joseph Nye defined soft war as the ability to obtain desired outcomes through attraction and persuasion rather than coercion or payments. Like any other war, soft war possesses tools and elements which it employs to achieve its goals. The procedures are consistent with "softness" and are based on refraining from violence or arousing the ire of the target. Instruments of soft war include American values, the attractiveness of American symbols, the image of America, and the legitimacy of American foreign policy and international conduct.

Sayyed Ali Khamenei considers that soft war is a war waged by using cultural tools, infiltration, fabrication, and dissemination of rumors by sophisticated means. It is a long-term, complex, widespread and comprehensive war. Sayyed Khamenei considers that in the face of this war, jihād al-tabyīn is the most effective form of weapon. Tabyīn, which translates into "clarification" is a concept which is present in the Quran and ḥadīths. Tabyīn in the Holy Quran is attributed to Allah, the Prophet, the Book, and others.

Sayyed Khamenei explicitly states that tabyīn is a duty which must be fulfilled by all Muslim individuals and describes it as an obligation: "Jihād al-Tabyīn is an obligation. Jihād al-Tabyīn is an imperative and immediate obligation, and every able individual should fulfill it." Sayyed Khamenei mentions a number of policies and mechanisms of Jihād al-Tabyīn such as the importance of

Instigators of Hate Speech in the Digital Society:
A Sociological Review

Nadim Mansouri

Digital technology has introduced a new mode of "digital practices," yet these "practices" do not represent mere capacities or systems of knowledge in the minds of individuals. They represent concrete actions that individuals carry out with the aid of digital media in order to activate membership in a certain community. These "digital practices" lead any examiner of digital media to pose questions regarding the reason behind the spread of fanatic language into the textual, visual and audio content of media. Digital media have been used for exchanging the rhetoric of fanaticism, hatred, hegemony and defamation more than they have been used for socially beneficial matters. This essay attempts to examine fanaticism, a central concept facing Arab culture, due to its connection to a social structure which implicitly directs actions and practices behind the veil of inheritances, transporting fanaticism into modern digital screens. In light of this continuous and hidden presence, we may pose a number of epistemological questions. What makes fanaticism a power which controls the mentalities of individuals? Why do individuals use digital media to express feelings of fanaticism, rather than using this media as a platform for convergence and dialogue?

Contemporary Islamic Discourse: A Study onthe Formation, Functions and Prospects of Islamic Discourse

Hadi Kobaisy

The importance of examining and developing discourse increases in societies which face cultural and cognitive challenges intersecting with political and economic challenges. Development of discourse entails a balance between keeping pace with competitors and retaining cultural distinctiveness. Accomplishing this balance is theoretically facilitated when the competitor possesses a contradictory culture. However, investigating the ways of effective competition entails that regeneration should be an aim in iself which directs the process of innovation so that the targeted society can participate in the race. This essay presents a set of suggestions for the development of discourse in three aspects: ways of forming discourse, the main formations of discourse, and the ways to facilitate the understanding of discourse.

This essay aims to present suggestions which benefit the resistance society, a community which has reached a historical milestone in the direct military conflict and has now moved on to non-direct aspects of conflict. The issues which face the new generation of the resistance society, the attractiveness of the socio-cultural proposal, and the capacity of the true culture to solve contemporary individual and social problems are now main frontlines of resistance. This signifies that the effort to develop religious discourse at the theoretical level and to subsequently develop practical experiences has become an urgent need. We should no longer confront the operations of perceptual war by a spontaneous development arising from the lack of a program for advancement and innovation. In this lies the topic of consideration of this essay.

➢ **Observatory of Life**

1- Bibliography of Theoretical and Applicative Works on the Thematic Interpretation of the Quran

2- Sayyed Abdul-Moḥsen Fadlallah: A Teacher from Jabal ʿĀmel

➢ **Summary of Issue Folder Content**

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ملخّص باللغة الإنكليزيّة

This edition of Al-Ḥayāt Al-Ṭayiba examines contemporary religious discourse. Several scholars and specialists have tackled this subject in four essays, in the following order:

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