

society (fellow human beings) and communication with nature and the universe. In connection with God, first of all, he must know him, and by knowing him, he must believe in the Prophet and the bearer of his message, and follow his commands and avoid opposing him. In relation to other human beings and their fellow human beings, one should also know that human beings are social beings and social life is the source of certain rights and duties. According to the verses of Surah Anfal, this includes the child trial, the reconciliation of two parties, giving alms to the people, intimacy of the hearts, migration and peace that human beings in social life, according to their dignity and responsibility, must observe the above in order to pave the way for the realization of social justice. In relation to nature, he must understand how the universe relates to God and also understand what he must do with the universe and nature in order to achieve reciprocity. Awareness of the possible effects of human actions on this world and possible and reciprocal reactions of the universe and nature is one of the things that can be obtained from this surah.

**Keywords:** *Humankind, The Connection of Humankind with Society, The Connection of Humankind with Universe, Anfal*

solutions; and the effort of the media and non-governmental organizations and appreciating the donors and allocating certain days of the year for public charity are among the practical solutions.

**Keywords:** *Almsgiving Development, Society, Solution, The Noble Quran, Narrations*

### **Analysis of the relationship method between man, society and nature from the perspective of the social verses of Surah Anfal**

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In this article, the interrelationship between man, society and nature from the perspective of the Qur'an is examined. Man is, in a sense, a part of society and nature, and has a multifaceted relationship with it. The author has used analytical descriptive method with the aim of discovering and explaining the relationship between man, society and nature based on the social verses of Surah Anfal. Now, the process of effective communication between the individual and the society requires a serious study and research, which the author's effort has been to focus on the Surah Anfal, to understand the teachings of the Qur'an for it. In general, the findings of this article emphasize that human beings have various connections and relationships in the system of existence, which can be divided into three categories: communication with God, communication with

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society. In addition to being a moral virtue, almsgiving balances society and fills social gaps, and in addition to its positive effects on one's worldly and hereafter life, it also has a profound effect on social life, even in other religions it's emphasized and recommended. The value and importance of this issue is such that the Holy Qur'an has dealt with it in several verses and explained it, so when the Qur'an introduces the attributes of the pious, point out almsgiving as one of their good attributes to the point which in the first verses of Qur'an, God the exalted count almsgiving as one of clear attributes of the pious (2:3). And its presence, in the Ayah, along with faith in the unseen and the performance of prayers, shows the great importance of this divine duty, which brings us closer to God the exalted. Of course, it should be borne in mind that what is considered in charity is not limited to its material and economic aspects, but also its moral and spiritual aspects. The following research, with an analytical-descriptive method, has followed in verses and hadiths, and after expressing the social effects of charity, has provided solutions for the development of charity in society in two general categories. Theoretical solutions, which are mostly related to cultural issues and beliefs, and include cognitive-visual and motivational solutions. In cognitive strategies, it is more important to consider the correction of people's attitudes towards charity and the world; Also, strengthening religious beliefs is one of the cognitive strategies in realizing and promoting charity. Encouraging, warning, modeling and expressing the behavior of the Ahlulbayt (a.s) as motivational

prevention of medical progress, the role of family and others, the sanctity of life, and opposition with the divine providence. In return, the advocates of legalizing euthanasia refer to such reasons as respect for individual choice and personal will and human freedom, the theory of the originality of benefit, the right to die with dignity, the theory of compassion, the principle of influence, the theory of pressure and golden law.

**Keywords:** *Euthanasia, Murder out of Pity, Consent, Patient, Physician*

### **An approach to the executive strategies of charity in society from the perspective of verses and hadiths**

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One of the most important problems of today's society is the issue of poverty and high class distance, and considering the cultural invasion and promoting the culture of individualism and luxury, discussing charity is one of the most important ways to get out of these issues, that through awareness and Culture building, this important Quranic subject can be utilized. The spread of the culture of charity and familiarity with its individual and social effects can, on the one hand, be destructive of stinginess and extravagance, and on the other hand, it can eliminate the social class divide and dominate Islamic values in

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## Contemplation on the legal basis of euthanasia from the perspective of ethics and society

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Euthanasia, which has been translated into Farsi as "patient-killing with pity, medical patient-killing, hastening the death of the moribund, and murder out of pity," in its specific meaning it is defined as the intentional deprivation of life of an incurable patient at his request by a specialist physician.

Euthanasia can be classified based on the type of behavior as well as the applicant. In such a way that if it's based on the action performed, it is classified into active and passive, and if we consider the demandant, it's divided into voluntary and involuntary. There have been many ethical and social debates regarding euthanasia, some of which, of course, consider it against morality, dignity, and high human status, while others see it as respect for individual choice and a legitimate and moral matter. However, regardless of jurisprudential and criminal issues, the most important reasons for the opposition from the perspective of moral and social principles are slippery slope, reduced quality of medical care and loss of medical ethics,

Today, development, in all its dimensions, is one of the most important issues in any society. Since women make up almost half of the population in all societies, they are a fundamental

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factor in development, and this has led to a special role for them in codification of the national development programs. Given that the discourse of justice and progress has been defined as the dominant discourse in the fourth decade of the revolution, and since attention to gender justice is one of the most important categories of justice, it is necessary to conduct research on what is the position of women in the Sixth Development Plan which is codified in the mentioned decade and what's its status compared to the previous development plans. In response to this question, during a exploratory-descriptive study, an attempt has been made to examine the country's development documents in a library method and with the help of qualitative content analysis tools to determine what approach the Sixth Plan has to women's role in the development process. The research findings show that due to the allocation of a part of the program to the issue of women and family and attention to various indicators of human development and emphasis on the role of women in the process of sustainable development, the position of women in the Sixth Plan has made significant progress. However, despite the Leader's concerns about the negative growth of the population, this issue has not been taken seriously.

**Keywords:** *The Sixth Development Plan, Negative Population Growth, Women in The Development Plans, Gender Justice*

communications, as an added philosophy, is not directly explained in Sadra philosophy system, the basic justifying principles of human communications including; Illumination, intrinsic motion, identity development, need possibility, human freedom, the existence of an independent interface, causality and communication and the simple rule of truth were identified and explained. The results show that human beings do not have an independent existence, but are directly related to the Wajib al-Wojood, both in the stage of occurrence and in the stage of survival, and the relation of man to the existence of the Wajib al-Wojood in relation to the obligatory existence. This relation of existence, which indicates the inherent need of man, forms a network of relations and relations which, to a large extent, pave the way for the development of human identity and existential growth.

**Keywords:** *Human Connections, Philosophical Principles, Transcendent Wisdom*

### **The post-revolutionary approach to women's socio-economic development program rules with emphasis on the Sixth Plan**

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ndicators of the Islamic society is to ensure the social welfare of the people of the society; Provision of welfare and comfort is a priority; Because by providing welfare and comfort, the path of human excellence will be paved. This research seeks to analyze social welfare in the hadith of Thaqaalayn and also explain, with an in-depth look, the most obvious political obstacles to the provision of social welfare. It is natural that recognizing these obstacles is an effective and valuable step towards the realization of the auspicious idea of the emergence of desirable social welfare from an Islamic perspective. In this research, library and descriptive methods have been used.

**Keywords:** *Welfare, Social Welfare, Desirable Welfare*

### **The philosophy of communication is based on transcendent wisdom**

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Although the concept of human communication, is traditionally obvious and clear, but in the philosophical analysis, its limits and boundaries have not been drawn simply. In this paper, the concept of human communication from a philosophical point of view and the principles of transcendent wisdom is tried to be examined, and since the philosophy of

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to identify the discourse elements and articulate their views in the field of religious science production.

According to the research, the best sign of this discourse, which is observing the possibility of producing religious science, is "being based upon religion (Islamic) worldview". "Divine orientation and application", "Desirability of religious science", "The impact of worldview in the field of arbitration", "Inclusion of all sciences in terms of scope", "Using other methods along with experience", "Unity of science and religion" and "Relying on a holistic and unified attitude" have also been identified and examined as sub-signs of their discourse, and finally the set of these signs has been detailed in a communication system.

**Keywords:** *Humanities, Religious Science, Analysis of Discourse, Mahdi Gokshani, Reforming approach.*

### **Analysis of political deterrence of ensuring social welfare in the Qur'an and Hadith**

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One of the concepts and terms that has been considered and focused by experts and specialists in the present era is the concept of social welfare which in the Holy Quran and the hadiths of the Infallibles (PBUH), one of the prominent

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## Abstracts

### **From the Islamic worldview to the production of religious science; A study of Mehdi Golshani's views on the production of religious science in the form of a corrective approach**

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Religious science and the production of Islamic humanities is one of the most important and at the same time the most controversial scientific and sometimes political issues in the country, in the years after the victory of the Islamic Revolution (especially in the last one or two decades) and different views were suggested in this field that one of the most important and serious of these views belongs to Mehdi Golshani. Using the method of Laclau and Mouffe discourse, the present study seeks

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