



Analysis and Criticism of the Hypothesis of the Samarian Influence on Islam

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In the last century, by offering the theory of "Hagarism", Patricia Crone and Michael Cook, introduced a new view on Islam which is based on radical skepticism about the Islamic sources and on vast usage of non-Islamic sources. They offered new claims that one is the influence of Samaritans on the appearance and development of Islam. They considered some of the evident affinities between Islamic concepts and the terms used in the Jewish Samarian sect as an evidence of the Islamic impressionability of this sect and claimed that one must find some roots of Islam in the Samarian sect. The selection of the word "Islam" as a name for the new faith, a sacred relation between *Haram* and mountain, the event of changing the Keblah (prayer direction) and the structural similarity between Imamah in Shi'ism and kehanah in Samarian are among the most important documentations in this hypothesis. In this research we will analyze and criticize the claim of Hagarism on the basis of Islamic impressionability of the Samarian.

Keywords: Hagarism, Islam, Shi'ism, Imamah, Samarian sect.

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"The Act Annihilation and Recompense" from the Ayatollah Jawadi Amoli Point of View

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On the issue of "act annihilation and recompense", the Mu'tazilites believe in total annihilation and refer to rational and narrated arguments. The Ash'arites and the most Imamis, on the contrary, deny the total annihilation in the conditions of infidelity, apostasy, polytheism and hypocrisy (*nafaq*) and regard it as demanding oppression, preferring without a preferable cause and/or contradictory and cyclical argumentation. On infidelity, polytheism, hypocrisy and apostasy, Ayatollah Jawadi Amoli believes in complete annihilation of acts that accordingly one may lose all his/her being, but, about the sins, he believes in incomplete annihilation. On the basis of essence movement (*harakate jawhari*) of the soul, he believes that the soul, while in a relative relationship to the body, is changeable and the human acts have an existential unity with the soul so they may create the proper forms with themselves.

Keywords: act annihilation, act recompense, Ayatollah Jawadi Amoli, accomplishment.

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he Function of the Contrivance Unity in the Education from the Quran Point of View

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The main divine aim from revealing the Quran is the training of human beings and the most basic teaching in this course is contrivance unity (*Tawhid-e Rububi*). The purpose of this research is to explain the process of human education on the basis of contrivance unity in three phases. The first phase is the direction to the category of "taking a lord" which takes place on the basis of the idea of "human innate awareness of the creatorship" and "making it in relationship to contrivance". The second phase is the formation of personal figure of man on the basis of servant-hood that takes place through "thinking about the inseparable relationship of contrivance with divinity" and "the transcending the trending origin of taking a Lord that is attracting the benefits and fending the detriments on the basis of servant-hood love". The third phase includes the final goal of education. It is seeing the non-autonomy of the universe and returning of all the contrivances to the Lord of the worlds that is gained through the reinforcement of the Lordship knowledge. This article tries to examine the function of the contrivance unity in each of these phases and deduce a model of it.

Keywords: divinity, creatorship, contrivance, contrivance unity, the final goal.

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An Ontological Analysis of the Development of the Divine Will in the Mu'tazilite Thought System

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The divine will (*al-iradah al-ilahiyyah*) is one of the most important elements of the theology of acts that there had been offered various ontological and semantic analyses about. In this regard, the Mu'tazilite line of thought discussed the divine will and its various parts more than the others. The current theory between this line of thought includes this idea that the divine will is an accident happened "not in a place" (*arazun hadatha la fi mahallen*). Being "not in a place" of the will in this theory is taken from the early Mu'tazilah of the meaning of accident (*araz*) which allowed to regard it as having no place. But, because of convergence with the peripatetic philosophy, the recent Mu'taziltes have been led to a philosophical reading and indeed seriously challenged this conception that how could it be possible to conceive an accident that is not stay in a place. Therefore the recent Mu'taziltes found the resolution of the dilemma in the usage of a philosophical version of the explanation of will that accordingly will is introduced by motive (*da'i*) and motive is introduced by the awareness of the best system of the universe.

Keywords: will, act, motive, accident, "not in a place".

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The *Kalāmī* Bases for the Development of Deduction from the Behavior of the Infallibles

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On the basis of the Shi'a Thought, "the behavior of the Infallibles" is one of the sources of deducting the religious teachings that, because of not-clarification of its bases in validation and denotation, did not paid attention to it as it should. One way to increase the domain of benefiting the practical tradition is to explain the bases and assumptions that their acceptance brings about more using of the Infallibles' behavior and, as a result, brings about the development of referring to it and deducing of it. With an analytic-discovering method, the present research tries to explain the *kalāmī* bases of deduction from the Infallibles' behavior that are based on the basis of validity of the sources of Infallibles' behavior, and to prepare the field for much use of the act tradition. The authority of the Infallibles' behavior before prophecy/Imamah, the authority of the previous prophets and the authority of Fatima al-Zahra (p.b.u.h.) are amongst the influential bases in the development of deducting the religious teachings from the Infallibles' behavior.

Keywords: Act tradition, deduction of the religious teachings, the Infallibles' behavior function, and belief assumptions.

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Abstracts



The Development of the Idea of Exigent Knowledge in the Mu'tazilite Thought

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The idea of the exigent knowledge (*al-ma'rifat ul-iztirariyyah*) is examined by the Mu'tazilites with the two different criteria of being "non- arbitrary" and "needless of contemplation and reasoning". It encountered many developments and changes during the Mu'tazilite thought history. With the criterion of being "non- arbitrary", Abu al-Hudhayl al-Allaf considered the genuine of knowledge of God as exigent and the rest of the knowledge as attainable (*ektesabi*). With the same criterion, Beshr ibn al-Mu'tamer regarded all knowledge as attainable and denied any kind of exigent knowledge, whereas Jahez and the Ashab ul-Ma'aref (the companions of Knowledge), counted all knowledge as exigent and denied any kind of arbitrary knowledge. Al-Nazzam was the first Mu'tazilite which by changing the measure of the exigent knowledge, considered only the sensory knowledge as exigent with the criterion of "needed of thinking and contemplation" (*nazar*) and named other knowledge as theoretical that need to thinking and contemplation. The believers in the attainability of the knowledge of God (*ektesabiyytu ma'rafate Allah*), on the contrary, regarded it the first duty and believed that for the responsible person in order to attain and choose the knowledge of God, there must be a moratorium for thinking and contemplation between knowing the self – which occurs exigently- and knowing God.

Keywords: exigent knowledge, attainable knowledge, natural knowledge, the Ashab ul-Ma'aref (the companions of Knowledge), the Ashab ul-Muhlah (the companions of moratorium), the first duty.

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