

## Examination of the Transmission of the Sin of Adultery and its Contamination to Children

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Adultery is from the sins that its affections and consequences will affect the child come to being from the sin of its parents. Some of these consequences are the consequences of committing the sin. Thus the very important question about these children is that why they should be affected by results and consequences of a sin which they themselves have no part in it. Are they really sinful? What must we do with the numerous narrations speak of their innate wickedness? If they are really sinful and polluted, this sin is determined and not voluntary; so their situation is encountered with important challenges. By our examination and considering the reasons that denotes to the personal responsibility for acts and their consequences, it is clear that not only an adultery-born person doesn't inherit his/her parents sin, but also the pollution of this sin is not transmitted to him/her and as a result his free will is not damaged. The only difference between the others and him/her is in possessing an inadequate background and talent that cause his/her more desire to doing sin.

**Keywords:** adultery-born person, adultery, innate pollution, sin transmission, free will.

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## The Syrian Kalami Trend in the First Hijri Century between Negation and Affirmation

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With the beginning of the Islamic conquests in the first Hijri century and the Muslim entrance in the Syrian region which was amongst the most important states of the Byzantine Empire, the Muslim Arabs encountered Christianity which during years of its rise and development, using the Greek knowledge and culture and due to philosophical and mystical conflicts on theological discussions, changed to a full-challenge school which had various trends and sects. The existence of such history in the Syrian territories caused some scholars to think of the Syrian conquest as a groundwork for the entrance of some of these thoughts, discussions and issues in the newly-converted-Muslim Syrian society which accordingly, being affected by the Christian theology, the Syrian Muslims established an autonomous Kalami trend in Syria. On the contrast, some other group either denies the existence of such a trend in the first century in Syria or attributes the rise of theological discussions in Syria to inner factors of the Islamic world. By explaining the evidences of believers of the existence of the Syrian Kalami trend and answering to the arguments of the deniers of the Syrian Kalami trend, we will affirm this trend in the first Hijri century and explain the signs of its existence.

**Keywords:** Kalami trend, Christian theology, Syrian territories, the Kalif's school, the Syrian theologians.

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## The Reasons of Foundation of the Asha'irah School

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Examination of the reasons of the separation of al-Ash'ari from his previous school, the Mu'tazilah, is one of the historical Kalami issues and nowadays is one of the important philosophical and controversial issues between the theologians. By distinguishing two stances of "the reasons of the al-Ash'ari's separation of the Mu'tazilah" and "the reasons of the foundation of the Asha'irah school", the author in this article examines the causes of these two axes. In the present article, the reasons of the foundation of the Asha'irah school are discussed in two negative and positive aspects. In the negative reasons, the influential factors in the Ash'ari withdrawal of the Mu'tazilah are divided into two kinds of "epistemological-reasoning" and "non-epistemological-causal". The epistemological reasons (the epistemological shortcomings of the Mu'tazilite school and preventing the Ahl ul-Hadith extremist beliefs) are of more impressive role than the non-epistemological causes (the Prophet command in dream, changing the government and ambition). In the positive reasons, two factors have been analyzed: joining together the rational and narrative approaches (the Mu'tazilah and Ahl ul-Hadith) and rivalry with Abu Hashim for gaining the presidency of the Mu'tazilite school.

**Keywords:** Ash'ari, Asha'irah, the Mu'tazilah, second order philosophies, epistemological reasons, non-epistemological reasons.

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## Review of the Monotheistic Thoughts of the Karramiyyah in the Writings of Story Exegesis of 'Atiq Surabadi

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Karramiyyah is one of the important denomination of the third *Hijri* century and afterwards. The Kalami opinions of this sect and its role in the expansion of Islam show the importance of studies about Karramiyyah. On the monotheistic principles, some surprising views have been attributed to this sect in the “Narrated Attributes” (*al-sifat ul-khabariyyah*) that it is difficult to can accept them is some cases. Since the Kalami fundamentals of each denomination manifest in the framework of the texts attributed to it, referring to the principal Karrami texts is helpful for a fair judgment. Hence the present research reviewed the most important monotheistic thoughts of Karramiyyah in the *Tafsire Surabadi* that according to the achieved results, the attribution of beliefs such as *Estewa'* (God be located on the Throne), Movement and organs is incorrect and vision of God and His highness is correct. According to this research, which has an applicable result in the field of exegesis, Kalam and religions studies, the opinions of this Karrami leader in the category of faith (*Iman*) are non-heresiographical and are similar to schools like the Murji'ah.

**Keywords:** Karramiyyah, *Tafsire Surabadi*, Kalami beliefs, Faith (*Iman*), “Narrated Attributes” (*al-sifat ul-khabariyyah*).

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**Examination of the Pluralism of the Religions Truth  
from the Viewpoint of Abd ul-Karim Soroush  
on the Basis of the Alawi Teachings**

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The truth of religions and salvation of their followers is one of the religious-study thoughts which have been brought up in the Islamic world and in our country. Its advocates claim that all or a collection of religions are of truth and save-giving and they negate the restriction of right and salvation in a single religion. Dr. Soroush believes that all religions possess truth and are of the same righteousness and can transmit humanities to truth and salvation and bring about happiness and salvation. Referring to multi-layered being of truth, denying the absoluteness of knowledge, relativity of truth, expansion of the divine mercy and guidance and the limitedness of human perception, he insists his claim. By using the teachings of Imam 'Ali (AS), such as possibility of certain knowledge, absoluteness of truth and negation the limitedness of human perception and mentioning the instance of the complete human, we prove the restriction of righteousness in the single religion.

**Keywords:** exclusivism, inclusivism, religious pluralism, Imam 'Ali (AS), righteousness, Abd ul-Karim Soroush.

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## The Teaching of Raj'ah; A Self-evident Belief for Shi'a or A Proprietary of Shi'a?

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The majority of Imamiyyah considers Raj'ah (lit. return of some dead to life) as a self-evident belief (Zaruri) of the Shi'a religion. In the contrary, the Sunnis deny it totally and criticize the Imami Shi'a for believing in this teaching. With Qur'anic and narrative arguments, the Shi'a explained the issue of Raj'ah and answered the misgivings. In this regard, some Imami scholars did not consider Raj'ah as self-evident belief for the religion and even some of them did not insist on the necessity of belief in it. It is completely apparent that expelling Raj'ah from the cycle of religion's self-evident beliefs necessarily doesn't mean the negation and denial of Raj'ah itself. After examining the arguments of self-evidence of Raj'ah offered by the Shi'a scholars and considering the arguments of some other Shi'i scholars in not being self-evident of this belief, this research resulted to this point that Raj'ah is not a self-evident belief of the Imamiyyah religion, but is proprietary of it. The final examination of this research shows that ignorance of changes and developments of the meanings of words, confusion between self-evident belief and proprietary belief, ignorance of document consensus (*al-ijma' al-madraki*), supposition of accompaniment between certain narration (*tawatur*) and self-evidence and also supposition of accompaniment between fame and self-evidence are the most important factors that led to different views between the Imamiyyah scholars about the significance of the issue of Raj'ah.

**Keywords:** Imamiyyah Kalam, Raj'ah (lit. return of some dead to life), Imamiyyah views, proprietary belief of religion, self-evident belief of religion.

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## Abstracts



### **A New Analysis of Difference between Prophet, Messenger and Imam**

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There has put forward various views about the difference between prophet (*al-nabi*), messenger (*al-rasul*) and Imam that from amongst two views are the more famous than the others: one of the two belongs to the difference between prophet and messenger which doesn't consider prophet as assigned to preach, but considers messenger as assigned to preach. In the second view which is based on the Zorarah's narrations, Imam is not able to see angel, but prophet and messenger, of course with some difference, are able to see angel. Many researches regarded the first view as incorrect for some reasons, and, insofar as we searched, all researches interpreted the second view in a way that it leads to theological and meaning contradictions and then they try to remove these contradictions by some justifications. The theological contradiction is in contrast of the station of Imamah with not-seeing the angel and the meaning contradiction is that it is against the narrations that explicitly state that angel is seen by Imam. After examining all views, this article defends the first view and, by a new explanation of the narrations of Zorarah, removes the theological and meaning contradictions arose in the second view.

**Keywords:** prophet, messenger, Imam, prophecy, mission, Imamah.

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