



A Critical Examination of the Book UsuluMadhhab al-Shi'a on Bada

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Believe in the teaching of Bada is one of the twelver Shi'a characteristics. The other Shi'i and Islamic sects either deny it or differ from the twelver Shi'a in the Bada cases. As a result, in encountering this teaching, they brought up many misgivings. This article examines the misgivings of Naser al-Qefari, the author of the book entitled UsuluMadhhab al-Shi'a al-ethna 'Ashariyyah (the Principles of the School of the twelver Shi'a). Regarding the idiomatic meaning of Bada and belief of the Shi'i school in the divine omniscience and omnipotence, the article shows that Bada, when ascribed to God, means to reveal and make obvious that it appears for the humans. Thus, in no way it implies the attribution of ignorance or happening of knowledge for God or the priority of Ahlul-Bay (p.b.u.t.) on God or exaggeration on their place. In opposition to the Jewish belief in limitedness of the Right's power, belief in this teaching is an acknowledgment to God's infinite power.

Keywords: divine knowledge and power, the Protected Table (al-Lawh al-Mahfuz), the Omission and Establishment Table (Lawhul-Mahwe wal-Ethbat), Bada, Imam's knowledge.

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Analysis of the Teaching of "Bada" on the Basis of the Ahl al-Bayt (p.b.u.t.) Hadiths

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The teaching of "Bada" is one of the undisputed and undeniable teaching of ImamiKalam. The main issue of this research is the explanation of this teaching and its manner from the viewpoint of the Ahl al-Bayt (p.b.u.t.) Hadiths in a way that would be compatible with the theological bases of Knowledge, Power, Wisdom and Will. The discussions on the nature of Bada have been current amongst the theologians for a long time and, because of some problems, the majority of those who believed in Bada have interpreted it as an "abrogation". By exploring in the Hadiths and examining their meaning about the bases of Bada including Knowledge and will, one can put a different analysis of Bada and interpret it as the change of will and the appearance of a new will. Accordingly, the foreknowledge of God and its purification of ignorance are emphasized as well as an interpretation and justification incompatible to the appearance did not accede into the Bada Hadiths.

Keywords: will, providence, essential knowledge, created knowledge, Bada.

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A Forgotten Approach to the Abrogation (Naskh) Phenomenon in ImamiKalam

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Abrogation is an event in the world of legislation that appears in the form of statement transformation. The analysis of this phenomenon had involved the mind of the Islamic scholars for a long time. In the current views, abrogation means to expire the time of a statement that its being limited was unknown for us but God is aware of both the new and the abrogated statements from the beginning. This analysis has been offered on the basis of the current views on three Kalami issues of Will, Knowledge and Wisdom. There are differences in these three above mentioned issues in the Hadiths as well as in the early Imami theologians' views that analysis of the issue of abrogation on their bases would occur in another way. According to these views, abrogation is an actual transform in the divine legislative statement which take place in accordance to the benefits and corruptions, and one should not interpret it as a limited and conditioned statement and consider it a formal change.

Keywords: abrogation, will, benefit, corruption.

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Prophecy and Having the Same Language

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Referring to the Quranic verse that says: "we never sent a messenger save the language of his folk" (Quran 14: 4), some people believe in the necessity of being the prophets of the same language of their folks and believe that there is no prophet sent of a different language of his folk. By excuse of this understanding of the verse, regarding the prophecy of the Prophet Muhammad (p.b.u.h.), there had been caviled that not only he is not the prophet of the non-Arabic-speaking people, but it is necessary to deny his claim on worldwide mission. The experts escaped this problem in different ways such as exception of the Prophet Muhammad (p.b.u.h.) or prophets having impetus ('ulu al-'azm) or the interpretation of the folk as the race folk or communication folk and the like. In the writer's opinion, considering the Arabic Grammar and its semantic rules, the basis of this understanding of the verse is not valid, but the conception of the verse denotes only to the negation of sending a prophet of another language in the same time of stimulation (be'thah) for the mission and not more. As a result, it is not valid to refer to this verse in order to bring up the problem, as well as it is incorrect to reject the cavil with the above-mentioned answers.

Keywords: having the same language, the prophets having the same language with the folks, worldwide mission, and the prophets' folks.



A Research on Philosophical Determinism and the Domination of Soul in Khoei Thought

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Some philosophical issues were regarded as the origin of determinism that two issues are the most important: the philosophical rule of the previous necessity and the question of unwillingly being of will. Some jurists (the experts of the Usul knowledge) regarded the rule of the previous necessity as restricted to the constrained causes ('elalemujab), and consider the realization of willing acts as the result of the soul's force application and dominion. In order to solve the problem of determinism and free will, they offered a new view which is known as "the demand theory" or "the soul's dominion theory". The scholar Khoei (God bless him) explained this view and in parallel with the philosophers' viewpoint, sought to defend the soul's dominion theory. With a descriptive-analytic method, the present writing had coped with the explanation and evaluation of Khoei's point of view.

Keywords: philosophical determinism, free will, the soul's dominion, causal necessity, constrained agent.

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Distinguishing between Creating and Acting; an Incomplete Theory for Escaping of Jabr and Tafwiz

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In the history of human thought, there are many answers to the question of man acting and the explanation of the relationship between God's will and human will, and it brought about different views. Among the Islamic denominations also there are some people who, with an emphasis on the dominance of the Divine will and with negation of human acting, went to determinism, and the other group, in order to hold the actual activity of man, went to Tafwiz (that means that God do not intervene in human acts). Among the Ahl al-Hadith Group, by distinguishing between "act" and "acted", some people tried to find a solution for this old problem. This theory believes that although the human acts are created and acted by God, they are not his acts, but they are actually counted as human acts. It seems that considering the Ahl al-Hadith bases in the Acting issue, this attempt is still deterministic.

Keywords: the Ahl al-Hadith, Jabr, Tafwiz, human act.

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Abstracts



The Examination and Criticism of Dr. Abeb al-Jaberi's Viewpoint on the Origin of Shi'ism

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Doctor Muhammad Abed al-Jaberi is one of the most famous thinkers in the contemporary Arabic world that could gain a considerable fame in the Arabic, and even in the western, knowledge circles. He was trying to find solutions to free the Arabic world from the many difficulties that it suffers from. Thus he examined the five heritage of Iran, Greece, Sufism, pure Islamic and pure Arabic, and proclaimed that all the Arabic world mustiness are rooted in Shi'ism which is an alien sect to Islam and is a result of the ancient heritages before Islam especially the inheritances of Iran, Yemen, the Israelites of Abdullah ibn Saba, Mokhtar and Muhammad ibn Hanafiyyah. In this article, in addition to an exact report about the source of Shi'ism in the al-Jaberi's works; his mistakes, slips, undocumented claims and his sketchy prejudgments are shown on the basis of the Sunni authentic sources.

Keywords: Abeb al-Jaberi, Shi'ism, the Yemenites, Mokhtar, Abdullah ibn Saba.

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