The Functions of the Rule of "Essential Necessity" in Kalami Issues

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The rule of "essential necessity" (wudjūb-e bil-thāt) which could be named also as the rule of "Necessity of being" (wudjūb-e wudjūd), because of its role in proving the principles and bases of the Islamic religion, is one of the most important rules of kalam. Research about the realm of the efficacy of this rule in kalami discussions will show that in which issues of the kalami issues it is functional and to which extent the Imamiyyah theologians used it to prove the belief teachings. By using the library method and with a reporting-analytic approach, the present research explored in detail the different functions of the rule of "essential necessity" in the Imami kalami heritance and clarified that this rule is functional in proving the divine perfect attributes and in negating the negative attributes of the divine holiness, and the Imami theologian many times used it in the discussion of monotheism and its related branches.

Keywords: functions, rule, "essential necessity" (wudjūb-e bil-thāt), "Necessity of being" (wudjūb-e wudjūd), necessary by itself (wādjib al-wudjūd), kalami issues.

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Taḥdīth and the Synonym and Substitute Words

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One of the ways the divinely guides connect to the Kingdom is taḥdīth (lit. to talk or to speak and means the dialogue between humans and angels) and it is applied to one who has not the place of prophecy, but is present among people to guide them. In the narrations there are many words to explain this place and its quality, some of which used to explain its quality that could be counted as the substitute words of taḥdīth and consist in: ḵathf, nakt, ḵar', naḵr and waḵr; and some other explain the place of taḥdīth that are: waḥy (revelation) and ilhām (inspiration) that are synonyms of taḥdīth. To explain the concept of taḥdīth, in this article, every one of these words have been examined and tried to gain their affinities and difference that accordingly the usage of these words in the narrations of the Imams (AS) on the basis of quantitative and qualitative aspects of taḥdīth could be extracted.

Keywords: taḥdīth, ilhām (inspiration), ḵathf, nakt, ḵar', naḵr and waḵr.

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A Critical Examination of the Leader
of Ahl ul-Ḥadith's Approach to "the Praised Place"

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The unique place of the Prophet Muḥammad (SAWA) and his exclusive characteristics are agreed by all Muslims and many freethinkers of the world. Shafā'ah (intercession) with the divine permission (ethn) in the resurrection is among his places agreed by all Muslims which referred to in some Qur'anic verses. The Qur'anic verse 17: 79 is a verse that according to the majority of Muslim scholars and documented by many narrations, refer to shafā'ah and called it "the Praised Place" (Maḳaman Maḥmūdan). Nevertheless, the leaders of Ahl al-Ḥadith (the people of narrations), agreeing the view of Mudjāhid, considered the meaning of "the Praised Place" as "the sitting of the Prophet (SAWA) besides the divine Throne" and emphasizing on this position, accused the opponents by various accusations such as kufr (blasphemy). With an analytic-descriptive method and documented to authentic Islamic sources, this article examined this position and resulted in that the above mentioned view, in addition to incoherence to prophetic narrations and the belief of the great scholars, includes limitedness and body for God.

Keywords: the Prophet (SAWA), Shafā'ah (intercession), "the Praised Place", Mudjāhid, Ahl al-Ḥadith (the people of narrations).

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The Semantic Function of Rational Good and Bad in Purposefulness of the Divine Acts;
A Comparison of the Views of the 'Adliyyah and Shahid Sadr

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The purposefulness of the divine acts is depended on an accurate semantic of the rational good and bad (ḥusn wa ḳubḥ-e 'aḳlī). The 'Adliyyah theologians consider the acts of God as purposeful which is called "affected by purposes". Their most important argument to prove this claim is based on the rule of "rational good and bad". But the impact of the semantic of good and bad on the authenticity of this argument had been ignored. The famous semantic of 'Adliyyah is "to deserve praise and reproach". Shahid Sadr contradicted this semantic and considered "moral necessity" as the exact meaning of good and bad. By putting every one of these meanings in the 'Adliyyah's argument and comparing their functions, we have shown the significance of semantics of good and bad in this issue and analytically proved that "moral necessity" is a more exact meaning to place in this argument.

Keywords: divine act, affected by purpose, rational good and bad, "to deserve praise and reproach", moral necessity.

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The examination of Fayyaḍ Lāhīdjī View on the Ontology of the Divine Essential Attributes and its Coherence with his Philosophical Bases

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There are four basic theories on the ontology of the essential attributes of God that consist in: oneness of the Essence and the attributes, addition of the attributes to the Essence, negation of the attributes and deputyship of the Essence for the attributes and the theory of Aḥwāl (moods). Fayyaḍ Lāhīdjī, one of the philosopher-theologians of the Isfahan Thought School, talked about the philosophical theory of oneness from one hand, and the theory of deputyship from the other. This article tries to discover Lāhīdjī's real view on the basis of his thought basis. It seems that according to the bases of emanation, necessity and compatibility (sinkhiyyah) of causality and meaning commonality of being, Lāhīdjī must accept the theory of oneness in ontology and positive theology in semantics, and his usage of word niyābah (deputyship) is because of confusing between the two theories of oneness and deputyship and not recognizing the differences of the two theories and their bases and various effects.

Keywords: Fayyaḍ Lāhīdjī, ontology of the essential attributes of God, oneness of the Essence and the attributes, negation of the attributes and deputyship of the Essence for the attributes, positive and negative theology, emanation, and meaning commonality of being.

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Kalami Discourse Analysis of Ibn Maḥbūb Ḥadīths;
Case Study: the Teaching of Monotheism

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According to the method of discourse analysis and Bakhtin's theory of contradictory sounds (Rus: raznorechie), the lingual events and actions produced in society are corresponding to rival discourses existing in the thought context of the society. The application of this approach in the Imamiyyah narrated kalam heritance would bring about to know the field of issue and narration of the ḥadīths, to read the kalami discourses existing in them and to know the belief sociology of the Imamiyyah narrators. In this research we try to analyze the discourse of ḥadīths of Ḥasan Ibn Maḥbūb (149-224/766-838), one of the Aṣḥāb ul-Idjmā' (companions of consensus) of the Imamiyyah, in the topic of monotheism. According to achievements of this research, the kalami discourse of Ibn Maḥbūb shaped in encounter to six rival discourses tried to attribute thoughts such as anthropomorphism, body, negation of Attributes, carrying and taking up position on the Throne, negation of badā', ignorance of what is not happened and duality of creation to God. Thus, the kalami discourse of Ibn Maḥbūb shaped in a dialectic interaction with those discourses and in form of six discourse components.

Keywords: Ḥasan Ibn Maḥbūb, kalami discourse, the teaching of Monotheism, discourse analysis, belief ḥadīths, the Imamiyyah narrated kalami.

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Abstracts

Thought Trends of the Kalami School of Ḥillah

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The scholarly seminary of Ḥillah had been established by the presence of a group of the famous Imami scholars in the city of Ḥillah from its beginning days of building by the Shi'i Mazyadis in the sixth century. Although the scholars of this seminary in the first years had been mainly concerned with the knowledge related to Jurisprudence (Fikh), on the basis of some necessities, some years later the knowledge of Kalam also flourished in this city. Following the theologians of the Rey School, the Kalam of Ḥillah at first was influenced by the recent Mu'tazilah, after the appearance of Khwajah al-Tusī and Ibn Maytham al-Baḥranī, the Kalami literature of Ḥillah had been completely influenced by the peripatetic philosophy. This new trend, although critical of the philosophical thought in the essential issues of Kalam, completely impressed by philosophy in methodology and Kalami literature. Alongside the Kalami trend, the Kalami-Ḥadithi trend must be referred wchich Sayyid Ibn Ṭawūs is its most prominent representative in Ḥillah. This trend which has been, in fact, the continuation of the kalami Ḥadithi School of Qom, was critical of the Mutakallemun in methodology as well as in some important belief issues. In the Ḥillah School, the Mystical trends must not be ignored. These trends gradually influenced the total Imami thought even the Mutakallems and philosophers. Despite of the critical encounter of some of the scholars of Ḥillah with the Sufī and mystical thoughts, many of the scholars of this school such as Khwajah al-Tusī, Ibn Maytham al-Baḥranī and even a theologian like Fāḍil Mikdād influenced by it. While they discussed on the rational and Kalami basis in their rational books, but they believed that a higher type of knowledge is also exists which is the mystical.

Keywords: Ḥillah, Kalamī School of Ḥillah, the Imamiyyah Kalam history, Imamī thought trends.

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