



Effect of Philosophical Thoughts on Fakhr Razi's View of Kasb (Acquisition) Theory

Ainollah Khademi
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Theory of *Kasb* (Acquisition) presented by Ash'ari theologians to explain the relationship between voluntary action of man (subject), and God. According to this theory, voluntary action, like other creatures have been created by the Will and Power of God and man's role in his actions is defined only as a *kasib*. This theory is based on several principles that are in conflict with some philosophical principles. In spite of accepting many theological foundations of Ash'arites even belief in acts of worship as created beings and lack of free will in man's acts, Fakhr Razi has presented a different view of the theory of *kasb*, due to his acceptance of the philosophical teachings. In some cases he not only refused to accept the theory of kasb but also introduced the theory as a nominal one and value-free.

Key Words: Acquisition, Fakhr Razi, Voluntary Action, Doing Actions

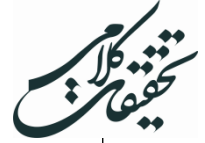


Free Will and Preference without Any Cause

Ahmad Heidar pur

In this article, the author tries to give a description of the theory of transformation of Preference without Any Cause, and its relation with Free Will in a simple but scientific and documented way. Thus, after the concept analysis of the subject, he discusses the following themes: the reliance of the theory of Transformation of Preference without Any Cause on the necessity of ultimate cause in voluntary actions, Philosophical Principle of “Final Cause Is the Agency of the Subject”, and its incompatibility with free will i.e. possibility of acting and abandoning. Then he points to the other devices of this philosophical theory. He addresses the rule of transformation of Preference without Any Cause due to these reasons: its deep relation with other important philosophical issues such as the meaning and concept of free will, associating cause and effect with action of free subject, the creation of the universe, knowledge of the Attributes and Acts of God, knowledge of man and his/her relationship with divine destiny. In this regard, referring to the original sources, philosophical questions and answers, and devices used by each of them, he has tried to demonstrate the theological standpoint as a true one.

Key Words: the Preferred, Preference without Any Cause, the Principle of Causality, Free Will, Will, Choice.



Development of Ash'ari Theory about Seeing God From Ash'ari to Fakhr Razi

Mohammad Javad Najafi
Narges Beheshti

Discussion of the seeing God and its quality is one of the important theological debates among Islamic sects, including the al-Ash'ari. Early Ash'aris, according to transmitted reasons, believe that God is visible and the believers, in the hereafter, can see God with their eyes. This theory faced with changes in historical trends; so that in some periods intellectual arguments and in some others spiritual approaches were reinforced among them. Fakhr Razi is of the Ash'ari scholars who spoke about this theory. However his theory, due to his mental condition and history, is different from that of Ash'arites. After reviewing the various opinions, he believed that seeing God is not provable through rational reasons and cannot be achieved except by transmission and auscultation. He finally considered seeing God in the hereafter as a kind of intuition and accepted the view those centuries ago was achieved by Imamia in light of the teachings of Ahl al-Bayt.

Key Words: Seeing God, Ash'ari, Razi, Transmitted Reasons, Rational Arguments, Discovery, the Sixth Sense



Twelver Studies in Sunni Sources on Sects

Mohammad Taqi Sobhani
Akbar Aqvam Karbasi

Al-Tabsir fi al-Din, a work in the field of sect studies, has been written by Abu al-Muzaffar Esfarayeni in the fifth century. This book is of the reference works utilized by researchers in the field of Shia studies. He has written the book based on tradition of *Iftiraq* and considered 20 sects of 73 as Shia. The establishment of Imami Shia, described in this book with titles such as the Rafidi, Imami, Qatiyyah, Ithna Ashariyyah, has been attributed to Ibn Saba the Jew. The main difference in Esfarayeni's thought of Imami sect is the difference in the question of leadership (*Imamat*). Since the group has no belief in the Qur'an and hadith, one face with many theological problems in Esfarayeni's illustration of Imami sect such as distortion of the Quran, comparison (*tashbih*), making Allah into a Body (*tajsim*), determination (*jabr*), etc. The infallible Imams have a special position in *Al-Tabsir fi al-Din* But not only there is no relation between Rafidies and Infallible Imams but basically negates it. Overall, not as a sect writer but as a fanatic Ash'ari who tries to present a good picture of his thought and belief, and in contrast, flaws and all evil are attributed to others, especially Rafidies.

Key Words: Esfarayeni, *Al-Tabsir fi al-Din*, *Imamiyya* (Twelver), Rafidies, Shia Studies, Imami Scholarship



Semantic Scope of Divine Wisdom in Twelver Theology

Sayyid Mahmud Musavi
Mohammad Ranjbar Hosseini

One of the intellectual foundations of Twelver theologians, addressing important theological issues, is Divine Wisdom and that God is Wise. It traces back to topics such as the rule of rational badness and goodness, the rule of grace, the need for sending prophets and appointing the Imam, purposefulness of God's acts, suffering, equity and other theological issues. Imami theologians sometimes consider God's Wisdom as "His refrain from any bad action, and disturbing the obligatory". This is the most important semantic layer of Divine Wisdom which is identical with the concept of Divine Justice. In this paper, the authors try to have a functional approach to the concept analysis of Divine Wisdom in Twelver theological thought. They have partly pointed to the reasons for considering them as identical concept. Based on the perception any kind of bad act, such as being unjust, being vain, false, and defeating the purpose, etc. is denied of the Wise God. In the light of the root of the words, Imami theologians sometimes mean Divine Action and Firm Creation and sometimes the best and true knowledge of all things. Analysis of Imami theological thought indicates that the Divine Wisdom, in terms of its meanings, can be of essence or acts attributes.

Key Words: Twelver, Theologians, Wisdom, Wise, Justice.

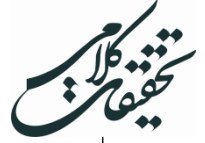


Aban bn Taghlib: A Theologian of Twelver Hadith Scholars

Mohammad Javedan
Hossein Mansoori Rad

Aban bn Taghlib is one of the prominent companions of Imam Baqir and Imam Sadiq praised in the Shia and Sunni sources. Historical data show that he, more than anyone else, paid attention to Islamic jurisprudence. However, the present paper, with analytical approach, attempts to show that he, in addition to fiqh (Islamic jurisprudence), was an expert in Islamic theology and very well at it. The authors of the present paper try to present Taghlib's theological concerns through his reliance on the revelation while explaining Shia's intellectual principles in detail, defending its teachings, and its ability to respond to questions raised by Shia and others, correct approach to dubious (religious) questions, using large volumes of religious narratives.

Key Words: Aban ibn Taghlib, Kufa School, Theological Currents, Hadith Scholar, Theologian.



Abstracts

First Ritual Obligation

Reza Berenjkar
Mahdi Nosratian Ahvar

Determination of the first ritual obligation is one of the most challenging issues in Islamic Theology. Doubt, intention, will, opinion, reason, and knowledge of God are the most important theories in this discussion. If the first ritual obligation is meant to be the main obligation then the knowledge of God should be regarded as its example and if the first includes all then intention and will is the first ritual obligation. However, if we believe in the innate knowledge of God then faith and belief in God will be the first.

Key Words: Argument, Opinion, Rational Knowledge, Insight, Piety, Ritual Obligation, Knowledge of God, Constitutional Doubt, Intention, Will



Tahqīqāt-e Kalāmi

Islamic Theology Studies

An Academic Quarterly

Islamic Theology Association

Islamic Seminary (Hawza) of Qum

Vol.1, No.1, Summer 2013

Proprietor: Islamic Theology Association, Qum Seminary
(Hawza)

Manager: Hadi Sadeqi

Editor-in-Chief: Reza Berenjkari

Editorial Manager: Mousa Eshkevari

Editor: Alireza Valizadeh

Graphic Designer: Mahmood Karimi

Layout: Maryam Kazemiparandan

ISSN: 2345-3788

Address: Islamic Theology Association, Islamic Seminary
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