Examination of "The Conditions of There is no god but God" from the Viewpoint of Wahhabiyyah and Critique of its Application

Rasul Chegini[1]

In contradiction to the consensus of the Muslim scholars that consider the saying of "there is no god but God" as sufficient for entering in Islam, Wahhabiyyah, however, by putting "the conditions for there is no god but God", considered necessities for "becoming Muslim" that its result is restricting the door of entrance in Islam and rejection of the apparent Islam of the Muslims. Nowadays, this issue became a main reason for the Takfiri groups to kill and murder the Muslims for not being proved their Islam. While the Islamic commandments emphasis the sufficiency of verbal confession for entering Islam and being accepted the Islam of the Arabs, the hypocrites and those who accepted Islam by the fear of sword. Also sentence according to the appearance of individuals, accepting the signs of Islam, prohibition of inquisition of the inner beliefs and the views of the scholars of the four Sunni sects are among other arguments that challenge the Wahhabi point of view in the issue of "the conditions of there is no god but God".

Keywords: Wahhabism, "the conditions of there is no god but God", the word of monotheism, Islam, takfir, inquisition.

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The Epistemological Bases of Morality
in the Kalāmī Thought of Sheikh Ṭ ūsī

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Morality has been formed on numerous theoretical bases that their role is essential in writing the moral commandments. The epistemological bases are amongst the most important bases in the realm of ethics that explain the moral concepts and propositions and justify them and necessitate the exploration of the sources and the ways of knowledge and evaluating them. With a descriptive-analytic method, this research tries to clarify, by exploring the Kalāmi thoughts of Sheikh Ṭūsī, the epistemological bases of morality and explain their impression in ethical knowledge. Reason, revelation and intuition are among the pillar of Sheikh Ṭūsī's epistemological bases and reason is the most important epistemic source in morality; because the validity of other epistemic sources of morality is taken of reason.

Keywords: epistemological bases, rational good and bad, reason in moral knowledge, Sheikh Ṭūsī.

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Proving God's Existence through Inference
to the Best Explanation
(The Statement of Richard Swinburne)

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"Inference to the best explanation" is one way for argumentation in science. On this way, regarding the date available of an event and the collection of possible suppositions, the scientist tries to choose "the best explanation". Swinburne, the contemporary philosopher, tried to use this way to prove the existence of God. In encounter to different events such as "the universe existence", the order of the world", "the prophets' miracles", "religious experiences" and the like, he sees "the existence of God" as the best explanation for them, and tries to prove it. Because, from the viewpoint of this philosopher, this way is one of the most important ways to explain the reasonability of belief in the proposition of "God exists". in this research we attempt to firstly explain this argument in a descriptive-analytic way and then give a proper evaluation of this argument way on the bases of Islamic philosophy.

Keywords: the existence of God, inference to the best explanation, the principle of simplicity, explanation, Swinburne.

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A Review and Analysis of the Seven Theories about the *Khabariyyh* Attributes

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Sayed MommadAli Ayazi[2]

Amongst the important challenges in the divine attributes are the attributes known as the "khabariyyah attributes" (narrated attributes). Implication of resemblance is the most important point of distinction and challenge in these attributes in comparison to the other attributes. Our goal in this article is a review and analysis of the important views in interpreting the khabariyyah attributes. There had been various views about these attributes during history. The implication of resemblance in the khabariyyah attributes led some Islamic sects to "tashbīh" (anthropomorphism) and some other to "tafwīḍ" (leaving the meaning to God). But most of the Muslims believe that, regardless of various understandings around its application, the theory of ta'wīl (allegorical interpretation) is the easiest way to exit the dilemma of an anthropomorphic understanding of God. Nevertheless, there are other more exact views that can solve the problem without ta'wil. After examination of six theories in this article, a seventh theory named "tajride Ma'na" (making the meaning bare) is offered as the best theory among the existent theories. According to this theory, the words primarily allocated to material meanings, but gradually, by putting aside the material specifics, applied in the spiritual and immaterial meanings in a real way.

Keywords: God's attributes, the Khabariyyah attributes, anthropomorphism, Kalām knowledge, exegesis.

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Criticism and Examination of the Arguments
for Legitimacy of the Triple Division of Monotheism

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The division of monotheism from the viewpoint of Salafism is different of that of other Islamic sects. According to the Salafis, "monotheism in the Names and Attributes", "monotheism in Lordship (al-rubūbiyyah)" and "monotheism in Divinity or Worship" are the types of Monotheism. Since neither Qur'anic verses or narrations of the Prophet (SAWA) nor narrations of the companions confirm this division, this group used this division through induction of the Qur'anic verse or finding some evidences of the speeches of some of the Muslim scholars in the early Islamic centuries. They believe that every verse in the Qur'an which spoke of monotheism, it will refer to one of the three. But this induction is faulty; because there are some other verses in the Qur'an that prove other types like "monotheism in Government" or "monotheism in Intercession (Shafā'ah)". Additionally, some other divisions of monotheism referring to the Qur'an are offered by the Muslim scholars even by some of the Salafis that contradict their induction. The second argument is the evidences of the Salaf (predecessors) works. These evidences are not belonged to the Salaf or are not authentic on the basis of the Salafism or are literally distorted or it has been documented to places that the logical rules of division are not observed.

Keywords: monotheism in Lordship (al-rubūbiyyah), monotheism in Divinity, monotheism in the Names and Attributes, induction to the Qur'anic verses and narrations.

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Abstracts

A Critical Examination of Al-Ḵefārī's Misgivings in Encounter with the Existential Guardianship of the Imams

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The wilāyah (guardianship) of the Pure Imams is amongst the basic Shiʾa beliefs. Wilayah has some types that one type is the "exixtential" (takwīnī) wilayah. It means the ability to act and conquest in the universe and world which, by nearness to the Divine and with the divine will and permission, wallī (the saint) will receive it. Proving the "exixtential" wilāyah for Imams, the present writing tries to criticize Naser al-Ḵefārī's misgiving in this regard. The data collected in library and the method of research and thinking is analytic-critical. By the examination of the Qurʾanic verses and narrations it has been proved that "exixtential" wilāyah of the Imams is right and presumed and, considering that such guardianship is divinely allowed and willed and it is not as an autonomous, it is not incoherent with monotheism and divine Guardianship. Most of al-Ḵefārī's misgivings are also raised of ignoring this point.

Keywords: monotheism and polytheism, the Imams stations, "exixtential" (takwīnī) wilāyah, Wahhabiyyah misgivings, al-Ḵefārī

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