

The Nature of "Latif ul-Kalam" and its Place in the Knowledge of Kalam

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By studying the previous kalami work, we find that "Latif ul-Kalam" (the Subtle theology) is a title which is used against "Jalil ul-Kalam" (the great theology) and shows a certain categorizing in the discussions of Kalam knowledge. But what is the subtle issues, its features and its place in knowledge of Kalam, are the worthwhile questions that have been considered less. Historical-theological studies show that in the first Islamic civilization periods, the theologians, in addition to being responsible to answer the religious and theological issues of their own religion, considered themselves to be responsible for research and responding to general and fundamental knowledge questions before other Muslim scholars. Later, in the knowledge of Kalam, to address these issues, there was a special part in which they addressed general, fundamental and non-theological issues and discussed it in the introduction of the knowledge of Kalam in order to explain and substantiate different issues of Kalam by these subtle issues. These issues are referred to as "Latif ul-Kalam", which is versus the belief issues that are generally categorized as "Jalil ul-kalam". The issues of "Latif ul-Kalam" are categorized in three sections: cosmological, act-study, and epistemological issues.

Keywords: Latif ul-Kalam (the Subtle theology), Jalil ul-kalam (the great theology), the general affairs, non-theological issues, cosmology, act-study, epistemology.

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The Critique of Yusuf al-Haddad's Views on the Charge of Christianity to the Holy Prophet (p.b.u.h)

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Some of the orientalist believe that the holy Prophet (p.b.u.h) is not the messenger of a new religion, but he is a Christian preacher and he was ordered to follow the Christians. Yusuf Dorrah al-Haddad is of the people who tries to consider the Prophet (p.b.u.h) as a Christian and even their Chief. Some of Haddad's reasons for this claim are: the content of some verses of the Qur'an, learning the ritual of Christianity with Bahira the monk, learning the ritual of Christianity with Waraqa, starting the Prophet's Mission as a Christian and the acceptance of its authority, the Prophet's not-being an illiterate person and the conversion of the name of Christianity to Islam. Using descriptive-analytic method, this research firstly outlines the views and reasons of Yusuf al-Haddad on the Christianity of the Prophet (p.b.u.h.) and then, by Qur'anic, rational and historical proofs and evidences, criticizes his views and reasons and proves their incorrectness.

Keywords: Christianity, the holy Prophet (p.b.u.h), Yusuf al-Haddad, Bahira, Waraqa ibn Nawfal.

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Contradiction of Muhammad ibn Abdul Wahhab's Monotheism the Qur'anic Monotheism

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Kitab al-Tawhid (the book of monotheism) is the most important work of Muhammad ibn Abdul Wahhab and is of important place for the Wahhabis. The Wahhabis believe that the content of this book is in agreement with Qur'an and Sunna; however, by reflecting on the contents of this book and correct interpretation of the Qur'an verses, it turns out that its foundations and contents are not only in accordance with the Qur'an, but in some cases, they are against the Holy Qur'an. In this article, some of the cases that contradict the Qur'an, including his point of view on takiyyah (reservation or precaution), isteghatha (petition), oaths other than God, naming children as Abd ul-Nabi and ... are examined and it turns out that the Tawhid (monotheism) proposed by Mohammad ibn Abdul Wahhab is not in accordance with the Quran.

Keywords: Wahhabism, Kitab al-Tawhid (the book of monotheism), critique of Wahhabism, Mohammad ibn Abdul Wahhab.

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Examination and Critique of the Logicality of the Problem of Evil

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The philosophers of religion generally believe that the existence of evil in the world is the most powerful challenge to the belief in the existence of God. They distinguished between two aspects of the problem of evil: The "philosophical/defensive" aspect and the "religious/sociological-psychological" aspect. Philosophical/defensive aspects, in their turn, have been analyzed into two "logical problem" and "evidential problem". The "logical problem of evil" explains that there is a logical incompatibility between the beliefs of God-believers in the existence of God and the fact that there are evils in the world. Various ways to avoid this incompatibility have been proposed. Atheists have chosen to believe in the existence of evil and set aside belief in God as a false belief. God-believers have resorted to other ways: A group of the God-believers have tried to show that belief in the existence of God can be compatible with believing in the existence of evil. This article seeks to show that the problem of evil is not exclusively logical or even philosophical, but it is also a socio-psychological and a faith issue.

Keywords: the logical problem of evil, the principle of choice, the principle of preference, the principle of aggregation.

"The General Concepts" from the Viewpoint of Mirza Mehdi Isfahani

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The issue of "the general concepts" is one of the issues in epistemology that have been paid attention by scholars and certain epistemological systems have been formed on its basis. As a scholar who tries to form his thoughts on the basis of religious texts, Mirza Isfahani has a different position in this case. Considering his views on knowledge and epistemological discussions, he believes that there is no a third thing between words and meanings which can one call it as concepts, and, because only the external cases are referred to in denotation of the words to the meanings, the words that denote to the generals denote to the external cases, and not to the mental concepts, by taking some qualities into account or not taking them into account. Therefore, believing in a mental world other than this external world is not plausible. In his other views including the issue of "knowledge of God", he offers his discussions with adherence to these bases.

Keywords: general concepts, words denotations, knowledge, Mirza Mehdi Isfahani.

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The Place of Reason in Kalami Methodology of Allama Majlesi

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In addition to be a narrationist, Allama Majlesi is one of the Shi'a intellectual theologian in the Safavid period. To deduce the kalami teachings, he uses both "rational" and "narrative" methods. The present article tries to analyze and examine the place of reason and the rational method of Allama Majlesi. In other words, the study of Allama's rational method in dealing with kalami topics is the main purpose of this writing. In addition to the instrumental role of reason, he also recognizes it as one of the authentic sources in gaining the religious knowledge. Allama accepts many rules of theology such as rational goodness and obscenity, the rule of necessity of the fittest and the principle of grace and argues to them; but at the same time in some positions of his works, he places limits on reason. According to the findings of this study, Majlesi should be considered a rationalist theologian.

Keywords: reason, kalam methodology, rational method, Allama Majlesi.

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Abstracts



Examination of Critiques against the Mohaghghegh Isfahani Arguments to Prove the Existence of God (With Distinguishing the Various Versions of the Argument)

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One of the arguments to prove the existence of God is the argument that Mohaghghegh Isfahani has explained. Among the contemporary scholars, there are serious advocates and critics for this argument and totally five versions in three general axes are put up for it: the first point is the notion of necessary existence from the perspective which it is a mental concept; the second point is the notion of necessary existence from the perspective which it denotes a thing behind it; and finally the fact of the necessary existence or the self-existent entity out of the mind. Each of these explanations are somehow criticized. Confusion between the early and current ascribe, confiscation of the desirable, confusion between the definitive and non-definitive propositions, and the contradiction with the partner of the Creator (shrik ul-Bari) are the main drawbacks of this argument in the three axes. In the present work, the foregoing drawbacks and their responses are examined and judged, and it is finally proved that this argument has been criticized in all its versions and it is inefficient in proving God's existence.

Keywords: the argument's five versions, Confusion between the early and current ascribe, confusion between the definitive and non-definitive propositions, confiscation of the desirable, contradiction with the partner of the Creator (shrik ul-Bari), Mohaghghegh Isfahani.

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