

A critiquial review of Shii't and Fakhr Razi's arguments on the way of determination of Imam

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Abstract:

Ash'aireh and the most of *Mu'tazilite* believe that people must elect their Imam. According to them, in determination of Imam two main factors interfere; first of all, we should notice that from "legal obligation" here we only mean "religious necessity", not rational one; and secondly, the election of Imam is in fact the task of people (Ommat), not duty of God. In this article, on the contrary, we have tried to show that Shi'ite believe that it is essentially duty of God to choose Imam, not people. Moreover, we will take the following ideas into consideration: the rule of Emkane-Ashraf, the necessity of protection from religion, the favor intermediate, the general guidance, and the principle of Lotf. Moreover, some of the *Fakhr Razi's* arguments on behalf of determination of *Imam* by Ommat are as follow: a) Imam and his prevention from loss, b) determination of Imam is preliminary to the absolute obligations. So, in this article Fakhr Razi's critiques on Shiite arguments will be criticized.

Keywords: determination of Imam, Fakhr Razi, Imamat, principle of Lotf.

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The argument of Reality for the God's existence: description, solution, and misgivings points

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Abstract

One of the proofs that affirm God's existence is a proof that Allahmeh Tabatabaei has adduced under Borhane Seddighin categoration. This proof has based upon "the absolute Reality", so it has named "Proof of Reality". This proof is essentially too steady, but because of the false descriptions which have adduced for it, many critiques have followed by it. Therefore in this article we are going to analyses this proof and then we will resolve the misgivings about it.

Keywords: Borhane Seddighin, God's existence, proof of reality.

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The requisite of understanding in Islamic religious scripts

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Abstract

The religious jurisprudence laws are one of the issues of religious rules and principles which can be researched from two aspects: the first one is that, the available laws should be restudied or at least some new rules should be posited; and the second one is that, from the outside viewpoint the religious jurisprudence law should be researched and the philosophy of the laws should be compiled. In this article, with an emphasis on religious jurisprudence and rational theology scripts, and with using their methods, we primarily have tried to compile a set of the important issues of the philosophy of religious jurisprudence laws; and then, according to the domain of the article we try to make an effort to investigate this issues briefly and at the same time to prove this hypotheses with considering the conditions of content of the article.

Keywords: legalism and analogism, particularization of the religious, religious jurisprudence laws.

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Contemplation on the Rational Evidences of the Theory of Acquisition (Kasb)

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Abstract

The theory of Acquisition (Kasb) was proposed by Abu al-Hasan al-Ash'ari and was accepted by the majority of Sunnis. In addition to the traditional evidences, 'Asha'ries scholars stated various rational evidences such as the impossibility of the combination between two causes for one effect, referring to the positivity of the attribute of omniscience and will and power, and the fallacy necessities of the opponent theory of Acquisition (Kasb). The present paper will explain and criticize the most important rational evidence of Asha'riah and will demonstrate that, not only the rational evidences of 'Asha'riah are defected, but also the theory of Acquisition (Kasb) is an irrational theory that is also in contrary with reason and conscience.

Keywords: Abu al-Hasan al-Ash'ari, rational evidences, theory of Acquisition (Kasb).

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Epistemological foundations and the Iranian - Islamic Model of development

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Abstract

Every kind of theorizing and modeling for development, continuously or un-continuously, is based on the epistemological, cosmological, anthropological, and axiological foundations. For the Iranian-Islamic model of progress, however, it is compulsory to recognize and refer to its own speculative understructures and use them intentionally and exactly to produce the best possible model of progress. Therefore, the present article is to study some of the most important epistemological and hermeneutical ideas of the Muslim thinkers and its rule on the Iranian Islamic model of progress.

Keywords: epistemological foundations, epistemology, foundation, Iranian Islamic model of progress, progress.

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God of modernity and the God of Islam

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Abstract

The first steps of Western thinkers towards modernity, has led to a *first unmoved mover*, and then to *divine watchmaker*, instead of a *supreme and benevolent God*. Then for filling the gap of inconsistency of natural laws they appealed to such a God who was essentially benevolent. A doctrine that was found by both theologians and scientists unsatisfactory. They reduced God from a supreme benevolent creator of the world to a mere architecture and retired efficient cause of Atoms. In the other word, they deny the agency role for such a God and believed that He is separate from the world and occasionally interfere in it. Or they said he only causes to be loved by others. On the contrary, in comparison with such a God, the God of Islam is regarded the owner of the world, the efficient and final cause. He is also present in every bit of the world entities.

Keywords: benevolent, God, Islam, modernity, unmoved mover.

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Fundamentality of believe in God in Allammeh Tabatabaei and Plantinga's views

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Abstract

The belief in the existence of God has always been attacked by opponents. One of them is the so called evidentialism challenge. In this paper, the opinions of Allameh Muhammad Hussain Tabatabaei, and Alvin Plantinga about the above mentioned challenge is taken into consideration. Although both believe that belief in God does not need to be proved and all the arguments are used just for supporting the faith. But, Plantinga who belongs to the tradition of reformed epistemology, criticizes the theory of traditional foundationalism and introduces “God exists” as a basic propositions for theist in specific conditions. On the other hand, Allameh Tabatabaei who belongs to traditional foundationalism school, in proving God's existence has used a principle that in its certainty there is no doubt among philosophers and epistemologists: the reality and non-reality couldn't come together. So that proposition must be self-evident.

Keywords: Allameh Tabatabaei; Alvin Plantinga, basic belief, God, reformed epistemology.

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A new approach toward meaning of life according to Kierkegaard

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Abstract

The present research is an attempt for defining “the meaning of life” from Kierkegaard's point of view. Although the question of the meaning of life was not noticeably and directly the issue of debate in the Kierkegaard's era, the essence of his thoughts forms the basic structures underlying the notion of "meaning of life". As a modern theologian and an existentialist, Kierkegaard's ideas are focusing on existence. Therefore, the starting point of this study was set to understanding of human and existential features. According to Kierkegaard's various dispersing ideas, the existential features are defined as: human is a becoming existence which individuality, contradiction, suffering, love, anxiety and despair are attendant for it. Moreover, life itself is a procedure that human takes, and in existentialism it doesn't count as an abstract concept, but as an annexed reality that forms its states, thoughts and actions. Therefore, the meaning of life equivalents the meaning of the existence; and the themes of meaning of life becomes the existential features. As a result, such features and their conditional meaning in life can collectively provide the meaning of life. The quality realization of these features and thus finds meaning in life together makes the meaning of life. Thus the meaning of these features have a more valuable and deserve the same respect one's life would be meaningful. As a result, the meaning of life in terms of Kierkegaard, depend on realize the authentic human and this, requires the realization of existential features in their authentic and original sense.

Keywords: anxiety, becoming, contradiction, existential features, individuality, meaning, suffering.

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