

Trans-human Qualities of Infallible Imams

Sayyid Muhammad Hasan Alawi

Family of the Prophet and the holy Imams (peace be upon them) have high positions before Muslims in general and Shi'ahs in particular. Thus, knowing the Imams and their qualities has always been among the most important discussions for the theologians and traditionists. Under different motives, some have gone to extremes in this connection that they have been known as *ghālis* or extremists. In contrast, others have underestimated the Imams terming them as 'pious scholars' and claiming that whatever especial attributes have been attached to the Imams are the constructs of the extremists.

Here we have dealt with this issue. First we have discussed about the meaning of imamate from the Shi'i and Sunni viewpoints. Then we have touched the two theories of 'pious scholars' and 'infallible Imams'. Lastly, after referring to verses signifying imamate, infallibility and Imams' authority and the relevant traditions such as *Thaqalayn* tradition, *Safina* tradition and the words of the Infallibles we have concluded that even if we consider some of the especial traits of the Imams as the constructs of the extremists, there is enough irrefutable evidence of verses and traditions that proves the existence of such attributes.

Keywords: Trans-human qualities, pious scholars, infallible Imams, extremists, imamate, *Mufawwiḍa*, *Muqassira*.

Belief and Disbelief in Accordance with the Standard of Expediency

Ibrahim Nuī

The Holy Qur'an, religious leaders and Muslim and non-Muslim thinkers have frequently presented arguments that call people to faith through provoking their habit of liking trades. This polemic treatment tips expediency balance of belief against disbelief. For man, while judging on propositions, makes the choice that has the most advantages and the least harms. Accordingly, since disbelievers make judgments of this kind, they will inevitably accept religious statements, for even the possibility of their truth can best serve their lasting interests and prevent the occurrence of the worst dangers to them. This kind of argumentation can cast doubts in the minds of the disbelievers paving the ground for the dominance of argument-based faith.

It can also provide a solution for a person who suffers from ignorance or is skeptical about belief and disbelief as it can give encouragement to believers at times of skepticism and intellectual anarchism.

Keywords: religious sciences, expediency, potential theoretical rationality, Ghazzālī, Mullā Sadrā Shirāzi, Pascal.

out the same responsibilities. Imam is obliged to do whatever the Holy Prophet (peace be upon him and his progeny) is obliged to do. The only difference between the Holy Prophet (peace be upon him and his progeny) and Imam is that the former is the founder of a religion, receives revelation and is in possession of a divine book whereas the latter lacks these features. Nevertheless, like the Holy Prophet (peace be upon him and his progeny), the duty of Imam (peace be upon him) is to explain the principled (*osūl*) and branches (*forū'*) of Islam and protect them against any sort of distortion.

From this perspective, Imam (peace be upon him) must have these two basic conditions: ۱. He must have a vast knowledge of the principles and branches of Islam; ۲. He must be immune to sins and errors. This is because if he is not infallible, people will not rely on his words and practices. To prove the infallibility of Imam, reference has been made both to revealed arguments as well as to rational arguments. Here the author has tried to prove the infallibility of Imam through some rational arguments including: ۱. Argument from the impossibility of regress; ۲. Argument from the protection of religion, ۳. Argument from evil consequences of non-infallibility of Imam.

Keywords: imamate, infallibility, knowledge, reason, *Shari'ah* Islamic Laws)

Taftāzāni and the Issue of Imāmate in *Sharh-e Maqāsid*

Ahmad Heidarpour

The present writing is a short review of the doubts cast by Taftāzāni in his *Sharh-e Maqāsid* concerning the existence of clear texts (*nosūs*) about the immediate imamate of Imam Ali (peace be upon him). It shows that his doubts are not effective in rejecting these clear texts. The most important doubts he has raised include the unpopularity of the texts in question on the one hand and the indifference the companions of the Holy Prophet (peace be upon him and his progeny) showed towards them on the other. Since the last doubt presupposes a belief in the justice of the companions of the Holy Prophet (peace be upon him and his progeny), the article has briefly dealt with this issue. While referring to traditions sources, much attention has been paid to Sunnite tradition sources.

Keywords: Taftāzāni, *Sharh-e Maqāsid*, immediate imamate, clear texts, ambiguous texts, justice of the companions of the Holy Prophet (peace be upon him and his progeny).

General Structure of Theology^۱

Hussein Hojjat khah

To know about the structure of sciences helps us determine meticulously the boundaries of sciences, and know the logical relation between different parts of a science. It also plays a significant role in strengthening scientific movement and software movement. It is necessary to have a true understanding of the subject matter, questions and axioms of sciences in order to arrive at a comprehensive definition of them. As the noblest science that aims at understanding God, His attributes, His actions, prophecy, imamate and resurrection, theology shows us the way to eternal happiness and divine vicinity. Thus the familiarity with the general structure of theology and its topics of discussion can help us in attaining this goal. Moreover, it can also help to achieve the goal of the scientific movement and cultural progress of society.

The knowledge of the general structure of theology is based on what we know of its subject matter, questions and axioms. The extent of theological issues can be determined through the generality or particularity of their subject matters. There are two opinions among theologians in this connection.

While assessing the opinions among theologians in different historical periods, especially Ash'arites and Mu'tazilites, concerning the subject matter of theology and the extent of its problems, this writing, laying stress on the particularity of its subject matter, limits its questions to theology in its particular sense and religious beliefs such as monotheism, justice, divine acts, prophecy and resurrection. It considers logical, epistemological, physical and philosophical issues that are preliminary to establishing theological questions as axioms of theology not as its questions.

Keywords: structure of theology, subject of theology, axioms of theology, theological questions, religious beliefs, divine essence, existent, known, opinion, general issues, substances and accidents, psychology.

An Assessment of the Rational Arguments for the Infallibility of Imam from the Shi'i and Sunni Viewpoints

Sayyid Ma'asum Hussein

The position of imamate (that emerged after the demise of the Holy Prophet (peace be upon him and his progeny)) is the same as the prophethood carrying

^۱. This research has been conducted with a glance at the ratifications made by the scholarly counsel of theology of the Research Center for the Encyclopedia of Islamic Intellectual Sciences.

Abstracts

The Necessity of Prophecy from the Viewpoint of Philosophers

Muhammad Izaditabar

Prophecy is one of the most important and effective principles and elements of all religions. It is a divine position that can never be attained through human struggles. It is only God who bestows it on anyone whom He finds as deserving. However since wisdom is the origin of all divine wills it goes unquestioningly that He gives the post only to pure and deserving individuals.

The discussions pertaining to prophecy are presented under two headings: general prophecy and particular prophecy. The former deals with the general issues of prophecy such as the reality of prophecy, reality of revelation, possibility of prophecy, necessity of prophecy, ways of determining the truth of the claimant of prophecy, reality of miracle and how a miracle prophecy. After presenting the general discussions about prophecy one has to give extensions to which the term 'prophecy' is applicable, which is what is called "special' or 'bound' prophethood". In other words, particular discussions of prophecy deal with the prophecy of a specific individual.

Given the importance and the high position of prophecy, scholars have always dealt with it, assessing its essence. Following the Qur'an and tradition, Muslim theologians have paid attention to it ever since such discussions emerged. Though Muslim philosophers have not dealt with bound prophethood, regarding it as non-philosophical, they have paid heed to general prophethood. Islamic philosophy – whether peripatetic, illuminationist or transcendental- has sufficiently contributed to the discussions of prophecy, revelation and miracle.

The present writing deals with the necessity of prophecy from the viewpoint of Muslim philosophers, reviewing their most famous argument for prophecy, which is based on the fact that man needs to live in a society. Saying that man is civil by nature and that he is not able to live without a society, they have concluded that human beings are in need of a law that brings about justice for them. They have also proceeded further saying it is not possible to reach such a comprehensive law that provides the society with justice and guidance except through God Himself who is the creator and manager of mankind. Based on such a methodology, they have explained that man is in need of religion and divine laws. Though some of these premises are clear, others are in need of further investigations which the present article is supposed to handle.

Keywords: prophecy, general prophethood, bound prophethood, necessity of prophecy, civic by nature, philosophers, theologians.