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Paper: A STUDY ON THE ISSUE OF DEATH AND THE HEREAFTER IN THE THEOLOGICAL OPINIONS OF SHAYKH ?AD? Q AND SHAYKH MUFID (WITH AN EMPHASIS ON THE BOOKS "AL-I'TIQ?D?T" AND "TA???? I'TIQ?D?T AL-IM?MIYYAH")

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Abstract:

At the end of the presence of the Infallible Imams (A.S) and the beginning of Imam Mahdi's occultation, it was the Imams' hadith legacy along with the Holy Qur'an that rescued the Shi'a who were challenging in the turbulent sea of diverse beliefs and opinions dashing like waves against one another, a storm that came to a climax in the second/eighth and third/ninth centuries.

In this era the attempts of the significant religious scholars, Shaykh ?ad?q in particular are admirable. He authored the book al-l'tiq?d?t by citation from Qur'anic verses and the traditions, which was revised later by (his pupil) Shaykh Mufid. To correct the book l'tiq?d?t al-Im?miyyah the latter increased the value of the book by adding rational demonstrations and inferences to the former's mere transmitted demonstrations. In the fourteen chapters of the book dealing with death and the hereafter, Shaykh Mufid's opinion differs from that of Shaykh ?ad?q in such cases as classifying the inhabitants of Paradise. However, in many of the issues he is in agreement with him. In some other cases like questioning in the grave he expands Shaykh ?ad?q's matters. Neither of these great scholars has explicitly spoken of Barzakh (the Intermediate Realm) and have allocated no chapter to this issue.

Keyword(s): SHAYKH ?AD?Q, SHAYKH MUFID, TA???? I'TIQ?D?T AL-IM?MIYYAH, DEATH, RESURRECTION

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Beliefs connected with Death, Judgement and the Hereafter. Section i. Death. The Angels, the Prophet and the Imáms are present at every death-bed, whether of a believer or an unbeliever. Discussion as to the state after death of the children of believers and unbelievers, the ignorant and feeble-minded, and the insane; and concerning the Recording Angels. Taking only the broad divisions of theological and philosophical thought in Persia, we may distinguish in each field three main types; amongst the theologians the Akhbáris, the Uşúlis (or Mujtahidís), and the Shaykhís; amongst the philosophers the Mutakallimún or School-men, [page 403] the Falásifa or Hukamá (Philosophers pure and simple), and the philosophical Şúfis. This book sets out to accomplish two goals. The first part aims to provide a full accounting of ancient Jewish perceptions of crucifixion through the tal-mudic era based on currently-extant Jewish literary and material remains. The second part (consisting of the final chapter) seeks to suggest some ways that those perceptions affected both Jewish and Christian understandings of Jesus' crucifixion. Both sections are inductive, working from sources to syntheses. In the last few decades, a significant portion of the work on crucifixion within Judaism has focused on two short passages from Qumran (4QpNah 3 -. 5 Martin Hengel, Crucifixion in the Ancient World and the Folly of the Message of the Cross, trans.